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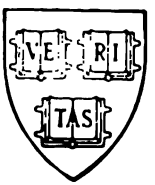

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A

HANDBOOK FOR TRAVELLERS

IN

CENTRAL & NORTHERN JAPAN.

BEING A GUIDE TO

TŌKIŌ, KIŌTO, ŌZAKA, AND OTHER CITIES; THE MOST INTERESTING PARTS OF THE MAIN ISLAND BETWEEN KŌBE AND AWOMORI, WITH ASCENTS OF THE PRINCIPAL MOUNTAINS, AND DESCRIPTIONS OF TEMPLES, HISTORICAL NOTES AND LEGENDS.

With Maps and Plans.

BY

ERNEST MASON SATOW,
SECOND SECRETARY AND JAPANESE SECRETARY TO H.B.M. LEGATION,

AND

LIEUTENANT A. G. S. HAWES,
ROYAL MARINES (RETIRED).

YOKOHAMA:
KELLY & Co., No. 28, MAIN STREET.
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PREFACE.

In the arrangement of this work, the model of the widely known "Murray's Handbooks" has been followed as far as was practicable.

It is with much pleasure that the authors acknowledge the important assistance afforded to them in its preparation by numerous friends. Amongst these their especial thanks are due to Mr. B. H. Chamberlain, Mr. W. G. Aston, Mr. T. R. H. McClatchie, Mr. J. J. Quin and Mr. W. A. Woolley for contributions of considerable extent. To Mr. W. Gowland they are indebted for valuable remarks upon the geology of Yoshino and the Hida-Shinano mountains, besides detailed information concerning the principal peaks in the latter range, and to Mr. J. Milne for the ascents of Gan-jiū-san, Iwaki-san and Ban-dai-san, with notes on other mountains in Northern Japan. The Transactions of the Asiatic Society of Japan have also been consulted, notably a paper by Mr. R. W. Atkinson on "Yatsu-ga-take, Haku-san and Tate-yama," their obligations to which have been recognized in several places. Extracts from papers published by Dr. J. J. Rein and Miss Bird's "Unbeaten Tracks in Japan" have been acknowledged in the body of the work. Contributions made by the authors in past years to the *Japan Mail* and *Japan Herald* have been to a considerable extent rewritten for this volume, by far the greater part of which, however, now appears in print for the first time.

At the end will be found a copious index, containing under the headings of Tōkiō, Kiōto, Ōzaka, Nara and Nikkō separate indexes for those places.

The Maps of Central and Northern Japan have been traced from a map of the whole country recently published by the General Staff, and the sketch map of the Environs of Miya-no-shita and Fuji, to accompany Routes 5 and 7, has been taken from the new sectional maps of the Topographical Bureau. The plans of Tōkiō, Kiōto and Ōzaka have been specially compiled for this work.

The authors are conscious that this Handbook presents many shortcomings, possible inaccuracies and the proportion of misprints which it is extremely difficult to avoid, even where the greatest care is exercised. On the other hand, changes which cannot possibly be foreseen are constantly occurring in roads and inns, and communications which may enable omissions to be repaired and misstatements of fact to be corrected in a future edition will therefore be gratefully received.

Tōkiō, February 1, 1881.

ADDENDA AND ERRATA.

Page 1. *Museums:* Haku-butsu-kwan, inside the Yama-shita go mon, has been removed to Uyeno.
" 3. *Jeweller*, Mikawa-ya, Kanda Hatago chō, itchō me, No. 10.
" 4. *Photographer*, Suzuki, Kudan-zaka.
" 8, line 8. The Kō-shō Kwai-sha's branch establishment at No. 16, Takekawa chō, has been closed since this was printed.
" 27. *Rei-gan-ji* was destroyed by fire January 26, 1881.
" 75. SHIDZUOKA, *Inns:* add *Uyeda-ya.
" 77. FUJIYEDA, *Inns:* add *Zeni-ya.
" 6. *Lotus-flowers:* the date should be August instead of July.
" 90, line 19 from top, after ¼ insert 'of a mile.'

The fonts used being deficient in capital U with a long accent, the unaccented letter has been unavoidably substituted for it in several places.

ABBREVIATIONS.

r. ..... right.
l. ..... left.
vill. ..... village.
(T.) ..... Telegraph Office.
N. ..... north.
S. ..... south.
E. ..... east.
W. ..... west.
m. ..... mile.
min. ..... minute.
hr. ..... hour.
ch. ..... *chō.*

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1. Geography.

Japan consists of four large islands, and a large number of smaller ones, estimated at over 3000. The Main Island has no name, though it is sometimes stated in foreign works that the Japanese call it Hon-shiu or Hondo. Neither of these words is a name, properly speaking, but rather a definition, the one meaning Main Island, the other Main Land, and they are not current in the country. The other chief islands are Shi-koku and Kiū-shiū on the south-west of the Main Island, and Yezo (now called the Hokkaidō) at the extreme north. Besides these, Japan owns the Kurile Islands up to Kamschatka, and asserts her sway over the Loochoos down to the southernmost of the Miyako-jima group towards Formosa.

The Main Island is divided firstly into six Circuits, namely, Go Ki-nai, the Five Home Provinces; the Tō-kai-dō, or provinces along the eastern coast, from Iga to Hitachi; the Tō-san-dō, which includes the inland provinces eastward from Gō-shiū, and Ō-shiū and Dewa, now subdivided into Iwaki, Iwashiro, Riku-zen, Riku-chiū, Mutsu, U-zen and U-go; the Hoku-riku-dō, or provinces of the northern coast from Wakasa eastwards to Echigo; the San-in-dō, or provinces on the Sea of Japan west of Wakasa, and the San-yō-dō, provinces on the north shore of the Inland Sea, westward from Kiōto,—with lastly the addition of the province of Ki-shiū.

A glance at the map shows that the region lying between Kiōto and Tōkiō is nearly in the centre of the country. To this the name of "Central Japan" has been given, while, roughly speaking, "Northern Japan" comprises the provinces stretching northwards from Tōkiō to Awomori on the Straits of Tsugaru. Central and Northern Japan include the Five Home Provinces, the Tō-kai-dō, the Tō-san-dō, all of the Hoku-riku-dō except Wakasa, and Ki-shiū.

The names of the provinces are as follows:—

Go-ki-nai or Five Home Provinces.

Yamashiro	Sen-shiū (Idzumi)
Yamato	Settsu
Kawachi	

The Tō-kai-dō.

Iga	Kō-shiū (Kai)
Ise or Seishiū	Sagami or Sō-shiū
Shima	Bu-shiū (Musashi)
Owari or Bi-shiū	Bō-shiū (Awa)
San-shiū (Mikawa)	Kadzusa
En-shiū (Tōtōmi)	Shimōsa
Sun-shiū (Suruga)	Hitachi
Idzu	

The Tō-san-dō.

Gō-shiū (Ōmi)	Iwaki	Ō-shiū
Mino	Iwashiro	
Hida	Riku-zen	
Shin-shiū (Shinano)	Riku-chiū	
Jō-shiū (Kōdzuke)	Mutsu	
Ya-shiū (Shimotsuke)	U-zen	Dewa
	U-go	

The Hoku-riku-dō.

Echi-zen	Etchiū
Kaga	Echi-go
Noto	Sado

and Ki-shiū, which belongs nominally to the Nan-kai-dō, though forming part of the Main Island. Besides the geographical distribution into Circuits and Provinces, there is another one, of modern origin, into three Urban and 36 Rural Prefectures (*Fu* and *Ken*). These are shown on Stanford's Library Map.[1] For further information a paper on this subject in Vol. I. of the Transactions of the Asiatic Society of Japan may be consulted.

2. Climate and Weather.

Owing principally to three causes, namely, the great distance of latitude between its extreme limits, the massive ranges of mountains which cover so large a portion of its area, forming lofty dividing walls between the separate provinces, and lastly the warm current which bathes its southern shores, Japan possesses great variety of climate, and localities distant from each other not more than a day's journey frequently exhibit, especially in winter, marked differences in temperature, and while the inhabitants of the plains are oppressed by the damp heat of summer, mountain villages at heights of 2,000 to 3,000 feet above the sea enjoy a deliciously cool air and invigorating breezes.

At Tōkiō during the months of December, January and February, it freezes hard on an average two nights out of three, and in spite of the warmth of the sun's rays during the day, the temperature in the shade frequently remains below 32° Fahrenheit throughout the twenty-four hours. The climate of Yokohama has the reputation of being slightly less severe. Kōbe is considerably warmer, but at Niigata the snow at the same period usually lies 2 or 3 feet deep for weeks together, with a cloudy sky. Yet during the summer these places experience about the same degree of heat.

[1] Since its publication the Miōdō prefecture has been divided off from that of Kōchi; the provinces of Wakasa and Echi-zen have been formed into the Fukui prefecture, and the Sakai prefecture has been amalgamated with the urban prefecture of Ōsaka.

Dr. Rein states the mean temperature of Niigata in January to be 0.0°C. and in Tōkiō 2.4°C. (32° and 35.32° Fahr.), while in August the mean at Niigata is 26.4°C. and at Tōkiō 26.6°C. (79.52° and 79.88° Fahr.). At Tōkiō, according to the same authority, the thermometer does not sink below — 5° to — 6.5°C. on the average (23° to 20.3° Fahr.), while in summer it sometimes, though rarely, rises as high as 35.5°C. (95.9° Fahr.). In the mountainous districts of the interior, especially in Shin-shiū and Hida, the temperature is naturally both colder in winter and cooler in summer.

The rainiest months in Tōkiō and Yokohama are September, and next, June and then May. The finest are December, January, February, April and August. March, July, October and November rank as intermediary. Observations have not as yet been made for a sufficiently long period to yield entirely trustworthy averages. The following results are taken from Dr. Rein's recent work on Japan.

	Tōkiō.				Yokohama.	
	Average of 3 years—Imperial Observatory.		Average of 5 years—by Knipping.		Average of 7 years—by Hepburn.	
	mm.	*days.*	*mm.*	*days.*	*mm.*	*days.*
January	85	5	58.1	11	60	4.4
February	89	7	63.1	9	84	6.1
March	108	12	135.0	14	128	8.4
April	78	12	91.2	14	167	9.7
May	153	12	138.3	15	148	8.4
June	198	12	202.2	17	208	11.3
July	106	13	134.2	14	209	10.0
August	90	13	151.4	13	170	9.3
September	342	16	337.1	19	259	11.9
October	124	11	191.3	18	176	7.0
November	117	11	85.0	18	88	6.6
December	57	9	74.2	15	97	4.3

These figures present considerable discordance, but on the whole it may be concluded that the best months for travelling are April, August, March, July and November. Those who do not fear the cold atmosphere of Japanese inns during December, January and February are certain to enjoy an almost uninterrupted succession of bright, sunshiny days, when the atmosphere is so clear that the mountains are constantly visible. In June and September it is best to remain at home; for the continued downpour converts the roads into impassable sloughs and envelopes the prospect in impenetrable clouds. The country is at its best in April, when the peach, azalea and Pyrus japonica are in flower, and in November, when the maples and mountain ash have put on their magnificent autumn colouring.

3. Language.

Travellers will find it convenient to acquire a slight knowledge of the words and phrases in common use, which can be done without much difficulty or expenditure of time, by the aid of recent works on colloquial Japanese. Amongst these may be recommended "English-Japanese

Dictionary of the Spoken Language," by Satow and Ishibashi; "Japanese-English and English-Japanese Dictionary," by Dr. J. C. Hepburn (abridged edition); Imbrie's "Handbook of English-Japanese Etymology," and Aston's "Japanese Grammar" (spoken language). All these may be obtained at Kelly & Co.'s, Main Street, Yokohama.

In pronouncing Japanese names and other words the consonants have the value usually given to them in English, while the vowels resemble those of the Italian language, but are rather shorter. Long vowels, as ō and ū, are to be pronounced as marked. Natives of Tōkiō and the Northern and Eastern provinces omit the *w* after *k* and *g* in such words as *Kwan-non* and *Hon-gwan-ji*. Double consonants must be pronounced double, as in Italian. It is not easy to give precise directions as to accent, and perhaps the safest plan in a doubtful case is to pronounce without accent. The Japanese, however, usually observe the following rules: In words of two syllables, the accent is nearly always on the first, though in *shita'* it is on the second; in those of three syllables generally on the first, but also sometimes on the second, as *Ku'ruma*, *To'koro*, *Yo'shino*, A'rima, Ta'kata, To'chigi, but Ura'ga, Musa'shi, Hika'wa, Futa'go, Futa'mi, Shita'ya, Aza'bu, Tera'dzu. In words of four syllables the accent is on the first and third, because they are mostly compounded of two dissyllables. Thus Ta'kaya'ma, Ka'naga'wa, Ka'maku'ra, Yo'koha'ma, Ma'china'ga, No'riku'ra, Fu'kushi'ma, but occasionally on the second, as Asa'kusa, Oda'wara, Shimo'tsuke, Futa'gawa, Mando'koro and Yoko'suka. In Mi'ya-no-shita', Tsu'ru-ga-o'ka, which are of course compounds, the accent is not on the particle *no* or *ga*, but as indicated. *I* Before ō or ū is short,—and Kiōto, Hiōgo are pronounced as if spelt yōto, yōgo, with K or H prefixed, or in other words Klōto, Hlōgo.

For the orthography of Sanskrit names of Buddhist gods and terms belonging to Buddhism, Prof. Max Müller's missionary alphabet has been adopted, as it avoids the use of diacritical marks. It has this peculiarity, that italic *k* and *g* are employed to represent ch and j as usually pronounced in English. *v*, however, has been retained instead of *w*. On page 158 kashâya has been misspelt kakâya.

4. Treaty Limits.

Foreigners may go where they please within certain limits at the open ports and cities, as follows:

At Yokohama: As far as the Tamagawa, and 10 *ri* or 24.29 miles[1] measured in a straight line by land in any other direction from the *Ken-chō* (Prefecture), but the rule has been practically relaxed, as far as the town of Odawara, which lies just outside the limit, is concerned.

At Tōkiō: The Shin Tone-gawa (Yedo-gawa) from its mouth as far as the guard-house at Kanamachi, from Kanamachi to Senji, by the Mito Road. From Senji along the course of the Sumida-gawa (called Toda-gawa and Ara-kawa higher up) to Furuya no Kami-gō. From the latter place by a line drawn through the following villages: Omuro, Takakura, Koyata, Ogiwara, Miyadera, Ishibatake, Mitsugi and Tanaka to Hino on the right bank of the Tama-gawa. The 10 *ri* limit on the Yokohama side of the river, however, extends nearly 2 *ri* further up the bank, when measured on the map of Musashi and Sagami recently published by the Government Topographical Bureau.

[1] This calculation is according to the English Treaty of 1858, where the *ri* is given as equal to 4275 English yards, but the real value is a little over 2.44 miles.

At Kōbe: 10 *ri* in any direction, that of Kiōto excepted, which city is not to be approached nearer than 10 *ri*.

At Ōsaka: On the South, the Yamato-gawa from its mouth as far as Funabashi mura, and a line drawn from that place through Kiō-kō-ji mura to Sada. The town of Sakai is outside the limits, but foreigners are at liberty to visit it.

At Niigata: On the South-west, Yahiko san to Saru-ga-Baba; on the South, a line drawn from Kuma no Mori across the Shinano-gawa by the Igara-hi-gawa to Shimoda; and on the North-east, Shichi-ya, Muramatsu, Itsu-idzumi and the Agano-gawa.

Foreigners may go where they please in the Island of Sado.

5. Passports.

In order to travel beyond the Treaty limits it is necessary to be provided with a passport issued by the Japanese Authorities.

Passports for Kiōto, Nara and Lake Biwa can be obtained at Hiōgo from the local authorities. British subjects must apply through the consulate, but all others can make direct application.

Passports for Miya-no-shita, Hakone and Atami may be similarly obtained at Yokohama. A fee of 20 *sen* is charged for each local passport.

For all other parts of the country application must be made to the Consul, stating length of time for which the passport is required, district which it is intended to visit, and the object of the journey. The latter must be stated as "for benefit of health" or "scientific investigation." In order to avoid unnecessary trouble, the traveller should simply specify the names of the provinces or Prefectures which he desires to visit, and he can easily do this by referring to Stanford's Library Map of Japan by Knipping, or that of Brunton.

At the expiration of the journey the passport should be returned to the consulate from which it was received.

No fee is charged except for the issue of local passports, as above.

In order to prevent intrusion on the part of policemen or petty local functionaries, travellers are recommended to entrust their passports to their servants, who should be instructed to exhibit them on demand.

6. Shooting Licenses.

The shooting season begins on the 15th October and ends on the 15th April. Licenses can be obtained at Tōkiō from the Police Authorities, and at the open ports and Ōsaka from the Prefecture, fee 10 *yen* (paper). The applicant has to enter into a written engagement to observe certain regulations, the violation of which involves the forfeiture of the license and the payment of a fine of $10 in addition. This covenant expressly stipulates that the holder of the license shall not shoot beyond Treaty limits.

7. Money.

The currency consists of government notes (*kin-satsu*) and bank-notes (*gin-kō satsu*), which circulate concurrently. The amounts of the former are 10 *sen*, 20 *sen*, 50 *sen*, 1 *yen*, 2 *yen*, 5 *yen*, and upwards. Below 10 *sen* the currency consists of 2 *sen*, 1 *sen* and 5 *rin* copper pieces. There are also silver and gold coins, which have been driven out of circulation by the depreciation of the paper currency. There are also small copper coins (cash) worth 1 *rin*, 1½ *rin* and 2 *rin*. The oblong coin of base alloy called *tempō* is current at 8 *rin*.

Table.

10 *rin* = 1 *sen.*
100 *sen* = 1 *yen.*

As it is often difficult to get change for large notes, the traveller is advised not to carry any of greater amount than 5 *yen*. The most useful are the 1 *yen* notes. It is also advisable to be provided with a plentiful supply of 10 *sen* and 20 *sen* notes. Copper coinage is constantly required, and it is the servant's business to see that he does not run short of small change.

In some parts of the country the old denominations are still used. The *yen* is called a *riō*; 25 *sen* a *bu*; 12½ *sen*, *nishi*; 6¼ *sen*, *isshi*.

The traveller will find that it conduces to his comfort to let his servant pay all charges, and for this purpose to entrust him with small sums from time to time. A reference to the information as to prices under the headings of "Inns," "Conveyances and Tolls" will give an idea of how much need be advanced in this way.

8. Weights and Measures.

Distance is reckoned by *ri* and *chō*, 36 of the latter being equal to 1 of the former. The *ri* is equivalent to about 2.44 English statute miles, and it is at this rate that the distances given in the itineraries in this work have been calculated. The *chō* is further subdivided into 60 *ken*, and the *ken* again into 6 *shaku*, the *shaku* being about 11.9 English inches.

Long Measure is as follows: 10 *bu*=1 *sun* (often translated inch, but=1.19 inches of English Measure); 10 *sun*=1 *shaku*; 6 *shaku*=1 *ken*; 10 *shaku*=1 *jō*.

Cloth Measure.—10 *bu*=1 *sun*; 10 *sun*=1 *shaku*; 10 *shaku*=1 *jō*. In this measure the *shaku* is ½ longer than in Long Measure.

Land Measure.—The unit is the *tsubo*, nearly equivalent to 4 square yards English. 30 *tsubo*=1 *se*; 10 *se*=1 *tan*; 10 *tan*=1 *chō*. An acre is nearly equivalent to 1.210 *tsubo*, or 4 *tan* 10 *tsubo*.

Measure of Capacity.—10 *sai*=1 *shaku*; 10 *shaku*=1 *gō*; 10 *gō*=1 *shō*; 10 *shō*=1 *to*; 10 *to*=1 *koku*. The *shō* contains about 108.5 cubic inches, and is a little larger than 1½ quarts.

Weights.—The *kin* or catty is about 1⅓ lbs. avoirdupois; so that 1 lb. avoird.=about 120 *momme*. A common weight is the *kwan me*= 1000 *momme* (6¼ *kin* or 8⅓ lbs.) A picul (100 catties) is *hiak kin*, 10 piculs *sen gin*, and so on.

9. Maps and Books.

The best foreign map of Japan is Stanford's Library Map, compiled by E. Knipping. Brunton's is every way inferior. Either can be obtained in sheets or mounted, convenient for use in travelling. The map of the Environs of Yokohama, by A. Farsari, is very carefully compiled, and can be recommended The sectional maps in Japanese, now in course of publication by the Government Topographical Bureau (*Chi-ri kioku*), are extremely good, and with very little aid from a translator can be made great use of by travellers totally unacquainted with the Chinese character. An excellent travelling map, of the old style, is the *Fuji-mé Jū-san Shū no E-dzu* (Map of the Thirteen Provinces from which Fuji is visible), a thoroughly trustworthy guide for main roads and post-towns, its chief drawback being that it is not drawn to scale.

The following is a list of books relating to Japan, mostly published within the last ten years, which will be found interesting and useful.

Travels.

"Promenade autour du Monde," Hübner.
"Le Japon de nos Jours," Bousquet.
"Voyages dans le Nord du Japon."
"Unbeaten Tracks in Japan," Miss Bird.
"Japan," Sir E. J. Reed.
"Japan, nach Reisen and Studien dargestellt," J. J. Rein (Vol I).

History.

"La Réligion Chrétienne au Japon," Pagès.
"Japan," Walter Dickson.
"New Japan," S. Mossman.
"History of Japan," F. O. Adams.
"The Mikado's Empire," W. E. Griffis.
"The Satsuma Rebellion," A. H. Mounsey.
"Young Japan," J. R. Black.

Literature.

"Tales of Old Japan," A. B. Mitford.
"Anthologie Japonaise," Rosny.
"Chiu shin gura, or The Loyal League," F. V. Dickins.
"Classical Poetry of the Japanese," B. H. Chamberlain.
"Japanese Plays Versified," T. R. H. McClatchie.

Miscellaneous.

"Enumeratio Plantarum," Franchet and Savatier.
"Notes on Japanese Archæology," H. von Siebold.
"Transactions of the Asiatic Society of Japan."
"Mittheilungen der Deutschen Gesellschaft für Natur-und Völkerkunde Ostasiens."
"Memoirs of the Tôkiô University."

10. Luggage.

Luggage should be reduced within the smallest limits compatible with comfort. Heavy trunks and boxes should be avoided as much as possible. The Japanese wicker baskets called *yanagi-gôri* will be found in every way the most capacious and portable. They consist of an oblong basket with a second which goes over it as the cover, and are consequently very convenient for carrying provisions on a long journey, since the size can be diminished as the stores are consumed. They should be provided with strong oiled-paper wrapping, and fastened with stout leather straps instead of cord. It is advisable to have them in pairs for convenience of carriage either by pack-horses or coolies.

An excellent plan on a long journey, and one that enables the traveller to keep his luggage always within a reasonable compass, is to take only about a week or 10 days' supply with him on starting, and to send beforehand through the Transport Company called Tsû-un Kwai-sha, relays both of provisions and clothes, to await him at different stages of the journey. In doing this, however, it is necessary to ascertain at the

office of the company the probable number of days requisite for transit to the various places, and to make an allowance of a few days in addition. Thus, if their estimate is 20 days, count upon 25 days being required. In sending to mountainous parts where communications are bad, delays frequently occur; longer time should, therefore, be allowed. A small hand-bag will be found very convenient for things that may be wanted at odd moments during the day; when horses are used for transport, take care to see that it is tied on separately after the baggage has been secured to the pack-saddle.

11. Dress, Etc.

For the Pedestrian, flannel costume is recommended, and in summer the following ought to be sufficient:—

1 Light flannel coat, made to hook up, and with pockets to button, so that when you take off your coat and give it to some one to carry, the contents are not in danger of falling out.
1 Pair light flannel trousers.
1 " " " Knickerbockers.
2 Flannel shirts with breast pockets.
3 Merino singlets.
3 Pairs of woollen or merino socks.
3 Pairs of stockings.
2 Pairs of flannel pyjamas and jackets.
2 Japanese loose cotton gowns (*yukata*).
1 Band or sash.
Pocket handkerchiefs.
A portable dressing case, or hair brushes, comb, nail brush, tooth brushes, scissors, portable looking glass.
A plaid, shawl or rug, required when sleeping on mountains.
A pair of slippers.
2 Sheets.
1 Air pillow.
2 Towels.
Soap.
1 Pair of stout walking boots.
1 " " white canvas shoes.
1 Sun hat and 2 white covers.
1 Cap.
1 Strong umbrella and 2 white covers.

In addition to the above the following articles are enumerated as a reminder to the traveller:

Note-books and writing materials; pencils; cigars; flask; small medicine chest or requisite medicines; knife; shoehorn; extra boot laces (hippopotamus hide are best); patent grease for boots; compass; aneroid; books and maps, including Japanese dictionary; needles, thread and darning cotton; Persian insect powder; carbolic acid.

Pyjamas with short gaiters are strongly recommended for walking in, and the dress can be somewhat relieved of its loose appearance by having the jacket made to button down the front and the collar a little higher than usual. It should also be fitted with breast pockets. If this dress be adopted, three suits should be taken, and in that case knickerbockers and stockings will not be required, while one flannel shirt will be found sufficient. In the inns the Japanese gown, or pyjamas and jacket with a

merino singlet will be found the most comfortable dress. Washing cannot be properly done in the interior. One or two changes of underclothes and sheets should therefore be despatched by Tsū-un Kwai-sha to different places on the route, and dirty linen can be sent home by the same agency.

The following notes on Japanese foot-gear may be of use to some pedestrians :—

In rainy weather or for climbing mountains, where it is frequently necessary to wade through streams, nothing is so serviceable as the Japanese straw sandal (*waraji*). They should be made to order, according to the size of the wearer's foot, and a supply of at least a dozen should be taken, as *waraji* large enough for an ordinary sized foot are not easily to be bought ready made. In dry weather a single pair will last for two days, and half that time in rain or mud. Every opportunity should be taken of having the supply replenished, or if the traveller is sending on stores to meet him at other points of his route, a few pairs should be added. With the *waraji* are worn Japanese socks (*tabi*), which should be made of the dark-blue cloth known as *mekura-jima*, with double soles. Care should be taken that they fit exactly to the foot. It is advisable to have the uppers well quilted, except just over the toes. In combination with the *waraji* and *tabi* the gaiter or *kiahan* of blue cotton is recommended; if with trowsers, about six inches in length, that is from the ankle to about half-way up the calf; if worn with knickerbockers, they should extend to the knee. In tying on the *waraji* care should be taken not to have the thong too tight between the toes. A supply of two or three sets of strings should be taken; the best are made of hemp dyed with indigo.

These notes on luggage and dress are intended more particularly for the use of those who intend to travel through the interior. If going to stay at any of the frequented places within easy reach of the open ports, no difficulty will be found in taking as much luggage as the tourist may like.

12. Provisions, Etc.

It should be clearly understood that it is practically impossible, when travelling in most parts of the interior, to obtain anything in the way of foreign food, and those who cannot eat the native fare should therefore take with them their own supplies. Tourists who intend merely to go to the usual resorts, especially Hakone, Miya-no-shita, Nikkō and Kiōto, will find no difficulty in carrying with them what they require, and to them it is not necessary to offer much advice. In such places, fish, fowls and eggs and a few other supplies may be obtained at the inns, though, as transport is abundant, they are recommended (except when going to Kiōto and and Miya-no-shita, where hotels in the foreign style have been established) to take whatever stores may suit their fancy. They are also advised to take their own wines. Good beer is sometimes to be had. If the servant accompanying the party can make bread, a supply of flour should be taken, as an oven can be easily improvised. In lieu of nothing better, a Japanese large iron pot *(kama)*, such as is used for cooking rice, placed on its side and embedded in earth, will be found an excellent substitute. After drawing the fire, the temperature can be regulated by means of the lid. As a rule, the inn-keepers object to their kitchen utensils being used for cooking foreign food. A frying pan, and perhaps a gridiron also, will therefore be found extremely useful.

To tourists whose object is to see as much of the interior as possible, and especially to those who wish to explore the mountainous parts of the country, the following suggestions are offered. If you value time and comfort, take as little luggage as possible. In making your selection of stores, therefore, choose things that are most portable and that require little trouble in preparation. The following are recommended as the most useful things to take, and if the plan of sending relays to different places be adopted, the luggage need never be inconveniently heavy.

Liebig's Extract of Beef.	Cheese.
German Pea-soup Sausage.	Salt and Mustard.
Chicago Corned Beef.	Worcestershire Sauce.
Tinned Milk.	Bacon.
Biscuits.	Tea and Sugar.
Jam.	

Those who can eat Japanese food are nevertheless recommended not to depend entirely on the resources of the country, but to take a small supply of the above, for use in mountainous districts, where the fare is not only of the poorest description, but also frequently very scarce. At the inns on the main roads, very good native food can as a rule be obtained.

Those who like good Japanese tea had better take it with them, as what is supplied at the inns and tea-houses is of inferior quality, and often very little better than sun-dried refuse leaves. Very fair tea may be bought for from 75 *sen* to 1 *yen* a catty.

The Japanese tea-holders *(hari-ko no cha-ire)*, made of stout paper resembling card-board, and of all sizes, will be found better for holding such supplies as salt, pepper and mustard than the usual bottles in which these stores are sold; the inconvenience of a cork being lost on the journey is often felt, and the weight of the glass bottle and its liability to be broken are serious drawbacks.

It is necessary to take candles and candlesticks, knives, forks and spoons, and a tumbler will be found a great convenience. Do not forget a corkscrew and a tin opener.

Beverages.—The traveller is advised not to encumber himself with cases of beer and wine, but rather to take his chance of what he may find in the interior, and to carry as little as possible with him. Chinese tea will be found the most refreshing beverage after hard work. In summer, Preston's lemonade, with a very small quantity of sherry, will be found an excellent drink. Sufficient sherry for this purpose and a small supply of brandy or other spirit can always be carried, and sent in relays, without adding much to the bulk of the baggage.

As a guide to those who are strangers to the country, the following information respecting the resources of the interior is added:—

Beef can rarely be got, even in large towns; fowls can only be obtained with the greatest difficulty.

Eggs, rice and fish, except in the poorest mountain hamlets, can usually be depended on, though the latter will frequently be found dried or salted; in many places, during the season, excellent fresh-water fish are to be procured for breakfast, by asking for them overnight.

The ordinary potato is cultivated in a few of the provinces (notably Shin-shiū), and can be obtained during the autumn months; the *Satsuma imo* (sweet potato) is common all over the country, and forms an excellent ingredient in the preparation of soup from Liebig's extract of beef.

Beer and wines produced at Kō-fu in the Yamanashi prefecture are extensively sold all over the country, and although they do not meet with

the unanimous approval of foreigners, still the traveller is recommended to give them a trial. Foreign beer, wines and spirits are sold at the *tō-butsu-ya* (shops for sale of foreign goods) in many of the large towns.

13. Inns.

The inns are given from personal knowledge or from the best accessible authorities, an asterisk being sometimes prefixed to the name of a house specially worthy of mention.

The charge at a Japanese inn includes supper, bed and breakfast, for which a single charge is made, called *hatago*. This varies in different parts of the country, but at present is never under 20 *sen* and seldom over 35 *sen* for each traveller. Anything in the way of food or *sake* ordered in addition to the meals supplied, has to be paid for separately. There is no charge for firing, lighting, attendance or bath, so long as the traveller is content with what is given to every one else, nor for tea; but it is usual, shortly after arriving and being shown into a room, to make a present, through one's servant, known as *cha-dai*, or tea-money. This varies with the rank of the individual, and with the amount of extra attention which he desires, and in the case of a single person may be from 20 to 40 *sen*, also taking into account the quality of the accommodation. If two persons are travelling together, the *cha-dai* is increased, say to one-half more for two and double for three persons. The first to arrive has the prior right to the hot bath.

In places frequented by foreigners the custom has grown up of charging 50 to 75 *sen* per night for each person. In this case the traveller, if he require it, may of right demand to have his supper and breakfast, and he need give no *cha-dai*. As a general rule, travellers who desire more comfort and give more trouble than natives will be ready to pay for whatever they require over and above.

At bathing places where people go to stop a month or six weeks, the inn-keepers simply let out the rooms at so much per mat per week, and the visitors have to provide their own light, fire and food. The passing traveller is therefore at a disadvantage, and must not be surprised if attempts are made to practise extortion upon him.

Chairs and tables are generally supplied at the inns frequented by foreigners. They may also often be procured in remote parts of the interior by asking. A well-instructed servant will be able to obtain these additions to comfort without trouble, if they are to be had. Sometimes a small charge is made for their use, as the master of the inn may have to borrow them.

In a Japanese room the post of honour is in front of the large recess called the *Toko no ma*, and in an inn the guest who occupies it has special attention and respect paid to him. It will be found advisable when two are travelling together to take that part of the room each day in turn, as generally it has superior advantages in the way of comfort. A good plan is to get a letter of introduction from inn to inn. It not only ensures attention, but should the inn recommended be full, its master will generally use his best endeavours to find the traveller other suitable quarters.

14. Roads, Conveyances, Tolls, Etc.

Although of late years great improvements and additions have been made to roads through the interior, these communications are still very imperfect, and comparatively short distances, on a few of the high roads only, are practicable for carriages, whilst many of the mountain

routes are not even passable for cattle, baggage having to be carried on the backs of coolies. On most of the main and secondary roads, however, the native conveyance *(jin-riki-sha)* can be got, if not for the entire journey, at any rate for those portions of the road where the country is not too hilly to prevent the possibility of their being used. These vehicles are frequently also found on many of the inferior roads where traffic is great, and are year by year gradually increasing all over the country. The native palanquin or *kago* is still to be found in mountainous districts frequented by Japanese travellers, where the only other alternatives are going on foot or riding on a pack-horse. Tolls at bridges and ferries are every where extremely low, ranging from 3 *rin* ($\frac{3}{10}$ of a *sen*) to 2 sen for each person on foot, the charge for a *jin-riki-sha* with one person in it being about double.

The charges made throughout the interior for *kuruma* vary according to the nature of the country and the condition of the roads, from about 8 to 12 *sen* a *ri* for each man.

On the Tō-kai-dō a company called the Shin-sei-Kō issue to travellers who stop at their hotels, tickets for *kuruma* at prices varying from 5 to 7 *sen* a *ri*, according as the road is flat or hilly, there being a fixed scale of charges for the distances between the different stages. There are, however, several conditions attached to their rules, by which the above prices are subject to alterations. After a certain hour in the day, which varies according to the season of the year, in bad weather, and when one man only is engaged, for persons who are unusually heavy, an extra charge is made. The advantage of this system is, there being no delay in changing *kuruma*, as the company always have men and vehicles ready at their hotels. The traveller simply delivers to the master of the inn on arrival at each place the ticket for the next stage, and will then be informed if there is anything extra to pay. The scale of extra charges is very minutely laid down, and if the servant of the party is entrusted with the payment of accounts, this system will be found very convenient. It must be understood that those who avail themselves of it should put up at the hotels of the company.

Pack-horses can generally be obtained for from 8 to 10 *sen* a *ri*, if engaged before noon, and for one-half more, if later in the day. Their load must not exceed 36 *kwamme* (300 lbs.) on level roads, and 20 *kwamme* (166⅔ lbs.) in mountainous parts of the country.

Coolies can generally be hired for from 8 to 10 *sen* a *ri*, in fine weather. Their load should not exceed 8 *kwamme* (66⅔ lbs.). Various other details with regard to charges for horses, *kuruma* and carriages are given in the body of the work where occasion requires it.

15. Useful Hints.

It will often be found a convenience to engage coolies to go the whole round, if the trip be one of a week or ten days. On long journeys there is the drawback of their not knowing anything about the country, and natives of the different places are then preferable.

It is advisable to arrange your plans so as either to sleep at the foot of a long pass or to cross it before noon. After midday it is frequently difficult to get horses for the ascent.

Some travellers advise taking your own saddle. It should be remembered that although a convenience in one way, there are several drawbacks. The pack-horse man will object to lend his horse unless the return journey is paid for, as, not having the pack-saddle with him, his horse will have to return without a load. There is also the disadvantage of having to carry the saddle when not using it.

Keating's Insect Powder is indispensable. The mats of the rooms at the inns and the quilts which form the bedding, in summer invariably swarm with fleas, and unless some preventive is used, the traveller will probably pass sleepless nights. A sheet of oiled-paper spread over the quilts before putting on the sheets is a remedy, but its unpleasant smell has often the effect of causing a headache. A little camphor is sometimes effectual.

Carbolic acid should always be taken on a journey when the tourist expects to meet with inferior accommodation. A piece of paper sprinkled with a small quantity will relieve the occupant of the room from the offensive odours which not unfrequently pervade a Japanese inn.

A pocket filter is sometimes necessary, and the traveller is recommended to take one.

Alum water will be found a good preventive against blisters, and when the feet are tender the pedestrian should use this solution for several days before starting on his journey.

The postal arrangements throughout the country are excellent. Letters and papers can with safety be sent forward to different stages of the journey. Clear instructions should be left with the person to whom this duty may be entrusted, stating up to what date to send to such and such a place, and when to stop sending altogether. The time required for transmission by post to the various places can be ascertained at the post office, and the date on which the traveller is likely to be at the different stages can be roughly estimated by reference to the itineraries.

Kubo
Dôshi
Takenomoto
Awone
Awono hara

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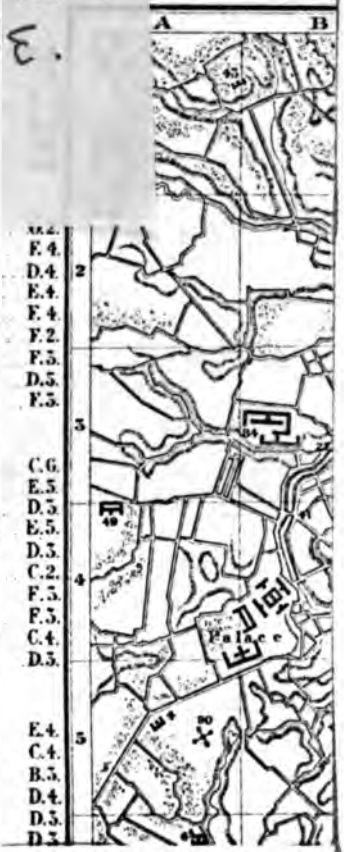
7	*Eitai-Bashi*	F.4.
8	*Kio-Bashi*	D.4.
9	*Nihom-Bashi*	E.4.
10	*O-hashi*	F.4.
11	*Ommaya-Bashi*	F.2.
12	*Riogoku-Bashi*	F.3.
13	*Shim-bashi*	D.3.
14	*Yanagi-Bashi*	F.3.

Churches:

15	*English*	C.6.
16	*French*	E.5.
17	*Russian*	D.3.
18	*Union*	E.5.
19	*Dai-gaku*	D.3.
20	*Den-dzu-In*	C.2.
21	*Ejima Ben-ten*	F.3.
22	*E-Ko-In*	F.3.
23	*Fukiage Gardens*	C.4.
24	*Gaku-shiu-In*	D.3.

Gates:

25	*Go-Fuku-Bashi*	E.4.
26	*Hanzo Go Mon*	C.4.
27	*Ichigaya*	B.3.
28	*Kaji-Bashi*	D.4.
29	*Kanda-Bashi*	D.3.
30	*Kiri-Bashi*	D.3.



HANDBOOK FOR TRAVELLERS

IN

CENTRAL & NORTHERN JAPAN.

ROUTES.

ROUTE 1.

TŌKIŌ—ENVIRONS: ŌJI; MEGURO; IKEGAMI; FUTAGO AND MARIKO; KOGANEI.

TŌKIŌ, also called TŌKEI, formerly YEDO.

Hotel: Sei-yō-ken (near the Shim-Bashi railway terminus).

Japanese Inns: Idzumi-ya in Shiba, Shibai chō; Ki-ya, in Ta-dokoro chō; Yamashiro-ya and Shimōsa-ya, in Bakuro chō; and Matsu-ya, Asakusa, Zai-moku chō.

Restaurants (European food): Sei-yō-ken (see above, and also in the Uyeno public gardens); Yamashiro Ken, Kiō-Bashi, Yamashiro chō.

Japanese Restaurants: Yawo-zen in Sanya; Hira-Sei, at the Do-Bashi in Fukagawa; Uye-Han in Mme-waka and branch of the same in Mukō-jima; Uwo Jiū in Mukō-jima; Yawo-Matsu at Makura-Bashi in Komme; Yū-mei-rō in Imado; Matsu-Gen in the Hiro-kōji, Shitaya; Man-Sen by the Ō-Hashi; Hashi-moto in Yanagi Shima; Awo-Yanagi in Mukō Riō-goku; Kawa-Chō in Shin Kata-machi, Asakusa; Kurumb-ya in Hamamatsu chō, Shiba.

Public Libraries: Asakusa Bunko, Japanese and Chinese books, in Suga chō, Asakusa. Tōkiō Fu Shojak-kwan at the Sei-dō in Hon-gō, Japanese and European books.

Museums: Haku-butsu-kwan, inside the Yama-Shita Go Mon: Kai-taku-shi Museum in the Shiba Public Gardens.

Public Gardens (Kō-yen-chi): Shiba and Uyeno.

Theatres: Shin-tomi Za in Shin-tomi chō; Saru-waka Za and Ichi-mura Za in Saru-waka chō, Asakusa; Naka-jima Za in Kaki-gara chō; Haru-ki Za in Hon-gō; Kiri Za in Yotsu-ya; Ei-shō Za in Shiba; Ko-tobuki Za in Hon-jo.

Wrestling: At E-kō-In in Hon-jo (over the Riō-goku-Bashi, twice a year for ten days in winter and spring, dates not fixed).

Churches: English Protestant Church, Ii-gura no Nagai chō; Union Church (Protestant) No. 17, Tsukiji; French Church (Roman Catholic), No. 35, Tsukiji; Russian Church, Suruga Dai.

Central Telegraph Office (Den-shin Chiū-ō Kioku): In Kobiki chō, besides branch offices at Ni-hom-Bashi, Akashi chō in Tsukiji, Riō-goku-Bashi, Akabane, Kōji machi (close to

the Yotsu-ya Go Mon), Hon-gō San-jō-me and Asakusa.

Central Post Office (Eki-tei Kioku): Yokka-ichi, near the Ni-hom-Bashi.

The following table of fares shows what is usually charged by *jin-riki-sha* men in Tōkiō. Although there is nothing quite fixed, men will generally be found willing to go for these prices in fair weather. When the roads are in bad condition a little more should be given, and if two men are engaged, the price is doubled. Many tourists may find it convenient to engage *jin-riki-shas* by time, and in that case the ordinary charge is 10 *sen* an hour per man.

TABLE OF FARES.

Jin-riki-sha with one man.

Shim-Bashi to	*sen.*
Sei-Yō-Ken	5
Haku-butsu-kwan (Museum) Yama-shita Go Mon	5
Kiyō-Bashi	5
Kō-bu Dai-gak-kō	6
Shiba Temples	8
Tsukiji	8
Shimabara Theatre	8
Kōji Machi	10
Toriizaka	10
Mikawa Dai	10
In-satsu Kioku	10
Kwan-kō-ba	10
Akasaka Palace	12
Suruga Dai	12
Sei-dō	12
Sen-gaku-ji	12
Ku-dan-zaka (Shō-kon-sha)	12
Riō-goku-Bashi	12
Yotsu-ya Gate	15
Uyeno	15
Asakusa	15
Shinagawa Station	15
Shirokane Rifle Range	15
Ushigome Gate	15
Kai-taku-shi (Awo-yama)	15
Mukō-jima	20
Kameido	25
Toyama Rifle Range	25
Meguro	25
Ōji	30
Hori-no-uchi	30
Hori kiri	30
Futago	40

The Principal Places worth visiting are Asakusa, the Shiba and Uyeno Public Gardens (Tombs of the Toku-gawa Shō-guns in both, the former most easily accessible), Atago yama and Kanda Miō-jin for views of the city; Haku-butsu-kwan (Museum). Drive round the inner moat by Kōji machi and Ku-dan-zaka.

Manufactures: The visitor must not expect to find large establishments for the production of Japanese objects of art. Few masters employ as many as half-a-dozen workmen in addition to the members of their own family. Some of the most beautiful articles are produced in humble dwellings by a single artisan, with the aid of one or two children.

The following list contains the names and addresses of the best-known workers in different branches:

Raised Lacquer Artists.

NAME.	ADDRESS.
Nakamura Shō-zan	Gin-za ni-chō-me.
Shibata Ze-shin	Asakusa Kami Hei-ye-mon chō.
Ogawa Shō-min	Asakusa Mma-michi.
Sugiyama Iwa-ji-rō	Uneme chō in Tsukiji.
Fujito Ki-hei	Yonezawa chō, it-chō-me.
Kuroye-ya (for ordinary lacquered utensils)	Ni-hom-Bashi-dōri, it-chō-me.
The Sei-kō-sha (a large establishment where lacquered ware of all kinds is produced)	Idzumi chō, Kanda.
Lacquerer on Bamboo.	
Hashimoto Ichi-zō	Shin-zen-Za machi in Shiba.

Bronze Founders.

Hō-shi-yama Sō-min	Mukō Yanawara machi, ni-chō-me.
Ōshima Shō-kwa-ken	Higashi Furu-kawa machi, in Kobinata.
Ban-riū-sai Ka-zō	Rok-kem-bori in Fukagawa.

Dealers in Bronzes.

The Kō-shō Kwai-sha	No. 16, Takekawa chō, and No. 6, Kobiki chō.
I-mono Sei-saku	Near the Tsukiji Mon-seki.
The San-sei-sha	No. 19, Takekawa chō.

Bronze-chasers (Kana-gu bori).

Ichi-riū-sai Sō-min	Kon-ya chō in Kanda.
Ip-pō-sai Min-koku	Tera machi in Ushi-gome.
Go-tō Kiyo-aki	O-Tama ga ike.
Hirata Haruyuki	Ike-no-hata in Shitaya.
Iriye Sadayoshi	Naka Kachi machi, ni-chō-me, in Shitaya.
San-ta-rō Shiū-raku	In Negishi.

Ivory-carvers.

Sawada	Riō-goku Yonezawa chō, ni-chō-me.
Ki-ya	Hon Shiro-kane chō, ni-chō-me.
Wakatake	Riō-goku Muramatsu chō.
Machida	Ni-hom-Bashi dōri, ni-chō-me.
Miyagawa	Gin-za, san-jō-me.
Kobayashi	do. do.
Ono Riō-min	Mukō-jima.
Ozaki Hoku-sai	Naka-mon-zen, Shiba.
Kiku-gawa Riū-koku	Negishi.
Hō-sai Nagatsugu	Kobiki chō, it-chō-me.
Kō-sai Ju-ō	Asakusa Ji-nai.
Tō-yō-sai Mitsu-chika	Kotobuki chō, Asakusa.
Hara Shiū-getsu	Hon-koku chō, ni-chō-me.

Wood-carvers.

Taka-mura Tō-un	Kita Moto machi, Asakusa.
Shiwo-gawa Un-gioku	Asakusa mon-zeki mayo.
Tō-riū-sai Kō-gioku	Kuro-fune chō, Asakusa.
Hara Shi-zan	Hon-koku chō, ni-chō-me.
Go-tō Kō-yū	Higashi Rok-kem-bori machi, Fukagawa.
Go-tō Toyo-jirō	In front of Hō-on-ji, Hon-jo.
Go-tō Bun-kichi	Shimidzu chō, Hon-jo.
Take-no-uchi Kō-un	Matsuzaka chō, Mita.

Bamboo Workers.

Yama-guchi	Suga chō, Asakusa.
Suzuki	Awomono chō, Ni-hom-Bashi.
Chiku-sai Ki-yū	Minami Moto machi, Asakusa.
Ren-yū-sai Ik-kei	Yanagi chō, Kiō-Bashi.

Potter.

Naruse Chiū-shi	No. 118, Shiba Public Gardens.

Painters on Pottery.

Hira-bayashi Gek-kai	Nagata chō, ni-chō-me.
Awoki Ko-sei	Ro-getsu chō, Shiba.
Sugi-ura Ken-zan	Tamachi roku-chō-me, Akasaka.
Hattori Kō-ho	Kawara machi, Asakusa.
Tsuji Sei-niū	Hikage chō, it-chō-me.

Painters.

Yasuda Rō-zan	Fujimi chō.
Haruki Nam-mei	Ya-no-kura machi, Riō-goku.
Satake Ei-kai	do. do.
Fukushima Riū-he	Misuji machi, Asakusa.
Hidezaki Shiū-kwa	Kem-bō chō, Shiba.
Abe Kan-zan	Kaji chō, Sakurada.
Aa-dō Hiro-chika	Ta machi, ni-chō-me, Shiba.
Tai-so Yoshi-toshi	Maru-ya chō, Do-bashi.
Shō-jō-bō Giō-sai	Yu-shima, shi-chō-me.
Mō-Sai Yoshi-tora	Suda chō, Kanda.

Photographers.

Shimidzu Tō-goku	Ni-hom-Bashi dōri, ni-chō-me.
Uchida Ki-ichi-rō	Kaya chō, Asakusa.
Tsukamoto	Fuji-mi chō.
Ii-oka Sen-no-suke	Omote Jim-bō chō.

Artists (European Style).

Arai Ichi-sabu-rō	Owari chō, Shin-chi.
Tachikawa Ki-sabu-rō	Owari chō, ni-chō-me.
Goseda Hō-riū	Masago chō, Hon-gō.
Goseda Hō-shō	do. do.
Goseda Yū-ko	do. do.
Takahashi Yū-ichi	Hama chō.
Kawakami Tō-gai	Naka Kachi chō, Shitaya.
Sasaki Kai-zō	Dai-roku Ten maye, Asakusa.

Curiosity Dealers.

Dai-mo and Ebi-ya	Jik-ken-dana, Hon-koku chō.
Dai-zen	Haku-ya chō, Naka-dōri.
Shigaraki	Morita chō, Asakusa.
Tama-Gen	do. do.
Kiri-ya	Gin-za, san-jō-me.
Handa-ya	do. do.
Hayashi	Higashi Kuro-mon chō, Uyeno.
Ōsaka-ya	Awo-mono chō, Ni-hom-Bashi.
Chō-yū-dō	Gin-za, ni-chō-me.
Doi Ko-sen-dō	Gin-za, ni-chō-me, Higashi naka-dōri
ghimidzu-ya	Saya chō, Kiō-Bashi naka-dōri.
Bai-getsu	Minami Saya chō.
gen-da	Owari chō, it-chō-me.

Florists.

Roku-sabu-rō	Asakusa ji-nai.
Chō-ta-rō	Shiba san-nai.
Sei-kwa-yen	Fuku-yoshi chō, Aka-saka.

At the Kwan-kō-ba (Bazaar), Wada-gura-soto.

Silk Mercers.

Echigo-ya	Muro machi, Ni-hom-Bashi.
Dai-Maru	Ō-dem-ma chō.
Matsuzaka-ya	Hiro-kōji, Uyeno.
Shiroki-ya	Ni-hom-Bashi-dōri, it-chō-me.

Dolls.

Yamaguchi Kichi-go-rō	Suga chō, Asakusa.

Raised Figures.

Is-sei-sai Toshi-kazu	Suwa chō, Asakusa.
Kame-ya Ichi-bei	No. 11, Kobuna chō.

Popular Festivals.[1]

DATE.	NAME OF FESTIVAL.	WHERE HELD.
Jan. 5	Sui-ten-Gū*	Kakigara chō.
" 8 and 12	Yaku-shi*	Kayaba chō.
" 10	Kompira*	Outside the Tora no Mon.
" 13	Mourning for death of Nichi-ren*	Ike-gami and Hori-no-uchi.
" 16 and 21	Shim-mei Sama*	Shiba.
" 17 and 18	Kwannon Sama*	Asakusa.
" 21	Dai-shi Sama*	Near Kawasaki.
" 25	Hō-nen Shō-nin*	Zō-jō-ji, Shiba Public Gardens.
" 28	Fu-dō	Yagem-bori.
On first day of the hare (hatsu-u)	Miō-ken-dō	In Yanagi-shima.
April 3	Jim-mu Ten-nō	
" 17	Tō-shō-Gū	Uyeno and Shiba Public Gardens.
" 18	San-ja Gon-gen	Asakusa Ya-dai-jin mon soto.
May 6	Shō-kon-sha, Races, etc.	Kudan.
June 1	Tō-Shō-Gū	Uyeno and Shiba Public Gardens, also at Asakusa and Shimbori.
" 3	Kumano Jin-ja	Iigura and Awoyama.
" 3 to 14	Suga no Jin-ja	Shinagawa.
" 7 to 14	" "	Yotsuya.
" " "	" "	Asakusa.
" " "	" "	Sen-ji.
" 24	Atago Jin-ja	Atago shita.
July 13	Bon Matsuri (Feast of the Dead)	
Aug. 7 to 14	Suga no Jin-ja	Naka-Bashi, Minami-Dem-ma chō.
" 14 to 19	" "	Kobuna chō.
" 15 to 19	" "	Ō-Dem-ma chō.
" 15	San-nō (also called Hiye no Jin-ja)	Nagata machi.
Sept. 13	Ushi-jima no Jin-ja	
" 15	Shim-mei Sama	Shiba.

[1] Those marked with an asterisk are held monthly.

Oct. 15.....	Kanda Miō-jin	Kanda.
" 12 and 13	Anniversary of Nichi-ren's death	Ikegami and Hori-no-uchi.
Nov. 24.....	Riō Dai-shi	Uyeno.
" 28.....	Shin-ran Shō-nin (also called *O Kō mairi*)	Mon-zeki temple in Asakusa.
" 28, on the 'days of the bird' (*tori no hi*)	Tori-no-machi	Near Asakusa.

Plum-blossoms (end of January): Mme-yashiki at Kameido (remarkable trees called, from their shape, Gwa-riō-bai, "sleeping-dragon-plums"); Kayama in Sugamo; Mme-yashiki at Kamata, one hour's drive down the Tō-kai-dō from Shim-Bashi; (beginning of February): Mme-yashiki in Mukō-jima; ditto at Kami Tabata.

Cherry-blossoms: Uyeno & Mukō-jima, beginning of April; Higurashi and Asuka yama near Ōji, and Koganei, middle of April.

Wistaria at Kameido, first week in May.

Tree-Peony (bo-tan): Somei florists' gardens, end of April; Shō-kwa-yen garden at Hirō, beginning of May (2 *ri* from Shim-bashi).

Iris (hana shō-bu): Hori-kiri, on the other side of the river, 3 *ri* from Shim-Bashi; Meguro, 3 *ri*; Shō-kwa-yen. Early in June.

Lotus-flowers (ren-ge): Shinobazu no Ike near Uyeno, and the castle moats. Beginning of July.

Chrysanthemums: Florists' gardens at Sugamo and Somei, at the Shō-kwa-yen, Hirō, at the Asakusa hana-yashiki, and at Dango-zaka. Beginning of November.

Maples: Kai-an-ji in Shinagawa, beginning of November; Ōji, middle of November; Meguro, end of November.

History: Previous to its becoming the capital of E. Japan in the year 1590, Yedo was little more than a rude fortress surrounded by a few scattered villages. This fortress was founded in 1456 by a certain Ōta Dō-kwan. From 1486 to 1524 it was held by vassals of the Uyesugi family, but in the latter year was taken from them by Hō-jō Uji-tsuna, who was then rising to be ruler of the E. provinces, and had his capital at Odawara, close to the foot of the Hakone pass. In the 13th century the district now called Asakusa stood on the sea-shore, at the mouth of a considerable inlet. The name Yedo means "Door of the Inlet." At the time Iye-yasu took possession in 1590, the coast on the E. side of the river had advanced considerably below Asakusa, but large lagoons still occupied areas which have since been filled up and built over. The district where the University (Dai-gaku) now stands, and the low ground between Uyeno and Asakusa were then covered with water. The fortress of Dō-kwan occupied the site of the Nishi Maru (Western Circle); and the Hom-maru (Chief Circle) was built by Iye-mitsu, the 3rd Tōku-gawa Shō-gun. Eventually the Nishi Maru became the residence of the heir-apparent of the Shō-gun. A stream which rose on a hill in the district called Kanda was widened to form the N. E. moat, while others were excavated in the high ground to the W., and the earth thus obtained was utilized in filling up the swampy ground towards the sea. The portion of the outer moat which extends from Tame-Ike, the pool near the College of Engineering, round by the Yotsu-ya Gate to the Sui-dō-Bashi, was dug in 1636 by Iye-mitsu, the grandson of Iye-yasu. The cutting at the back of Suruga Dai appears to have been first excavated in 1616, and to have been deepened for navigation up to the Ushi-gome Gate in 1659 by the Prince of Sendai by order of the Shō-gun. It was

further enlarged in 1729. Yedo has repeatedly been visited by destructive fires. In 1601 the whole city was laid in ashes. At that time all the houses were thatched with grass, and when a single merchant went to the expense of covering half his roof with tiles, it was considered an extraordinary piece of extravagance. Tiles were not made in Yedo till 1646. In 1663 a large part of the hill now called Suruga Dai was cut away, and the soil used to fill up about 4 square miles of shallow inlets on the S. side of the town. The Ni-hom-Bashi was first built in the same year. From this point distances have since been measured along the Tō-kai-dō and other main roads to Echigo, Ō-shū, etc. In 1642 the regulation was made which obliged the *Dai-miō* or territorial nobility to reside alternately in Yedo and on their domains for certain fixed periods. A map dated 1632 shows that the greater part of what now forms the Kiō-Bashi district, including Tsuki-ji, Tep-pō-zu, the Ministry of Marine and Hama Go-ten, besides the Railway Station, were reclaimed from the sea subsequently to that date. Up to about the year 1650 the towns-people depended for their water supply upon the stream from Kanda yama and the pond called Tame-Ike; but shortly afterwards an aqueduct was constructed on the N. which brought the water of the I-no kashira, Zempuku-ji and Miō-shō-ji ponds, as well as from the Tama-gawa, into the city. This was called the Kanda Jō-sui ('upper water,' to distinguish it from *ge-sui*, the 'lower water' of the drains). In 1653 the Tama-gawa aqueduct, which enters the city by way of Yotsu-ya, was constructed. Its length is about 27 miles, and the cost of construction was only 9000 *riō*, not one-twentieth of what it would cost now; but when it is considered that a *riō* not more than 20 years earlier would purchase 7.4 *koku* of rice, while the present price of 1 *koku* is about 8 *yen* in silver, the wonder grows less. In 1657 occurred the great fire of Mei-reki, when 107,-046 persons are said to have lost their lives. Five hundred mansions of *dai-miō*, 770 residences of *hata-moto*, 350 temples and 1200 streets were destroyed on this occasion. The Riō-goku-Bashi was built in 1660. It took its name from the fact that the river at that time formed the boundary between the 'two provinces' of Musashi and Shimōsa. In the same year the first theatre was built in Kobiki chō by one Morita Kan-ya, whose name has been borne by successive generations of *impresari* down to the present proprietor of the Shin-tomi Za. In 1668 there was another great fire, which burnt down nearly the whole of the city. It appears that the use of tiles for roofing was prohibited to the towns-people, which no doubt partly accounts for the great extent of the fires that occurred during this period. It was not till about 1720 that the prohibition was entirely removed. In 1687 the palace on the hill above Shina-gawa, known as Go-ten Yama, was built. The grounds were planted with cherry-trees; and after 1702, when the palace was destroyed in a general conflagration, the place became a pleasure resort of the towns-people, who flocked thither during the month of April to picnic under the blossoms. In 1854 a great part of the hill was excavated to supply earth for the new forts which were being constructed in the Bay, and some years later it was assigned as a site for the foreign legations, but the plan was abandoned in consequence of the building intended for the residence of the British Minister having been burnt to the ground by political incendiaries, and because it was believed to be extremely unpopular with all classes.

The Ō-Hashi over the river was first constructed in 1693, the Ei-tai-Bashi two years later. In 1698 a great fire broke out at Shim-Bashi, and spread as far as Asakusa and the suburb of Senji. The year 1708 was

marked by a great earthquake; it is said that on this occasion the deaths in Yedo alone were 37,000. An epidemic which raged in 1773 is said to have carried off 190,000 persons, chiefly belonging to the lower classes. In the following winter the river was frozen over at Riō-goku-Bashi, and navigation stopped. This happened again in 1812. The history of the city for the most part consists of a succession of earthquakes, fires, typhoons, epidemics, floods and [illegible] heavy fall of snow is re[illegible] winter of 1839-40, whe[illegible] was covered to the dept[illegible] The greatest conflagra[illegible] modern times was the [illegible] Fire' in 1845, when sev[illegible] lives were lost. On the [illegible] ber, 1855, the last grea[illegible] took place, when over [illegible] ing-houses and more th[illegible] proof godowns were t[illegible] The loss of life on this [illegible] been stated at over 100,[illegible] is no trustworthy autho[illegible] numbers, nor in fact for any of the statistics above recorded of lives lost by fire, earthquake or other accident.

On September 13, 1868, the designation of the city was changed to Tōkiō or Tōkei, either being a correct way of pronouncing the two Chinese characters which are used in writing the new name. The signification is "Eastern Capital." In November of the same year the Mikado visited Tōkiō for the first time, and it became the recognized seat of Government on March 26, 1869. A great change has taken place since 1868 in the outward appearance of many parts of the city, which were formerly covered with the *ya-shiki* or mansions of the territorial nobility. Many of these have been pulled down to make room for new official buildings, and the exterior barracks of others have been converted into rows of shops. At the same time, the disappearance of the two-sworded men, the displacement of the palanquin *(kago)* by the *jin-riki-sha*, the adoption of foreign dress by a considerable number of the well-to-do classes, and the European style of wearing the hair, which is now almost universal, have robbed the streets of the picturesque aspect which was formerly so great an attraction to the foreign visitor. The unsightly rows of brick buildings which extend from Shim-Bashi to Kiō-Bashi[1] were erected in 1872-3 after the great fire of March 5, 1872. By the treaties of 1858, Yedo was to [illegible] en opened to foreign com-[illegible]n 1862, but owing to the [illegible]d state of the country about [illegible]e, and the opposition mani-[illegible]y a considerable party to [illegible]innance of intercourse with [illegible] countries, it was thought [illegible] to agree to a delay of 6 years. [illegible]at time drew near, the im-[illegible] prospect of a revolution in [illegible] rendered a further postpone-[illegible]visable, and it was only after [illegible]ablishment of the Mikado's au-[illegible] that the city could be thrown [illegible] to foreigners. This event took place in January, 1869. By the arrangements previously entered into, foreigners can hold land from the Japanese Government in the foreign settlement proper, and rent land or houses from Japanese subjects in an adjoining district called Odawara chō. Tsuki-ji or "made land" is the general name for this part of the city.

Topography: For the sake of administrative convenience, the city has recently been divided into the following fifteen districts *(ku)*: 1. *Kōji machi*, in the very centre of the city, containing the Castle, Hibi-ya Parade-Ground, most of the Ministries, Courts of Justice, Foreign Legations and Imperial College of Engineering. Its boundaries are

[1] This street is commonly known among foreigners by the name of Gin-za, which properly belongs only to the N. half from the office of the Chō-ya Shimbun to Kiō-Bashi. The other half is divided into Minami Kin-roku chō r., Kita Kon-ya chō l. close to the bridge, then Idzumo chō, Takekawa chō and Owari chō going N. towards Gin-za.

the outer moat from the Kiji-Bashi to the Ko-ishi-kawa Gate, and a line drawn between these points along the E. side of Iida machi. 2. *Kanda* lies on the N. of the castle, between the two moats, and is bounded E. by a line drawn from the bridge called Riō-kam-Bashi down Hon Shiro-kane chō to the Asakusa Gate. In this district are situated Suruga Dai, the University and the Nobles' School. 3. *Ni-hom-Bashi*, S. of Kanda, between the moat and the river. 4. *Kiō-Bashi*, S. of Ni-hom-Bashi, extending as far as the canal close to the Shim-Bashi Railway Terminus, and including the palace of Hama Go-ten, the Ministry of Marine, Naval College, Buddhist temple of Nishi Hon-gwan-ji, the Foreign Settlement and the Shintomi Za Theatre. Proceeding round the Kōji machi District to the l., we pass through 5. *Shiba*, containing the Shim-Bashi Railway Terminus, Atago yama, and the Tombs of the Shō-guns in Zō-jō-ji. This district extends along the seashore S. as far as the Shina-gawa railway station. Next come 6. *Azabu*, and 7. *Akasaka*; in the latter stands the Mikado's residence. Then 8. *Yotsu-ya*, and 9. *Uchi-gome*. In 10. *Ko-ishi-kawa*, are the Arsenal and one or two temples of secondary interest. 11. *Hon-gō* contains the Normal Schools, the Tō-kiō Fu Library, the Medical School and a few temples. In 12. *Shitaya*, are the Public Park of Uyeno and the Lotus Lake Shinobazu no Ike. 13. *Asakusa*, lies between Shitaya and the river; its principal sights are the temple of Kwannon, two theatres and the Yoshiwara. 14. *Hon-jō*, on the N. and 15. *Fukagawa*, on the S. divide between them that part of the city which lies on the E. bank of the river, their boundary line starting from a point just below the Riō-goku-Bashi.

The principal suburbs are *Shina-gawa* S. on the Tō-kai-dō, *Nai-tō Shin-juku* W., outside Yotsu-ya on the *Chishiba road*, where the Imperial Botanical Gardens are situated; *Itabashi* N. W., on the Naka-sen-dō, and *Senji* N. E., on the Ō-shiū Kai-dō. Close to the latter a factory has recently been erected for the manufacture of woollen cloth.

The most prominent feature in the aspect of the city is the Castle or fortress already mentioned. The moat which encloses it has the form of a spiral. If we start from the inside of the Kiji-Bashi Gate, and walk along the moat, keeping it constantly on our r. hand, avoiding that gate when we arrive at it after completing the first circuit, we shall eventually find ourselves at the point where the N. outer moat discharges itself into the Sumida-gawa, just above the Riō-goku-Bashi. The Castle proper is divided into the Hom-maru (Chief Circle), the Ni no Maru (Second Circle) immediately below it on the E., and San no Maru (Third Circle) inside the Ō-te or Main Gate. On a height somewhat above the Castle proper is the Nishi Maru (Western Circle). The part now occupied by the barracks of the Imperial Guard at the angle of the inner road between the Han-zō Go Mon and the Take-Bashi was formerly called the Kita no Maru (Northern Circle). *Kuruwa-uchi* or *Uchi-guruwa* is the usual name for the Castle and its dependencies included within the Tokiwa-Bashi, Han-zō Go Mon and Kanda-Bashi; and the district between this and the outer moat is called Soto-guruwa.

The Kiji-Bashi (Pheasant Bridge) Gate takes its name from a poultry yard close by, where pheasants and fowls were kept to supply the table of the Korean envoys in former times. The bridge beyond the barracks, opposite to the Ministry of Public Instruction, is the Take-Bashi, having, it is said, being originally constructed of bamboo. Next comes the Hirakawa Mon, opening into the Third Circle; and nearly opposite to the Ministry of the Interior is the Ō-te Go Mon (Chief Gate of the Castle), so-called notwithstanding

its diminutive size. Turning round the corner we pass the sluice called Tatsu-no-kuchi ("Mouth of the Dragon"), cross the bridge and pass through the Wadagura Go Mon into the square below the Western Circle. The bridge seen in the distance as we cross leads to the Babasaki Go Mon, "Gate at the end of the race-course," which lies along the inside of the rampart. At the S. extremity of this long stretch of straight mo[illegible] ya Gate, and the roa[illegible] along it is called Ya-yo[illegible] a foreigner, probably [illegible] who received a grant [illegible] from Iye-yasu in the [illegible] the 17th century. On [illegible] open space below the [illegible] the Saka-shita Gate, [illegible] an attack was made [illegible] 1862, on the Minister A[illegible] no Kami, who fortun[illegible] with one or two w[illegible] two bridges leading [illegible] gate of the Nishi M[illegible] Ni-jiū-Bashi, "Double Bridge." We now issue from the Sakurada Go Mon, named after a village which stood here in ancient times. It was at this spot that the murder of the Prime Minister Ii Kamon no Kami took place on the 14th March, 1861. His assassins were 17 Mito men, who, after killing 4 of the minister's escort and wounding 19 others, succeeded in cutting off his head, which was carried away by one of them. Five of the assailants were killed or disembowelled themselves on the spot and the rest were mostly taken and executed. His palace stood a few hundred yards further up the road by the moat, on the site now occupied by the Ministry of War. This piece of the moat is called the Ben-kei-bori. Ascending the hill beyond, we pass between the street called Kōji machi on the l. and the Han-zō Go Mon on the r., so called from a Captain Hatori Han-zō, whose men lived in barracks opposite. Further along on the l. is the British Legation, and to the r. over the moat rises the clock-tower of the Guards' Barracks. Turning to the r. at the Yasu-kuni temple (Shō-kon-sha) we pass the Tayasu Go Mon, and descend the Ku-dan zaka. The deep part of the moat to the r. derives its name of Ushi ga Fuchi (the Bull's Pool) from the fact that a cart laden with copper money and drawn by a bull fell in here and was lost. Just [illegible] is the Shimidzu Go Mon. [illegible] Kiji-Bashi Gate, instead [illegible] ing in, we cross the bridge, [illegible] ortly afterwards reach the [illegible] u-Bashi Go Mon. The large [illegible] on the l. is the Univer-[illegible] beyond it is the Nobles' [illegible] Next comes the Kan-da-[illegible] gate, the original site of the [illegible] of Kanda Miō-jin; and at the [illegible] the space occupied by the [illegible] ament Printing Works *(In-[illegible] Kioku)*, seen over the rampart, [illegible] e Tokiwa-Bashi. The road here crosses at its upper end the canal which runs under the Ni-hom-Bashi down to the Ei-tai-Bashi, and so into the river. The bridge is called Ik-koku-Bashi, from a pun on the name of two rich merchants named Go-tō, who formerly lived on opposite sides of the canal; *Go-tō* being interpreted 5 *to* (a measure of capacity), and 10 *to* being equal to *1 koku*. The Go-fuku-Bashi takes its name from the neighbouring block called Go-fuku chō ("Silk-mercers' Ward"). The Kaji-Bashi in like manner is named from Minami Kaji chō ("South Blacksmith Street"), close by. At the corner is the Suki-ya-Bashi, and next comes Yamashita Go Mon. Close by is Hachikan chō, called after a foreigner of unknown nationality, who lived here in the early part of the 17th century. At the next corner is the Saiwai-Bashi, in the immediate neighbourhood of the Shim-Bashi railway station. The moat here turns W. at right angles, and, passing under the Atarashi-Bashi, brings us to the Tora no Mon. On the opposite side of the

moat are the extensive buildings of the Imperial College of Engineering, to the l. is the temple of Kompira, and just beyond is the Ministry of Public Works. Here the road leaves the moat for awhile, and, returning to it for a moment at the Akasaka Gate, finally comes back to the bank at the bottom of the Ki-no-kuni-Zaka, at the top of which is the present residence of the Mikado. The break in the rampart at the causeway which crosses the deep moat here is called Kui-chigai, because the roads outside and inside, instead of being continuous, overlap each other. This spot was the scene of an attempt to assassinate the present Third Minister of State, Iwakura Tomomi, on a dark night in January, 1874, when, though seriously wounded, he escaped by rolling down the steep bank into the moat. Arriving at the Yotsu-ya Gate, under which runs the Tama-gawa aqueduct, we see in front of us, on the site of the principal *yashiki* of the former princes of Owari, the School for Officers of the Army (Riku-gun Shi-Kwan Gak-kō), one of the most satisfactory examples of European architecture in Japan. At the bottom of the hill is the Ichigaya Go Mon, between which and the Ushi-gome Go Mon is a straight stretch of moat covered in July with the beautiful pink flowers of the lotus, and in winter peopled by flocks of wild fowl. The moat now makes a sharp turn to the E., and passes in front of the Arsenal under the bridge called after the Koishi-kawa Go Mon, which formerly stood here, to the Sui-dō-Bashi, "Aqueduct Bridge," named from the Kanda aqueduct which crosses the moat in a wooden tube just below. The bed of the moat now covers a spot where a well formerly existed, from which the water was taken for the Shō-gun's tea, hence called O Cha no Midzu ("Water for the august Tea"), by which name the locality is popularly known. When the moat was widened in 1729, the well was destroyed. The deep cutting beyond is popularly called "Sen-dai's weeping excavation" (*naki-hori*). Tradition says that this prince was given to squandering large sums in the company of the women of the Yoshiwara, and that the Shō-gun, in order to turn him from his rakish pursuits, and also to put such extravagance out of his power, imposed on him the task of deepening and widening this part of the moat, which he is supposed to have performed with much lamentation over the drain on his purse. Passing the Normal School for Women and the Tō-kiō Fu Public Library, we descend to the two-arched stone bridge popularly known as Me-gane-Bashi, the proper name of which is Yorozu-yo Hashi. Sujikai, from the name of the wooden bridge which preceded it, is still frequently used to denote this locality. Passing under the Shō-hei-Bashi, Idzumi-Bashi, Mikura-Bashi, Saye-mon-Bashi, Asa-ku-sa-Bashi and Yanagi-Bashi, the moat finally enters the river just above the Rio-goku-Bashi, having made the circuit of the castle about 2¼ times.

The principal temples and other places of interest are described below, district by district, in the order already given.

1.—Kōji Machi.

Coming from the Shim-Bashi Railway Terminus, the chief points of interest in this district may be taken in the following order:

The *Haku-butsu-kwan* or *Museum*, in the Uchi-yama-shita chō, containing a number of Japanese antiquities. Entrance opposite to the Tō-kiō Fu offices; open on Sundays and on the 1st, 6th, 11th, 16th, 21st and 26th of each month. Hours: April to September, 8 to 4; October to March, 9 to 4. The collection will ultimately be transferred to more substantial buildings now being erected in the Uyeno Public Gardens.

The *Imperial Gardens of Fuki-age* in the grounds of the castle (entrance from the Han-zō Go Mon), where the

Japanese style of landscape gardening may be seen in its greatest perfection. These gardens are only accessible to visitors on certain days, and even then tickets of admission must be obtained from one of the foreign legations or through private friends. At present they are closed to the public.

The *Shin-tō temple of Yasu-kuni*, better known as the *Shō-kon-sha*, on the plateau above K[illegible] short distance beyon[illegible] legation. This templ[illegible] in 1869 for the worshi[illegible] of those who had falle[illegible] the Mikado's cause i[illegible] tionary war of the [illegible] Services are also he[illegible] of those who fell at [illegible] and in Satsuma in 187[illegible] ing is plain and com[illegible] in accordance with [illegible] introduced ideas of "[illegible] and the only orname[illegible] seen there are the *go*[illegible] white paper now used instead of the ancient offerings of hemp to the gods. The peculiar kind of gateway in front of it is what is called a *tori-i* (lit. "bird-rest"), and is distinctive of Shin-tō places of worship. The grounds behind the temple have been tastefully laid out. On a small open space to the r., the ancient Japanese wrestling may be witnessed on festival days, and horse-races in the European style also take place. The granite lanterns lining the avenue which runs down the centre of the race-course were presented in 1878 by the nobility (*Kwa-zoku*), such gifts of ornamental lanterns being a favourite Japanese custom. The original idea seems to have been that of lighting the souls of the departed on their way to Hades. The view is extremely grand, including Mount Fuji, Ō-yama, the Hakone range, and, from the beacon at the E. end of the race-course, all the most populous part of the city lying between the districts of Shiba and Shitaya, the sea, and beyond it the outlines of the provinces of Kadzusa and Awa, with the long serrated summit of Nokogiri yama. The monument in the shape of a bayonet opposite to the beacon was erected in 1880 by the soldiers of the Imperial guard in memory of their comrades who fell fighting on the loyalist side in the late Satsuma rebellion.

The *Shin-tō temple of Hiye*, commonly called San-nō Sama, situated in Nagata chō down the hill on the N. side of the Chinese legation, said [illegible] been founded in A. D. 830 [illegible] celebrated Buddhist priest Ji-[illegible]i-shi, abbot of the monastery [illegible]i-zan near Kiōto, but dating [illegible]esent shape from 1654, was [illegible] as their tutelary shrine [illegible] Shō-guns of the Toku-gawa [illegible] when they came to take up [illegible]sidence in Yedo. The build-[illegible] which stand in a fine grove of [illegible]chal evergreen oaks and coni-[illegible]re in the style adopted by the [illegible]u Shin-tō, which until 1868 [illegible] remained the usual official form of the native faith, and are accordingly handsome and ornate, though now beginning to fall into decay. The approach is by an avenue of cherry-trees to the *Sam-mon* or outer gate which stands in the centre of a red wooden colonnade. The two figures keeping guard on either side with bows and arrows are the so-called *Zui-jin* or "attendants," popularly called *Ya-Dai-jin*, "great minister with the arrows." Inside the same gate on each side stands a grotesque image of a monkey, that animal being regarded as the servant of the divinity of Hiye, for which reason monkeys also figure on the altar. The chief temple of Hiye is at Sakamoto in the province of Ōmi at the E. foot of Hi-yei-zan, and is principally dedicated to Ō-namuchi no mikoto. It was founded in 674 under the name of San-nō Gon-gen, whose "primeval Buddha" was said by the priests of the Riō-bu Shin-tō to be Yaku-shi, the Healer-king. But here the chief god worshipped as San-nō is No. 2 of the original temple, namely Kuni-toko-tachi no

Kami, and the secondary god is Chiū-ai Ten-nō. The oratory, antechamber and chapel form one building under three roofs, a massive structure, lacquered black, with a few painted carvings. The oratory has carved and painted phœnixes in the upper wall-spaces, and a red lacquered coffered ceiling. The grounds are very pretty in the spring time, when all the cherry-trees are in flower. The small red buildings scattered about them are chiefly what are called *Massha*, i.e. "accessory chapels," dedicated to various Shin tō gods, but now closed.

In the Ei-raku chō, close to the Wadagura gate of the castle, is a good bazaar for all modern Japanese products, called the *Kwan-kō-ba* ("Institution for the Encouragement of Arts and Industries"). Opposite to it is the Superior Court for Tō-kiō (Tō-kiō Jō-tō Sai-ban-sho), adjoining which, in the street next but one to the moat, are the Ministry of Justice (Shi-hō-shō), Supreme Court (Dai-shin-In) and the Tō-kiō Court of First Instance (Tō-kiō Sai-ban-sho) in succession. The block in which they are situated is called Yayosu chō, after the foreigner above-mentioned. Along the side of the moat going in the opposite direction (N. W.) stand the Engineers' Barracks, the Ministry of the Interior (Nai-mu-shō), the Ministry of Finance (Ō-kura-shō), Office of Remounts (Gum-ba Kioku), Veterinary Hospital (Biō-ba-kiū) and W. of the Shitotsu-bashi Gate the Ministry of Public Instruction (Mom-bu-shō).

In the Kōji machi District are likewise situated the British, German, Russian, Italian and Chinese Legations, the Ministry for Foreign Affairs (Gwai-mu-shō) and other public offices and residences of the Imperial Family, also the Imperial College of Engineering (Kō-bu Dai-gakkō) close to the Tora no Mon, a vast educational establishment founded in 1873, under the management of a staff of British professors.

2.—Kanda.

In this district are the University (Dai-gaku) founded in 1856 under the name of Ban-sho Shirabe-jo, "Place for examining Barbarian Writings." In 1863 this was changed to Kai-sei-jo, "Place for developing and completing." This indicated a change for the better in the views held with regard to the value of European learning. Since then the institution has been greatly increased, and, after numerous changes, its name has been fixed as the Dai-gaku ("Great Learning" or "Learning for Adults"). In its immediate neighbourhood are the Nobles' Club (Kwa-zoku Kwai-kwan) and the Nobles' School (Gaku-shiū-In) founded in 1877, both large buildings in European style.

The Shin-tō *Temple of Kanda* (commonly known as Kanda Miō-jin) stands in the Miyamoto chō at the back of the Sei-dō Public Library. The gods worshipped here are Ō-namuchi (the aboriginal deity of the country, who is said to have resigned his throne in favour of the Mikado's ancestors when they descended from heaven) and Sukuna-bikona, his adopted brother. The temple was founded in 730 on a site now inside the Kanda-Bashi in honour of Ō-namuchi alone. In the 13th century it was restored by Yū-giō Shō-nin, and the rebel Masakado was joined with the other god as an object of worship. In 1603 it was removed to Suruga Dai, and 13 years later to its present site, then called Yushima, but retained its title of Kanda Miō-jin from its original site. The festival celebrated on the 15th day of the 9th moon was in former times only second to that of the temple of San-nō in point of splendour, and the temple is still extremely popular. The buildings have often been burnt down and rebuilt since 1606. The entrance is by two *tori-i* and a gate built in the style known as *hafu-dzukuri*, whose gray wood contrasts prettily with the fastenings in metal-

work. The temple is in the Riō-bu Shin-tō style, of red painted wood, ornamented with gold; and though of late years all such Buddhist decorations as were moveable have been put out of sight, there still remain the panelling of the ceiling, the handsome carving of the screen which divides the oratory *(hai-den)* from the ante-chamber *(naka no ma)*, and the paintings round the walls of the latter by Kano Y[illegible] (b. 1621, d. 1674). The [illegible] with gold, and the cei[illegible] is decorated with drag[illegible] hand of Kano Ei-sen[illegible] 1731). To the r. of th[illegible] is a small new chapel [illegible] Masakado, a celebrate[illegible] 10th century, who wa[illegible] as the subsidiary deit[illegible] temple up to the yea[illegible] Sukuna-bikona took hi[illegible] the final overthrow of [illegible] his brother, their gh[illegible] haunt the neighbourl[illegible] was in order to lay them [illegible] that apotheosis was resorted to in the 13th century.

3.—Ni-hom-Bashi.

In this district there is little to arrest the traveller's attention beyond the general aspect of what is the busiest portion of the city, filled with shops, market-places and go-downs. An-jin chō, near the bridge which gives its designation to the district, is said to take its name from the English pilot *(an-jin)* Will Adams, to whom the land may have belonged. In the Kakigara chō is the popular temple of Sui-ten-Gū, much frequented by worshippers on the 5th of each month. The worship of this deity arose out of an intentional confusion of the sea-gods of Sumi-yoshi near Ōsaka with Sui-ten (Sanskrit, Varuna), the Indian Neptune; but he is now looked upon as the deification of An-toku Ten-nō, the unfortunate young sovereign drowned at Shimo-no-seki in 1185.

4.—Kiō-Bashi.

Close to the Sei-yō-Ken hotel are the buildings belonging to the Ministry of Marine, including the Naval College *(Kai-gun Hei-gak-kō)* founded in 1869.

Beyond the parade ground facing the Naval College is the great Buddhist temple of Nishi Hon-gwan-ji, commonly called the Tsukiji Mon-[illegible] originally founded in 1658, [illegible]yed by fire in 1872 and rebuilt [illegible]0. It belongs to the Shin or [illegible]o sect, founded early in the [illegible] century by Shin-ran Shō-nin, [illegible] after recognizing the futility of [illegible]he complicated and difficult [illegible]ices of the dominant Jō-do sect, [illegible]hich he had been brought up, [illegible]ded what has been termed the [illegible]estantism of Japan by abolish-[illegible]ost outward rites and even the [illegible]cy of the priesthood, and by [illegible]ing piety to consist solely in the inward faith of the individual in Amida's desire to save him. The wealth and influence of the Mon-to sect have enabled it to rear unusually vast religious edifices, and the Eastern and Western metropolitans, in particular, are always among the chief sights of any town possessing them. This is the Western metropolitan of Tōkiō, that in the Asakusa District being the Eastern. The new temple is the first example of the partial adaptation of European architectural principles to a building essentially Japanese.

5.—Shiba.

Passing up the long narrow street called Hikage chō at its end near the Railway Terminus, and at its further part Shim-mei-maye, and containing a number of porcelain, curio and other shops worth visiting, we come r. to the small

Shin-tō temple of Shim-mei, said to date originally from the beginning of the 11th century. Falling into decay in consequence of its revenues having been confiscated by a victorious local chieftain at the end of the

15th century, it was restored about 80 years later. The Tokugawa family rebuilt it entirely in 1634, but in 1876 it was burnt down and rebuilt in "pure Shin-tō" style. It is dedicated to the Sun-Goddess.

A little further on, spanning the broad road to the r. is the *Dai-mon* or "Great Gate" leading into what is now the Public Gardens of Shiba, but which formed till 1877 the grounds of the great Buddhist temple of Zō-jō-ji, the head-quarters in this city of the Jō-do sect. Here are still preserved the Go Rei-ya, or Mortuary Temples of several of the Toku-gawa Shō-guns, Iye-yasu, the founder of that dynasty, having taken Zō-jō-ji under his special protection, and chosen it as the ancestral temple of himself and his descendants. The monastery had been originally founded in 1393, but was removed in 1596 to the present site. The main building (*hon-dō*) was destroyed by fire on the morning of January 1st, 1874, and the *Sammon* or Outer Gate alone remains just as it was built in 1623. A list of the Toku-gawa Shō-guns is given in a note below. Those whose names are marked with an asterisk are buried at Uyeno, in another part of Tōkiō, those whose names have a † prefixed lie at Nikkō, a hundred miles to the N. of Tōkiō, and the rest at Shiba. The tombs, which are among the chief marvels of Japanese art, may best be visited in the following order.

Leaving the Sam-mon for the present to the l., walking some way along the avenue, and turning up to the l. over a little bridge, the side entrance to the Tombs of the 7th and 9th Shō-guns is reached. The main gates are not used, and admittance must therefore be obtained privately, and a gratuity of 25 *sen* given to the priest in charge, who will act as guide. Passing along a passage filled with cases of Buddhist books and up a red and black lacquered gallery, the traveller enters the Mortuary Temple attached to the Tombs, and finds himself in the midst of a blaze of gold, colouring, and elaborate arabesques, which (especially if a fine day be chosen for the visit) quite dazzle the eye with their brilliant beauty. Ascending to the altar, which is separated from the ante-chamber (*ai no ma*) by one of those bamboo blinds bound with silk, which, hanging round in many places together with a peculiar kind of banner, temper the brilliancy of the other decorations, the visitor sees before him two double-roofed shrines of the most gorgeous gold lacquer picked out with body-colour below the eaves, and held together by costly and elaborate metal-work. The one to the r. contains a wooden image of the 7th Shō-gun, and that to the l. one of the 9th. The images, which are considered sacred because presented by Mikados, are never shown. On either side of each shrine stand, in couples, wooden statuettes of the "Four Heavenly Kings" (*Shi Ten-nō*) who, according to the Buddhist mythology, guard the world against the attacks of the demons. In front of them are Kwannon and Ben-ten. The back is all gilt, while the altar and two tables in front of it are of splendid red lacquer. In innumerable places may be seen the Asarum or *Kamo aoi*, which is the crest of the Toku-gawa family, and the lotus, the Buddhist emblem of purity. The altar is protected at night by massive gilt gates ornamented with the family crest and conventional flowers. Descending into the ante-chamber,

	PERSONAL NAME.	POSTHUMOUS TITLE.	DIED.
1.	† Iye-yasu	Tō-shō-Gō	1616
2.	Hide-tada	Tai-toku-In	1632
3.	† Iye-mitsu	Tai-yu-In	1651
4.	* Iye-tsuna	Gen-yū-In	1680
5.	* Tsuna-yoshi	Jō-ken-In	1709
6.	Iye-nobu	Bun-shō-In	1713
7.	Iye-tsugu	Yū-shō-In	1751
8.	* Yoshi-mune	Yū-toku-In	7151
9.	Iye-shige	Jun-shin-In	1761
10.	* Iye-haru	Shim-mei-In	1786
11.	* Iye-nari	Bun-kiō-In	1841
12.	Iye-yoshi	Shin-toku-In	1853
13.	Iye-sada	On-kō-In	1858
14.	Iye-mochi	Shō-toku-In	1866
15.	Yoshi-nobu (usually called Kei-ki), still living at Shizuoka in Suruga.		

and glancing upwards at the gorgeous panelling of the ceiling, we reach the oratory, where the decorations are on a similar scale of magnificence. Observe the conventional paintings of lions on the wall. Under the baldachin sits on festival days (12th and 30th of each month, when visitors are not admitted) the abbot of Zō-jō-ji, while the priests are ranged around at small lacquer tables. The lacquer boxes on the latter contain rolls of Buddhist Scriptures. On emerging from the temple, the visitor (who should bring his boots with him to put on here) is led past a colonnade painted with red and gold and adorned with open-work carvings of birds and flowers, and out through a gate called the *O Kara Mon* ("Gate in the Chinese style"), or Ten-nin Go Mon ("Gate of the Apsaras" on account of the painting of an Apsaras on the ceiling), into the middle court, which contains r. a stone holy water cistern and l. a belfry (bell rung only on the morning of the 12th and 30th of each month). All round are ranged a great number of large bronze lanterns (212 in all)—those to the l. dating from 1716 and presented to the mausoleum of the 7th Shō-gun, those to the r. dating from 1761, and belonging to the mausoleum of the 9th Shō-gun. The givers were the territorial nobility of all ranks. At the opposite end of the middle Court is the *Choku-gaku Mon*, or "Gate of the Imperial Tablet," so called from a tablet hung over the lintel, containing in gold letters the posthumous name of the 7th Shō-gun in the fac-simile of the hand-writing of the Mikado known as Naka-no-Mikado no In (d. 1737). This gate, which is remarkable for its wooden pillars with dragons twisted round them, originally gilt over a coating of vermilion, opens on to the Outer Court, where stand a still larger number of stone lanterns also presented by the entire territorial nobility at the two above-mentioned periods. The gate at the far end, called the Ni-Ten Mon or "Gate of the Two Heavenly Kings," Bi-sha-mon and Ji-koku, opens into the avenue up which the visitor came to the temple. Returning to the Inner Court, and passing to the l., the visitor is then escorted to the Tombs. The black boarding here seen round the outside of the temple has been put up of late years to ward off the attacks of the weather. Unfortunately it cannot ward off the attacks of thieves, who, profiting by the reduction in the number of guardians entailed by the withdrawal of the endowments formally enjoyed by the Buddhist clergy, are gradually stripping the exterior of all the Buddhist buildings in Tōkiō of their handsome metal ornaments, and even mutilating the bronze lanterns. Observe the carvings of the *ki-rin*, a mythological animal somewhat resembling the unicorn, on the beautiful *Oshi-Kiri Mon* or "Dividing Gate," which leads into a court likewise lined with lanterns and surrounded by a colonnade whose soft red colouring charmingly contrasts with the deep green of the trees that surround it. Each of the Tombs is approached through a second red colonnade with slight gold ornamentation. The gate (note the high reliefs on either side) leading r. to the Tomb of the 9th Shō-gun is in the same sober style. The small oratory where the reigning Shō-gun used to come and worship the spirit of his departed ancestor is ornamented with lions, etc. in dark red and gold. The three devices on the doors are the Tokugawa crest, the *rin-ji* or "Wheel of the Law" (Sansk. *chakra*) and the *go ko* (Sansk. *vajra*) or thunderbolt, a sort of mace used by the Shin-gon and Ji-do sects of Buddhist priests. The oratory on the l., belonging to the Tomb of the 7th Shō-gun, is more richly adorned. The monument over the grave in each case is in simple stone, contrasting strangely with the lavish magnificence of all that

prepares the way for it. As Mitford says in his "Tales of Old Japan," "the sermon may have been preached by design, or it may have been by accident, but the lesson is there."

The Tombs of the 6th, 12th and 14th Shō-guns are adjacent to this first burial-ground, but can only be reached by returning the way the traveller came, i.e. turning to the r. on crossing the little bridge, and then again to the r. along the avenue; after that once more to the r. up a road which brings us to the gate of the priest's dwelling attached to the Mortuary Temple. If the visitor is so much pressed for time as not to be able to do more than one of these Mortuary Temples, or if he has a special interest in wood-carving, he may visit this preferably to the first one. The public entrance is through a gate with carved and gilt doors in the centre of a beautiful colonnade, the red wall of which is divided into compartments with large gilt medallions of open-work carving, representing the peacock and pine, wild duck and sagittaria, and coloured squares of chrysanthemums floating on the water, emblems of immortality. In the oratory the spaces between the horizontal beam of the cornice and the lintel (called *ram-ma*) are filled with excellent painted and gilt wooden carvings, the best among which are perhaps the white lilies and tree-peonies on the l. Looking backwards from the oratory steps down the colonnade, a fine panel carved with the tree-peony is seen over the gateway. Bad modern *kara-shishi* on a gold ground cover the interior walls. The coffered ceiling is decorated with the flying dragon in gold on a dark-blue ground, in a medallion on a gilt ground, on squares of paper in the coffers. The *ram-ma* in the ante-chamber are filled with groups of birds on very conventional sprays of plum, pine, wild camellia and bamboo, richly coloured. The order of the shrines on the altar is, from r. to l., that of the 12th, 6th and 14th Shō-guns, the shrine of the last containing also the funeral tablet of his consort.

From the Mortuary Temple a flight of steps at the back leads up to the tombs of these three Shō-guns and of the consort of the 14th, who was an aunt of the present Mikado, and after the death of her husband bore the title of Sei-kwan-In no Miya. Each tomb has a small oratory below it in front. The gates of the enclosure which contain the tombs of Shō-toku-In and his widow are decorated with elaborate gilt and painted carvings of water plants and of mandarin ducks, the emblems of conjugal affection. On the r. and l. are larger panels, one with the bamboo, chrysanthemum and plum, an orchid being substituted for the plum in the other. They have lately been repaired in a rather clumsy manner. The fine bronze gate of the enclosure of Bun-shō-In (No. 6) is said to be the work of Korean artificers, but the design was probably furnished by a Japanese draughtsman. The pairs of dragons in low relief on the r. and l. both inside and out are especially worthy of attention. On the panels of the gate are various forms of the Toku-gawa crest (three Asarum leaves). On the inner side of the panels is the wave-pattern, characteristic of Korean work. The tomb is of bronze, in the shape called *Hō-tō* ("Treasure Shrine"), like all the others. That of Sei-kwan-In no Miya is of stone. Between these tombs and those previously visited are the tombs of the mothers of the 5th and 7th Shō-guns.

Quitting this Mortuary Temple, and walking straight through the now empty court where the *Hon-dō*, or Main Hall, of the monastery formerly stood, into another minor court, the first red and gilt gate seen to the r. is that of the Mortuary Temple attached to the tombs of the consorts of the 2nd, 6th, 11th and 13th Shō-guns. Though the buildings are on a much smaller scale than those already described, the altar is by no means less gorgeous; gilded

gates, gilded walls, gilded panelling, huge gilded pillars—everything sparkles with gold, while the shrines on the altar are the most magnificent specimens extant of a peculiar kind of lacquer adorned with metal-work. Their order is, from l. to r., the consorts of the 6th, 2nd, 11th and 13th Shō-guns, while in a separate place to the l. is that of the daughter of the 11th. The coffered ceiling is decorated with the phœnix in various c

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is considered a magnificent example of such architecture. Two huge gilded pillars (called *Dai-jim-bashira*) r. and l. of the altar support the lofty vaulted roof, curiously constructed of a network of beams. The upper part of the walls is decorated with large carved medallions of birds in high relief, richly painted and gilt. The shrine is of fine gold lacquer, about 250 years old, and the tables on which stand vases with gigantic bouquets of gilt brass peonies are also worth notice. In front is a bronze incense-burner in the form of a lion, dated 1635. Noon is the best time to visit this building, as the light is most favourable at that hour. The coffers in the ceilings of the oratory and ante-chamber are filled with fret-work over lacquer.

In the wood at the back is the Hak-kaku-dō or "Octagonal Hall," containing the Tomb of the 2nd Shō-gun, the most magnificent specimen of gold lacquer to be seen in Japan, and one which no tourist should fail to visit. The interior walls are gilt over lacquer. Eight pillars covered with gilt copper plates support the roof. On the upper part of the walls are gilt open-work carvings of *Tennin*, and above these again are paintings of the same on a gold ground. The coffered ceiling has a flat centre, also decorated with paintings of *Tennin*. The tomb is shaped like those of the other Shō-guns, but is of lacquered wood on a stone pedestal. The small pieces of enamel are Chinese. The scenes on the upper
present the Eight Views of
iang in China and of Lake
n Japan, while beneath are
the lion and tree-peony, the
of beasts and the king of
s. Inside the shrine are an
of Hidetada and his funeral
(i-hai), the body being below
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ad charcoal powder to preserve
rom decay.

Outside this building are two
riously carved stones dating from 1644, the subject of one being the Entry into Nirvâna or Death of Shaka,[1] and of the other the five-and-twenty Bôdhisattvas[2] coming with Amitâbha (Amida) to welcome the departed soul.

Returning the way we came, we find ourselves once more in the great empty court of the former *Hon-dō*, and, after visiting the Mortuary Temple of Sei-yō-In (d. 1678), son of the 3rd and father of the 6th Shō-gun, which is reached by the red gate on the hill to the left, we ascend to the small, but beautifully

[1] Shaka is the Japanese corruption of Sakya, the surname of Gautama, the Indian prince who in the 6th century B. C. founded the Buddhist religion, and is often spoken of by Europeans as "Buddha," though it would be more correct to say "the Buddha."

[2] Bôdhisattva (in Jap. Bo-satsu) is the title of a very large class of saints who have only once more to pass through human existence before attaining to Buddhaship. Amitâbha, originally nothing but the ideal of boundless light, has come in the later Northern Buddhism to be the supreme deity dwelling in a lovely paradise to the West.

decorated temple standing next to this gate, and styled *Go-koku-den*, or "Hall of the Protectors of the Land." It is the only portion of the Main Temple which escaped destruction in 1874, and contains the *hon-zon*,[1] or chief object of worship of the place, a large gilt image of Amida, the work of the famous Buddhist abbot and artist E-shin (b. 942, d. 1017), besides the funeral tablets of all the Toku-gawa Shō-guns and of many of the territorial nobility, and a number of sacred objects formerly kept in the Main Temple or at Momiji yama, the Shō-gun's private chapel, which stood in the Castle grounds. Observe the small marble figures of the 16 Ra-kan,[2] and the paintings of hawks, placed here in recollection of the fondness for hawking which was a marked characteristic of the first of the Toku-gawas. The fine bronze image of Shaka at the bottom of the steps dates from 1763. Such unprotected statues are called in Japanese by the rather irreverent name of "Wet Saints" (*nure-botoke*). The thin sticks inscribed with Sanskrit characters which stand in front of it, are termed *Tō-ba* or *So-to-ba*, a corruption of the Sanskrit *Stūpa* ("tope"), applied by the Japanese to a stone monument composed of five pieces called *seki-tō*. The notches in the wood represent the ball, crescent, pyramid, sphere and square of the *seki-tō*, which are emblematic of Ether, Air, Fire, Water and Earth. The original *stūpa* was a building erected over the remains of a saint. The ordinary Buddhist was not entitled to this honour, and the 'Five-storied stone pagoda' was invented as a substitute. One glance at a *so-to-ba* is said to ensure the forgiveness of all sins.

The other buildings in the main court are all recent, and possess little interest. On the r., going towards the *Sam-mon* is the temporary *Hon-dō*, containing the "*Kuro-Hon-zon*," or "Black image," of which the visitor may sometimes obtain a private view by applying to the custodian. It is a statuette of Amida by E-shin, and is interesting as having been the favourite object of Iye-yasu's devotions, that great general having been in the habit of carrying it about with him in his campaigns, and ascribing his victories to its influence. On a lesser altar to the l. is an image of En-kō Dai-shi (also called Hō-nen Shō-nin), the founder of the Jō-do sect, to which Zō-jō-ji belongs. The chief office for the administration of the affairs of the sect is next door. Opposite in a small chapel may be seen some good *kake-mono* (hanging-pictures) of the "Five Hundred Rakan" by the late painter Hem-mi Hō-gen.

Passing out by the *Sam-mon*, turning to the r. and walking on till near the corner where the road bends to the r., we reach the last temple of the group, called An-Koku-Den, dedicated to Iye-yasu, who is here worshipped as a Shin-tō god under the title of Tō-Shō-Gū. The approach is by a large stone *tori-i* in the centre of an open space. To the l. is a *Kagura* stage. Ascending the steps we enter the courtyard, fenced in by a red paling, and find ourselves before the oratory, a beautiful little building 24 ft. in width by 15 in depth. The cornice is decorated with coloured geometrical patterns and a sort of gilt key-pattern in open-work. The *ram-ma* over the doors and sliding panels which form the walls are filled with gilt open-work carvings of the phœnix and wild camellia. The interior is still more

[1] This word, which is constantly used to denote the chief image of a Buddhist temple, or, as we should say in Europe, the saint to whom the edifice is dedicated, is so short and convenient that we shall use it henceforward instead of an awkward periphrasis.

[2] In Sanskrit Arhán or Arhat, properly the perfected Arya or "Holy man," but popularly used in China and Japan to designate not only the perfected Saint, but all the disciples of Sákya Muni, especially the "500 disciples" and the "16 disciples."

finely painted. Pictures of falcons on their stands hang round the further side. A large bronze mirror and a couple of gilt *ama-inu* alone occupy the matted floor.

The chapel stands behind in a separate enclosure, to which admittance can be obtained by applying to the custodian. The gateway is handsome, but should not be examined too closely, as its details then appear to be coarsely finished. gorgeously decorated carvings in open-work and an immense variet rical patterns in all c indigo, red, yellowish-b late, white and gold. walls are covered wit painted with *kara-shish* ing-doors have carved birds, flowers, trees and imals, such as the *sai*, between the tortoise a and the *hi-riñ*, or flying interior corresponds in beauty to the exterior. The *ge-jin* (33 ft. long by 6 in depth) has lacquered cross-beams and gilt pillars, with a coffered ceiling filled with open-work carvings of flowers treated conventionally, perhaps intended for wild camellias. The walls are gilt over lacquer, and are painted with phœnixes. The *nai-jin* (36 feet by 27) has a most beautiful coffered ceiling, each compartment about 2 ft. square, with a medallion containing an open-work carving, the chief subjects being the maple, vine, camellia, plum, peach, cherry and pine. Over the shrine the ceiling is raised a little higher, and here the compartments are filled with phœnixes with conventional tails. The walls are gilt over lacquer, and are painted with falcons on their perches and phœnixes. In the upper part *(ram-ma)* are gilt and painted carvings of the phœnix. The cornice is of red chrysanthemums with green leaves, supported on *masu-gata* brackets. The shrine is about four feet high, with an elaborate cornice of three rows of brackets, and its walls are of splendid gold lacquer with raised designs. In front on the door-panels are eight small landscapes, with a dragon descending through the clouds on either hand. At the sides are boldly designed groups of the pine and bamboo. Inside is an extremely life-like wooden effigy of Iyeyasu, which can be seen on the 17th day of the month.

The florists' garden to the l. on leaving this temple is worth a visit. point the visitor should steps leading up Maru- hill at the back, which a pretty view over the ards the Bay. Close be- s a five-storied pagoda, fty spire forms a con- object, and can be seen e distance on approaching rail. The path descends with a small temple dedi- the goddess Ben-ten, a l spot in April and May, he peaches and azaleas are in blossom, and in the latter part of the year, when the maples put on their autumn tints.

Then leaving the Shiba Public Gardens and crossing the Akabane Bridge, the visitor sees opposite to him the iron-works of the Ministry of Public Works and passes on the l. a branch establishment of the Bureau for the Encouragement of Agriculture, where horse-fairs and agricultural shows are held. At the temple of Sen-gaku-ji, ½ *ri* from here in the direction of Shinagawa, are the tombs of the "Forty-seven Rōnins" *(Shi-jiñ shichi Ki)*. These men are the subjects of a famous story. In the spring of the year 1701 a young noble named Asano Takumi no kami, having been appointed to receive and entertain the Mikado's envoy to the Shō-gun, had the misfortune to displease Kira Kōdzuke no suke, an old gentleman learned in court ceremonies, who was his instructor in the proper etiquette to be observed in performing this duty. For some time he endured the rude speeches of Kōdzuke no suke, but on one unfortunate

occasion was so provoked by a grossly insulting speech that he could on longer control his indignation, and tried to kill his insulter with the dirk which he wore in his girdle. Before he could accomplish his purpose he was prevented by the bystanders, and the other managed to escape. As the scene of the affray was the very Palace of the Shō-gun, where to draw a sword on another was a capital offence, Takumi no kami was condemned to perform *harakiri*, or disembowelment, and his castle of Akō being confiscated, his retainers were turned adrift into the world as *rō-nin*, or "master-less men". Amongst these was Ō-ishi Kura no suke, one of the late noble's chief councillors, who formed a league with others equally loyal to avenge the death of their master. After the lapse of more than a year, their number having reduced itself to 47, all of whom could be safely counted on, a date was fixed for the execution of their design, and on the night of January 30, 1703, the conspirators attacked Kōdzuke no suke's residence, dragged him from his hiding-place and cut off his head, which they carried off in triumph to deposit at their master's grave in this cemetery. The story has been well told by Mr. Mitford in his "Tales of old Japan". It has been dramatized under the name of Chiū-shin-gura, and is one of the most popular acting plays of the Japanese. A translation of this by Mr. F. V. Dickins appeared in 1876. Several romances have been founded on it, the best of which is the Iro-ha Bun-ko. The "Well where the head was washed" *(kubi-arai i-do)* still exists by the side of the path which leads to the tombs. A little further on is a chapel dedicated to the sixteen Rakan, and beyond that stand the tombs, which are ranged round the sides of a small square court. That in the further corner is the grave of Ō-ishi Kura no suke, the leader of the Forty-seven, and the monument next to his on the other side of the stone fence is that of the lord whose life he and his comrades avenged with their own. Small painted images of the Forty-seven are exhibited in a little temple below.

A little further on in the direction of Shinagawa is the *Nio-rai-ji*, a Buddhist temple dedicated to the Go-chi Nio-rai, "Five Buddhas of Contemplation (or Wisdom)," whose gigantic gilt images are here enshrined. They were carved by the monk Tan-shō, founder of the temple, in 1635. Their order from r. to l. is Yakushi (Bhaichagaya), Tahō (Prabhûta-ratna), Dai-nichi (Vairokana) and Shaka (Sâkya). In Tibet and Nepaul these five Buddhas (called PaÑka Dhyâni Buddha) are Vâirokana, Akshobhya, Ratna Sambhava, Amitâbha and Amoghasiddha, and the same set is sometimes found in Japan, but more usually Sâkya takes the place of the last. The Japanese names are then Dai-nichi, Ashuku, Hō-jō, Amida and Shaka. They are most frequently enshrined in the ground-floor of a five-storied pagoda, Dai-nichi in the centre, Ashuku E., Hō-jō S., Shaka N., and Amida W. Sometimes Yaku-shi and Ji-zō occupy the 2nd and 3rd places.

At the other end of Shiba, outside the gate known as the O-nari-mon, is l. the Kai-taku-shi Haku-butsu-jō, a small museum of articles from Yezo. Further on, on the r. hand side of the Atago-shita machi, is a repetition *(utsushi)* of a temple on Mount Atago near Kiōto. It is a favourite holiday resort, the more adventurous amusing themselves by climbing up and down the precipitous staircase, which is called the "men's steps", while others content themselves with the less steep "women's steps" at the side. The little tea-sheds at the top command an excellent view of the town and neighbouring country, from the forts at Shinagawa and the provinces beyond the Bay to the S. E. to Mount Tsukuba on the North.

6.—Azabu.

In this district there is little to visit besides the Buddhist temple of *Chō-koku-ji* in the Kō-gai machi, containing a gilt figure 26 ft. high of the Eleven-Faced Kwan-non, and *Zen-puku-ji* in the part of Azabu formerly called Zō-shiki, at the foot of Sen-dai-zaka. The latter was originally founded by Kō-bō Dai-shi, held the rank of a *choku-gwan-sho*, i. e. temple where prayers are offered on behalf of the Mikado, and was restored in 1232 by Rin-kai, the apostle in Eastern Japan of the Mon-to sect. Part of the temple buildings were used as the United States Legation from 1858 to 1872. The main hall of the temple is 96 ft. square. The pillars supporting the roof are massive and unadorned save by a few touches of white paint on the capitals, in accordance with the usual architecture of the sect. The screen dividing the nave from the chancel, and the altar itself are good specimens of florid ornamentation in gold and colours. The *hon-zon*, an image of Amida, is attributed to E-shin. Among the treasures belonging to the temple are autographs of Kō-bō Dai-shi and Shin-ran, the founder of the sect; an exhibition of them is held from November 1st to 6th. The accessary buildings are going to decay. In the courtyard stands an extremely fine *Ichō* (Gingko biloba), known as the Staff *Ichō*. Local tradition says that when Shin-ran bade adieu to Rin-kai on returning to Kiōto, he stuck his staff upside down into the ground, saying: "Like this staff shall be the strength of the faith and the salvation of the people," upon which the staff immediately began to take root and sprout upwards.

At the S.-W. end of Azabu, in the Hirō machi, on the road to Meguro, by the side of the stream called Furu-kawa, is the monastery of *Kō-ria-ji*, where lie buried Heusken, interpreter to the American legation, who was murdered by Japanese *samurai* in 1861, while passing over the Naka no hashi at dusk, and Ien-kichi, Japanese linguist to the English legation, who was assassinated as he was standing one day at the legation gate in Takanawa. Further on is the pretty little garden called *Shō-kwa-en*, kept up in the old Japanese style, and well known for its irises, chrysanthemums and tree-peonies. Not far off, at the Buddhist temple of *Sen-gen-ji*, founded by the mother of the Shō-gun Iyeyasu, and now allowed to fall into decay, is a pine-tree said to have been planted by the 8th Tokugawa Shō-gun. Beneath it is an ancient granite lantern, said to have been brought hither from the grave of the Mikado Kō-kō (d. 887 A. D.). In Ii-gura machi stands the observatory of the Ministry of Marine.

7.—Akasaka.

At the borders of Azabu and Akasaka lie the *Kai-tai-shi Experimental Gardens*, established in 1872 in connection with the Yezo Colonization Commission for the introduction into Japan of European and American plants and animals. They cover over 165 acres, and are divided into three enclosures entered by different gates. The first part is chiefly devoted to the cultivation of flowers. The second, in which the cultivation of cereals is carried on, includes the former pleasure-garden of the *dai-mio* Inaba Tan-go no kami, and commands a fine view of Fuji, Ō-yama and the Hakone range. The third enclosure is devoted to the rearing of cattle, sheep and horses. Visitors are admitted to the gardens on payment of 1 sen. Milk, fruit, seeds, etc., may be bought on the spot, and in the Hakonami *chō* is a shop for the sale of the wines, jams, tinned provisions, etc., manufactured by the establishment.

Continuing along the high ground, we reach the part of Akasaka called Awoyama, and arrive at the large Shin-tō Cemetery (Shin-sō-sai Bochi). Interments according to Bud-

dhist rites, though originally forbidden, are now likewise permitted. The cemetery was opened in 1874, when intramural interment at the Buddhist temples was prohibited. The whole of the vast expanse of 33 acres was formerly the property of the *dai-miō* Awoyama Dai-zen no suke, whose family burial-place is still at the temple of *Bai-sō-In*, a little way inside the gate. This temple, which belongs to the Jō-do sect of Buddhists, is in good preservation. The wooden images of the San-zon Amida Nio-rai, or "Three Holy Amita Tathāgata," are attributed to Shō-toku Tai-shi, who in the 6th century welcomed the then new religion of Buddha, took it under his imperial patronage, and founded temples and sculptured images innumerable.[1] In the smaller shrine at the gate is preserved an image of the Thousand-handed Kwan-non, said to have been brought from India to China by the celebrated Singhalese pilgrim Amōgha (in Japanese, Fu-gū), and thence to Japan in 743 A. D. by the Japanese priest Kwan-shin Dai-shi, who presented it to the Mikado Shō-mu. It was taken with him as a charm by Minamoto no Yori-yoshi when he went to subdue the province of Ō-shiū in 1052, and finally came into the possession of the Awoyama family. It is only 4.7 inches in height, and is exposed for adoration on the 10th July. The largest monument in the cemetery is that of Ōkubo Toshi-michi, one of the foremost founders of the new order of things in Japan, who was assassinated in broad daylight May 14, 1878, near the Akasaka Gate, as he was driving from his house to the Palace.

Close to the entrance of the cemetery, but on the opposite side of the road, is the entrance to the *Ri-Kiū* or "Pleasure Palace," the temporary residence of the Mikado since the destruction by fire in 1873 of the Palace in the Western Circle of the Castle. The enclosure contains not only the Imperial Residence proper, but also the palace of the Empress-mother, the Da-jō-kwan or "Council of State," and the Ku-nai-shō, or Ministry of the Household. It is not accessible to the public.

A few ch. from the Palace, in the Hikawa machi, is the *Shin-tō temple of Hikawa*, not remarkable except for the antiquity of its foundation (7th century), but situated in the midst of a grove of double cherry-trees, which are worth visiting in the month of April. Thence a drive through fields and gardens leads down to the flat part of the district, where at the *Sei-kwa-yen* may be seen many very pretty specimens of the results of Japanese fancy gardening.

In the (8) *Yotsu-ya* district there is nothing to interest the visitor, but just beyond its W. boundary are the Imperial Botanical Gardens (*Chokubutsu Go-yen*), which are worth visiting. Here may be seen silk-worm breeding conducted according to scientific methods, silk-reeling, artificial chicken-hatching, pisciculture, besides various foreign trees and plants in cultivation. In the district of (9) *Ushi-gome* are the School for Officers of the Army and the Toyama Military School where rifle-practice and horse-racing may sometimes be witnessed. In the neighbourhood of the latter is Takata Baba, mostly inhabited by florists. The village of Ō-kubo, another colony of florists, lies on the W. edge of the district.

10.—Ko-ishi-kawa.

The Buddhist temple of Go-koku-ji, though the actual buildings are now falling into decay, is worth looking into if the visitor is in the neighbourhood, as the extensive grounds, the beautiful situation, the perfect quiet, the magnificent trees and the now silent belfry will call

[1] Shō-toku Tai-shi never ascended the throne, as he died before his father, the Mikado Yō-mei.

up before his mind the image of days when Buddhism was still a mighty power in the land. Founded in 1681, it was taken under his special patronage by the reigning Shōgun Tsuna-yoshi, who caused a variety of useful medicinal plants to be sown in the temple precincts. Azaleas (which bloom early in May) line the broad flight of steps by which the enclosure of the main hall is reached, and fine cherry-trees are dotted about the grounds. The *Hon-zon* is a Kwan-non of agate said to have been sculptured by nature. The chief treasure of the temple is a gigantic *kake-mono* of Shaka's "Entry into Nirvâna" by Kano Yasunobu (b. 1613, d. 1685), which is shown during the month of April. E. of the Main Hall is a bronze sitting figure of the Buddha, on a stone pedestal in the open air. It is about 8 ft. high, and composed of bronze plates soldered together, the largest casting being a plate about 3½ ft. by 2 ft. The head is in 2 pieces. Close to this is a little bronze pagoda of the shape called *ta-hō-tō*, "great treasure stûpa," originally intended to contain the relics of a saint. Next to Go-koku-ji is the small shrine of Go-ji-In, which, though insignificant in itself, must be noted as the 25th of the "Thirty-three Places" sacred to Kwan-non in the Eastern Provinces. The idea of these "thirty-three places" is taken from a similar number of shrines in the provinces surrounding the old capital Kiōto, the pilgrimage to which was instituted by the Emperor Kwa-zan, who, after losing his tenderly loved consort, abdicated in the year 986, and becoming a monk, gave himself up to devout practices. One of them, undertaken in obedience to a vision, was a pilgrimage to the temple of Fudaraku-ji at Nachi in Ki-shiū and thence to thirty-two other shrines dedicated to Kwan-non, ending with that of Tanigumi-dera in Mino.

Den-dzu-In, so called from the posthumous title of Iye-yasu's mother, who is here buried, is a large temple in plain style whose original foundation is said to date from the end of the 14th century. It belongs to the Jō-do sect of Buddhists. The main altar, which has for its *hon-zon* a large gilt image of Shaka, is handsomely ornamented. To the l. outside the main gate is a temple dedicated to Dai-koku. In the same court, on the r. is a small shrine of Shō-den, decorated with good modern carvings of *sen-nin*. In front, to the spectator's r. is the Gioku-jo-zan, a scene representing women playing on the harp, with one ascending the steps of the hall in which they are seated; they are supposed to be the attendants of Sei-ō-bo (Si Wang Mu). On the l. is Hō-kiū (P'êng k'iu), who being attacked by hunger when visiting the haunts of the *sen-nin* began to lick the dew off the leaves of a tree, when suddenly a female *sen-nin* appeared on the back of a crane, and rebuking him for his presumption, frightened him away. The transverse panel in the verandah on the r. represents Jō-gen Fu-jin (Shang-yuan Fu-jên) with the *ki-rin*; that on the opposite side of the building is Shō Shi (Siao Shê), a *sen-nin* famed for his skill upon the mouth-organ, from which he produced strains that drew down the phœnix from heaven. The interior contains an altar for performing the *goma* sacrifice, behind which is a cylindrical shrine of Shō-den. This deity, also called Kwan-gi Ten, is the Indian Gaṇeśa, god of wisdom and obstacles. "Though he causes obstacles he also removes them; hence he is invoked at the commencement of undertakings. He is represented as a short fat man, with a protuberant belly, frequently riding on a rat or attended by one, and to denote his sagacity has the head of an elephant, which however has only one tusk."—(Monier Williams.) Frequently the Japanese idol consists of two such figures embracing, the one, a male, being Ji-zai Ten (Maheśvara) and the other, a female,

being Kwan-gi Ten. Behind this is a shrine containing an image of Kwan-non and numerous small shrines of Shō-den. R. and l. in niches are Ji-zai Ten and Gundari (*Gundali*) respectively.

Nearly opposite Den-dzu-In, and facing the outer castle moat, is the Arsenal (Hō-hei Hon-chō), on the site formerly occupied by the mansion of the prince of Mito. The garden is still kept up, and merits a visit, as it contains a large variety of rare trees. Admittance can be obtained by sending in a card to the officer in charge, but the best plan is to get an order from the War Minister beforehand. Equally interesting to the botanist is the Botanical Garden (Chokn-butsu-yen), also in this district. At Mu-riō-In, a Buddhist temple at the back of Den-dzu-In, is the tomb of the missionary Giuseppe Chiara, who after a long imprisonment died in 1685, and was buried here under the name of Sō-ye-mon. Kirishitan-zaka, a turning out of Tachi-gi chō, is the site of the house where he and several other missionaries were confined. Local tradition says that a church once occupied the spot. At the bottom of the lane is a stone, said to mark the tomb of Hachi-bei, a native convert of the same period. At the N.-W. extremity of the district, on the Naka-sen-dō, is the village of Sugamo, inhabited by florists, whose chrysanthemum shows draw crowds in the month of November. In the same village is the plum-orchard of Ka-yama (beginning of February).

11.—Hon-gō.

Sei-dō, originally the Temple of Confucius, charmingly situated on a hill-side in the midst of a splendid grove of trees, near the Megane-Bashi, is now used as a public library. The meetings of the "Asiatic Society of Japan" and of the "Deutsche Gesellschaft fur Natur und Völkerkunde Ost-Asiens" are generally held here. The buildings date from 1691.

Yushima Ten-jin, a Shin-tō temple dedicated to Sugawara no Michizane, situated in Ten-jin machi, is remarkable for the antiquity of its original foundation, though not of the actual buildings, it having been founded in 1468 by Ōta Dōkwan. Behind it is the *Fude-dzuka* (Pencil Mound), a little stone pyramid into which children drop their old hair-pencils when no longer serviceable. The idea is that it is more honourable for the pencil to be thus, as it were, entombed than to be simply thrown away. To throw it away might prevent the learner from ever writing a good hand. This spot commands a good view over Uyeno and the Shitaya, Asakusa and Ni-hom-Bashi Districts. The large roof to the r. of Uyeno is that of the Asakusa Mon-zeki.

The *Ō-gwan-non*, or "Great Kwan-non" in the Komagome Sendagi machi is well worth a visit. It was an offering made in the latter part of the 17th century by one Maru Kichi-bei, a Yedo merchant, and represents the goddess in a standing position, bending slightly forward, and holding in her hand the lotus, the emblem of purity. The image, which is 16 Japanese feet high, is gilt, relieved by a little blue about the head. Round the walls of the shrine containing it are ranged in tiers the *Sen-tai Kwan-non*, or "Thousand Incarnations of Kwan-non," together with the three sets of Three and thirty Kwan-non of Western Japan, and of the district of Chichibu,—1099 small images in all. The figures to the r. are Datsui-ba and Bindzuru, that to the l. Em-ma. The first of these is an old hag who lives on the banks of San-dzu no kawa (the Buddhist Styx) and strips the newly arrived souls of their clothes. Bindzuru (Pindola) was one of the Buddha's 16 disciples (Rakan). Em-ma is the Indian Yama, the Regent of the hells, and judge of all male sinners. Proceeding hence along a few hundred yards of high open ground meet-

ly devoted to horticulture, we reach *Dango-zaka*, whither the people flock in thousands in the month of November to see the chrysanthemum shows. The flowers are frequently trained so as to form the clothing of figures arranged in groups illustrative of history and romance. Beyond is the Shin-tō Temple of Nedzu, commonly called *Nedzu Gongen*, in the Suga machi. The gods worshipped here are Susa-nō no mikoto, the brother of the Sun-goddess, his grandson Ō-na-muchi and Hiruko, a divinity who under the name of Ebisu (the "Smiling One") is popularly regarded as one of the gods of luck, and often to be seen represented with a fishing-rod and a fish hanging to it, owing to a confusion between this god and Koto-shiro-nushi, son of Ō-na-muchi. The temple was founded early in the last century, and was formerly highly picturesque, with its red colonnade and well kept garden. It is now most attractive when the cherry-trees or the maple-leaves are in their prime. The large picture hanging to the r. in the temple represents a religious procession which formerly took place in the ninth moon of each year, when sacred cars (*dashi*) were sent from every one of the 808 streets of the city to do honour to the shrine of Nedzu.

12.—Shitaya.

No traveller should fail to visit *Uyeno*. Originally the Yedo residence of the Tō-dō family, the property thus named was taken over by the Shō-gun Iye-mitsu in the year 1625 for the purpose of erecting here in the North-eastern (and therefore, according to a prevalent superstition, the most unlucky) portion of the new capital, a set of Buddhist temples that should surpass all others in splendour. The original main temple then raised stood in front of the site of the present Museum buildings, and was burnt down in 1868, when a bloody battle was fought between the Imperialists and the supporters of the Shō-gun's government. It was indeed one of the chief triumphs of Japanese architectural skill, and was considered the metropolitan of all Japan. The high priest, always a son of the reigning Mikado, was kept here for political reasons, as it was convenient for the Tokugawa rulers to have in their power one who could at once be decorated with the Imperial title if at any time the court of Kiōto should prove unfavourable to the policy of the Shōgunate. The last high priest of Uyeno was thus raised to the throne by the Shō-gun's partisans, and carried off by them to Aidzu; but on their defeat was pardoned by the present legitimate sovereign, and sent to Germany to study. He is now known by the title of Prince Kita Shirakawa. The park, in which stand such of the temples as still remain, has been made public, and is, together with Mukōjima, the chief show-place for the cherry-blossoms, all Yedo assembling here to admire them on fine afternoons in the beginning of April.

At the foot of the [illegible] is the triple bridge called Sam-mai-bashi, famous as the scene of Sakura [illegible] attempt to force a petition into the hands of the Shō-gun Iye-mitsu, crying for redress against the oppressive exactions of his lord, the *Dai-miō* of Sakura (see "Tales of old Japan," vol. 2). Walking up the hill, the visitor passes below a small temple dedicated to the Thousand-handed Kwan-non, which is a repetition (*utsushi*) of the temple of Kiyomidzu at Kiōto. The sacred image is from the chisel of [illegible]. At the back of the temple is a bronze monument dedicated to the memory of the Shō-gun's partisans who fell here in 1868. Returning to the main road, the visitor has on his l. the shallow lake known as Shinobazu no Ike, celebrated for the beauty of its lotus flowers in July. On the peninsula which jets out into it are a number of tea-houses and a small temple in Kiō-

ba Shin-tō style dedicated to the goddess Ben-ten, and founded by Ji-gen Dai-shi. A little further up is a branch establishment of the Sei-yō-ken Hotel, commanding a good view of the lake. The large white building on the opposite side of the water is the Medical School, situated in the former Kaga Yashiki, and directed by a staff of German professors. Close to the hotel is a bronze image of Shaka, 21½ feet high, known as the Dai-butsu (Big Buddha), a very bad specimen of this branch of art. It dates from about the year 1660.

Continuing along to the l. we come to an old black gate which formerly stood at the entrance to the grounds, and which has been preserved here (so a notice-board informs us) to bear witness by the bullet-holes with which it is pierced to the great battle above-mentioned. An immense stone lantern standing near it is one of three carved by Sakuma Dai-zen no suke (flourished early in the 17th century) and reputed to be the three largest in all Japan. The other two are respectively at the temples of Nan-zen-ji in Kiōto and Atsuta in Owari. Passing through the gate, the traveller abuts on a long avenue of stone lanterns, each of which bears the date 1651 and the name of the *dai-miō* by whom it was presented as a tribute to the memory of the Shō-gun Iyeyasu, to whom, under his posthumous name of Tō-shō-gū, a very handsome little temple, dating from 1626, has here been dedicated. Both the temple itself and the gate fronting it are lavishly decorated with gold and colours; and this splendour, as well as the "wheel of the law" adorning the gates, suffice to tell us that at the time when the structure was raised Buddhism still warmed with its more congenial hues the bare nakedness of the Shin-tō faith and architecture. The details resemble those of the Mortuary Temples at Shiba. A wooden image of Iye-yasu is here exposed for worship on the 17th of every month (the anniversary of his death being April 17th). It is contained in a beautiful shrine of the species of laoquer called *Kara-kusa Makiye* (i.e. gold lacquer with conventional flowers), and the table for offerings in front of it is a lovely specimen of *nashi-ji* lacquer, with the Toku-gawa crest in high gold relief. Round the walls hang pictures of what are termed the *San-jiū-rok kā-sen*, or "Six-and-Thirty more than mortal Poets." The selection of the Six-and-Thirty was made early in the eleventh century by the Dai-na-gon Kin-tō, and is a very popular one.

The tablet in front of the oratory is a facsimile of the autograph of the Emperor Kō-mei. To the r. of the main temple is a small hall for the reception of the offerings of the faithful. The large gilt lion-heads are borne in front of the palanquin containing the sacred image on the occasion of religious processions, being supposed to frighten away evil spirits. The five-storied pagoda close by is falling into decay, and is not accessible.

Returning from this temple the same way, and continuing along the main road, the traveller reaches the new Museum buildings. An avenue turning to the l. from the great gate leads to the Kiō-iku Haku-butsu-Kwan, or "Educational Museum," established in 1877, and containing an interesting collection of educational appliances.

At the back of the Exhibition are the Go Rei-ya or mortuary temples of eight of the Shō-guns of the Tokugawa dynasty (see p. 15), the two mortuary temples attached to which closely resemble those already described under the heading of Shiba, and are therefore among the priceless legacies of the art of old Japan. Of the two the second, called *Ni no Go Rei-ya*, is best worth examining. Both are in the keeping of priests of the Ten-dai sect of Buddhists. As at Shiba, the main entrances are not used, and ad-

mission must be obtained from the priest in charge, who will introduce the visitor through a side gate.

Beginning with the first Mortuary Temple *(Ichi no Go Rei-ya)*, an open colonnade leads up to the steps of the temple, which consists of an oratory, ante-chamber and chapel. The order of the gold lacquered shrines in the chapel going from r. to l. is, the 3rd, 4th, 10th and 11th Shō-guns, together with r. one containing the memorial t[illegible] four princesses, Kō-ge[illegible] the 4th, Shō-miō-In, wi[illegible] Shin-ken-In, wife of t[illegible] Jō-kwan-In, wife of the l[illegible] and l. one containing t[illegible] tablets of Jō-kwan-In, [illegible] 5th, Jō-miō-In, daughte[illegible] Shō-shin-In, wife of t[illegible] Jō-tai-In, daughter of t[illegible] gun. Though these [illegible] made at different dates, [illegible] about the year 1657, [illegible] little more than 20 year[illegible] teresting to note the ge[illegible] workmanship and quality of lacquer which they all exhibit. Between each pair of shrines are small statuettes of Ni-ō. The order of the tombs in the grounds is (in the order in which the visitor reaches them) the 4th, the 10th and the 11th Shō-gun, the monument of the 4th being in bronze, while the other two are in simple stone. R. and l. of the bronze gates to the tomb of the 4th Shō-gun are bronze bas-reliefs of the phœnix. In the corresponding position in the interior are the pine, bamboo and plum *(shō, chiku, bai)*. The 3rd Shō-gun, as will be seen by referring to the list on p. 15, is interred at Nikkō, and only his memorial tablet stands in the Uyeno shrine. Over the grave of the 11th Shō-gun hangs a weeping cherry-tree, placed there in memory of the love of flowers which distinguished that amiable prince, whose reign was the culminating point of the splendour of old Japan.

The second Temple (like the first) has a wooden colonnade in front, the red walls of which are divided into compartments, each with a medallion in the centre filled with painted open-work carvings of birds and flowers, with arabesques derived from the chrysanthemum above, and a carved wave design below. In the centre of this colonnade is the gate called *Ten-nin mon*, decorated with a painting of an Apsaras. From this an open colonnade leads up to the steps of the chapel. The porch [illegible] brackets carved with conven[illegible] l chrysanthemums, partly gilt, [illegible] y painted white and red, with [illegible] leaves. Its square columns [illegible] decorated with gilt and red [illegible] blossoms. Under the beams [illegible] red and gold lion's heads as [illegible]kets. The doors of the oratory [illegible] carved in diapers and gilt all [illegible] Note the tasteful painted [illegible] on the architrave. The [illegible] is massive, and loaded with [illegible] fastenings. In the coffers are [illegible]ragons in gold on a blue ground. The interior walls are gilt, with conventional paintings of lions, or else moveable shutters, the under side of which is gilt. This apartment is 16 yds. wide by 7 yds. in depth. The antechamber which succeeds it is 4 yds. wide by 8 yds. in depth to the bottom of the black lacquered steps of the chapel. Its ceiling is decorated with the phœnix on a green and gold ground. Handsome gilt doors covered with carved arabesques close the entrance to the chapel, which measures 7 yds. in depth by 11 yds. in width. The ceiling is decorated with small gilt lattice work in the coffers. The shrines are rather better than in the first chapel. Their order going from r. to l. is the 5th, 8th and 13th Shō-gun and Kō-kiō-In, son of the 10th Shō-gun, together with r. one containing the memorial tablets of the princesses Hō-ju-In, mother of the 4th, Chō-shō-In, mother of the 6th, Jō-yen-In, mother of the 8th, and Shi-shin-In, mother of the 10th Shō-gun, and l. that containing the tablets of the princesses Kō-rin-In,

mother of the 12th, Ren-kō-In, mother of the 10th Shō-gun's son, Hō-shin-In, and Ren-jō-In, both mothers[1] of sons of the 6th Shō-gun. The order of the tombs in the grounds is, the 5th, the 8th, the 13th and the son of the 10th Shō-gun. The tomb of the 5th Shō-gun is of bronze, as well as the gates of the enclosure, which are ornamented with large gilt Sanskrit characters. R. and l. are the fabulous *Ki-rin* with a pine-tree and the phœnix with the Pawlonia, Korean castings from Japanese designs, about 130 years old. In the corresponding position in the interior are the pine, bamboo, and plum. The tombs of the other two Shō-guns and of Kō-kiō-In are of stone.

If, instead of entering Uyeno by the main road the visitor goes round to the r. and ascends by the hill called Biō-bu-zaka, he will find himself at the gate of the Buddhist temple of *Ji-gen-dō*, which may also be reached by walking through the back of the park from the Tombs of the Shō-guns. It is dedicated to the *Riō Dai-shi* ("Two Great-Teachers"), namely Ji-ye Dai-shi and Ji-gen Dai-shi, one the founder of the Ten-dai sect, the other religious father of the Uyeno temples. Ji-ye Dai-shi lived in the 9th century, received the tenets of the Ten-dai sect from the Buddhist priest Den-giō Dai-shi, and performed the usual number of miracles. Ji-gen Dai-shi was a very different sort of man. Born during the troublous times that preceded the centralisation of the government of Japan under the rule of the Toku-gawa dynasty of Shō-guns, he lived to see that rule firmly established, and during his long and active life was the favourite alike of the turbulent mediæval chieftain Takeda Shin-gen and of the polite third Shō-gun Iye-mitsu. Though a shining light in his own sect, he had studied all the varieties of Buddhist doctrine that had been brought to Japan, and did not disdain to inquire even into the old national Shin-tō religion and into the philosophical tenets of Confucius and Lao-tsze. He died in A. D. 1643, his portrait having been taken a few days previously at the Shō-gun's request by the celebrated artist Kano Tan-yū, and thence transferred to wood. He is said to have attained the great age of 134 years, but the authority for this statement is doubtful. Tan-yū's original *kake-mono* is shown on the 3rd January, May and September. The image is in the chapel at the back, and is only shown as a special favour. Note the six large bronze lanterns and water-stand in the court-yard, also the large *ta-hō-tō* or stūpa for the reception of relics to the l. on entering. The temple itself is bright and neat, but nowise remarkable for its decorations. The two smaller altars r. and l. are for the performance of the rite called *goma*.

[1] All these mothers were concubines, not legitimate consorts, of the Shō-guns to whom they gave birth or bore sons.

13.—Asakusa.

The spacious *Higashi Hon-gwan-ji*, or Metropolitan of the Eastern Branch of the Monto Sect, is situated in Matsu-kiyo chō in large grounds of its own, and is entered by two gates, unless the visitor be coming from the r., in which case his *kurruma* will bring him through a labyrinth of minor temples and priest's houses to near the steps of the main hall (*hon-dō*). The belfry and revolving library in the court are not interesting or usually accessible. The iron net-work thrown over the temple is with the design of preventing sparks from falling on the wood-work when there is a fire in the neighbourhood. The building itself was founded in 1657. The huge porch is adorned with extremely fine carved wooden brackets, the designs being composed of chrysanthemum flowers and leaves, and *botan* flowers and leaves. On the transverse beams are some curiously involved dragons. These are the best specimens of this sort

of work to be seen in the city, and should not be passed over. The area of the matted floor of the nave (*ge-jin*) is 140 mats, and round the front and sides runs a wooden aisle 12 ft. wide. Over the screen which separates the chancel and its side chapels from the nave are massive gilt open-work carvings representing Apsaras and phœnixes; the largest are 12 ft. in length by 4 in height. The rest of the building is perfectly plain. Hanging aga[illegible] background of the t[illegible] either side of the al[illegible] seen several *kake-mon*[illegible] saints, indistinguish[illegible] "dim religious light; [illegible] posthumous tablet of [illegible] 1st Toku-gawa Shō-gu[illegible] posed for veneration [illegible] the month. The *ho*[illegible] Nio-rai, is a black [illegible] exposed to view and [illegible] very handsome shrin[illegible] gold lacquer. From [illegible] the main hall a bridg[illegible] to the Jiki-dō, or "Refectory," so styled on account of the doctrinal food in the shape of sermons, which is here daily distributed. At the main temple sermons are only preached for one week in the year, viz. from Nov. 22nd to 28th, when it will be well worth the tourist's while to see one of the gorgeous services held in honour of the founder of the sect. On this occasion the men all go to the temple in the style of dress known as *kata-ginu*, and the women with a head-dress called *tsuno-kakushi* (lit. "horn-hider"),—both of them relics of the past. The "horn-hider" would seem to have been so named in allusion to a Buddhist text which says: "A woman's exterior is that of a saint, but her heart is that of a demon."

About seven *ch.* from the Hongwan-ji stands the great *Buddhist Temple of Sen-sō-ji* or *Asakusa Dera*, which it should be the object of one of the traveller's first expeditions in Tōkiō to visit. A fabulous antiquity is claimed for the founding in this locality of a shrine sacred to Kwa[illegible] non, the tradition being that t[illegible] image which is now worshipped [illegible] *hon-zon* was fished up on the neig[illegible] bouring coast during the reign [illegible] the Empress Sui-ko (reigned fro[illegible] 593 A.D. to 628) by a noble of t[illegible] name of Hashi no Nakatomo, wh[illegible] had been exiled to this then desolat[illegible] portion of the coast, and with tw[illegible] attendants gained his livelihood b[illegible] casting his nets at the mouth of th[illegible] river. In his fishing hu[illegible] altar is said to have bee[illegible] and the crest of three net[illegible] s to be seen marking certai[illegible] s of the buildings was devise[illegible] ory of the story. The mi[illegible] is image is never shown, bu[illegible] monly believed to be but 1[illegible] inch in height, and the di[illegible] on between the smallness o[illegible] and the vastness of th[illegible] has passed into a popula[illegible]. Instead of the actual sa[illegible] mage, there is exhibited on th[illegible] Dec. of every year anothe[illegible] larger one which stands in front o[illegible] the high altar. This is the 13th o[illegible] the "Three-and-Thirty Places" sa[illegible] cred to Kwan-non in the Eastern Provinces. During the Dark an[illegible] Middle Ages there are occasiona[illegible] notices of repairs and restoration[illegible] of the Asakusa temple. In the yea[illegible] 1180 the Minamoto chief, Yoritomo[illegible] endowed it with about 90 acres o[illegible] arable land. But when Iye-yas[illegible] made Yedo his capital city in 159[illegible] he found the temple gone to ruin[illegible] and the priests living in the greates[illegible] disorder and immorality. The pres[illegible] ent buildings date from the tim[illegible] of the third Toku-gawa ruler, Iye[illegible] mitsu (A.D. 1623-1651), after th[illegible] destruction by fire of the forme[illegible] edifice. They are in the possessio[illegible] of the Ten-dai sect of Buddhists.

The main gate of the temple n[illegible] longer exists. The traveller walk[illegible] up through a long row of booth[illegible] where toys, photographs and gew[illegible] gaws of all kinds tempt the crow[illegible] of middle and lower class holida[illegible] makers, whose presence on every fin[illegible]

afternoon throughout the year, and especially on the 17th and 18th days of each month (these being the days sacred to Kwan-non), make this one of the liveliest spots in the capital. These shops extend up to the very steps of the temple, where are also vendors of seed for the tame doves that make their nests in the roof, while the grounds (now styled a Public Park) are full of raree-shows, performing monkeys, acrobats, etc. The *Sam-mon*, or two-storied gate in front of the temple, is a vast structure of red wood, with the usual images of the *Ni-ō*, or "Two Heavenly Kings" on either side. The immense sandals hung up in front of the cages containing them are placed there by persons desirous of becoming good walkers. To the l. a few yards before passing through this gate, we see the temple of Dem-bō-In, situated in a large silent court, one of the chief buildings for preaching purposes of the Ten-dai sect; sermons are delivered there daily. To the l., immediately before passing through the big gate, is an extremely popular shrine of Fu-dō, a repetition *(utsushi)* of the celebrated one at Narita. To the l. is another small shrine, near which are two stone images of Amida more than 200 years old, surrounded by the kind of halo called *Fune-gokō*, "boat-shaped halo." Outside the gate of this shrine is a smaller and very popular altar to Ji-zō (Sanak. Kshiti-garbha), the helper of those who are in trouble. Hence he is the patron of travellers, and is frequently converted into a sign-post. He is also a patron of pregnant women and protector of children. His image is therefore often loaded with pebbles, which serve in the other world to relieve the labours of infants, who are robbed of their clothes by the Sō-dzu-kawa hag (vulg. Shōdzuka no baba), and then set by her to perform the endless task of piling up stones on the banks of that river. He is usually represented with a pilgrim's staff (the *Shaku-jō*) in one hand, and a ball, which represents wisdom, in the other. Here his bronze and partially gilt image, surrounded by other lesser ones, the offerings of the faithful from time to time, stands on the l. above three posts with "prayer-wheels" attached. The "prayer wheel" (*rin-bō*, Sanak. Kakra) is in Japan found only in connection with the mystic doctrine (*mik-kiō*) of the Ten-dai and Shingon Sects, and its use differs slightly from that to which it is put in Tibet. No prayers are written on it, but the worshipper, attributing to *in-gwa* ("the effects in this life of the actions in a former state of existence") any sin of which he wishes to be rid, or any desire that occurs to him, turns the wheel with the simple request to Ji-zō to let this *in-gwa* duly run its course,—the course of *in-gwa* resembling the perpetual revolutions of a wheel. In the tea-house opposite are sold salt and incense to be used as offerings. Returning to the street of stalls, and passing through the big red gate, the traveller leaves the pagoda on his r., may for a small copper coin feed the sacred ponies l., and then enters the main temple.

The great hall is 102 ft. square, and is entirely surrounded by a wide gallery. The very large picture hanging above the entrance to the r. is by a recent artist, Oki Kwan-gaku. It represents life (under the figure of two sleeping men and a sleeping tiger) as nothing more than a dream, the only living reality in which is the power of religion (typified by a Buddhist priest). The eye is struck on entering by the immense number of lanterns and ex-votos which cover the ceiling and walls. These are all offerings made by believers. Some of the pictures are by good modern artists. One over the shrine to the r. represents a performance of the *nō*[1] play, in which the red-haired sea-demon called Shō-jō plays the chief part, by Kō Sū-kei (b. 1730, d.

[1] The name of an ancient species of drama.

1804), painted the year before his death. Opposite to it is a curious painted carving in relief representing the "Three Heroes of Shoku" (a Chinese state established in the 2nd century A. D. chiefly by their efforts). The hero on the r., called Kwan-U, is now worshipped in China as the God of War. To the l. of this is one by Kikuchi Yō-sai, painted in 1848, showing On-Mmaya no Kisanda fixing his bow-string to shoot the foes of his master Yoshitsune, the latter (to the r.) being awakened by his mistress, the renowned and lovely Shidzuka Go-zen. The ceiling is painted with representations of angels, the work of Kano Dō-shun. The seated image to the r., with a pink and yellow cloth bib round its neck, and now almost rubbed away with age, was a celebrated work of Ji-kaku Dai-shi, and represents Bindzuru, the helper of the sick (Sansk). (Pindola). This is one of the Sixteen Arhat (Jiū-roku Rakan); originally a retainer of King Udāyana, on his becoming an ardent follower of the Buddha, he was allowed to take the vows. According to popular Japanese tradition, he was expelled from the Sixteen for having violated his vow of chastity by remarking upon the beauty of a woman, and hence his usual situation outside the temple. It is also said that the Buddha conferred on him at his special request the power of curing all human ills. At any time of the day believers may be seen rubbing, first this image on whatever part may in their own bodies be causing them pain, and then themselves, hoping thereby to obtain relief. The neighbouring shrines are unimportant. The stalls in front of the main one are for the sale of pictures of the goddess Kwan-non, which are used as charms against sickness, to help women in child-birth, etc., of tickets to say whether a child about to be born will be a boy or a girl, and so forth.

The chancel is, as usual, separated from the nave by a wire screen, and is not accessible to the public. An offering politely tendered to one of the priests in charge will, however, generally procure admission. On the high altar, gorgeous with lamps, flowers, gold, damask and sacred vessels, and guarded by figures of the "Four Heavenly kings" *(Shi Tennō)* of Bon-ten (Brahmā) and Taishaku (Indra), the latter said to be the work of Giō-gi Bo-satsu, stands the shrine which contains the sacred image of Kwan-non. On either side are ranged images some 2 or 3 feet high, of Kwan-non in her "three and thirty terrestrial embodiments," each set in a handsome shrine standing out against the gold ground of the wall. R. and l. of the altar hang a pair of votive offerings,—golden horses in high relief on a *nashiji* lacquer ground,—presented by the Shō-gun Iye-mitsu. On the ceiling is a dragon, the work of Kano Ei-shin. The side altar to the r. is dedicated to Fu-dō. Observe the numerous vessels used in the ceremony of the *goma* prayers, which are frequently offered up here for the recovery of the sick. The twelve small images are the Jiū-ni dō-ji, or attendants of Kwan-non. The altar to the l. is dedicated to Ai-zen Miō-ō (this deity and Fu-dō are the two usual companions of Kwan-non), whose red image with three eyes and six arms is contained in a gaudy shrine. The two-storied miniature pagoda is simply an offering, as are also the thousand small images of Kwan-non in a case to the l., and the large European mirror in front. At the back of the main altar is another called "Ura Kwan-non" (*ura* means 'back'), which should be visited for the sake of the modern wall-pictures on lacquer with a background of gold leaf, by artists of the Kano school. Above are a crowd of supernatural beings headed by a converted dragon, in the form of a beautiful woman, who offers a large jewel to Shaka, two of his disciples (Rakan) at his r. foot, Monju at his l. foot and Fu-gen below

on the l. The figure of Fu-gen has been restored within the last 25 years. Those on the r. and l. walls are intended for the Twenty-eight Manifestations of Avalokitesvara (Kwan-non *nijiū hachi bu-shiū*). The "Four Heavenly Kings" on the extreme r. and l. are by Kō-zan Hōgen, probably about 1840.

The grounds surrounding the great temple contain several points of interest. Immediately to the r. of it is a small Shin-tō shrine commonly known as the San-ja, dedicated to the three fishermen of the local legend. From thence the traveller will have no difficulty in finding his way to the Five-Storied Pagoda, which may be ascended on payment of a fee of 8 *rin*, and whose summit commands an extensive view over the town, with Mt. Tsukuba to the N., Kano-zan in the province of Kadzusa to the S. E., and, to the S. S. W., the cone of Fuji. On the altar at the base of the Pagoda are images of the divinities known collectively as the Go Chi Nio-rai, or the "Five Buddhas of contemplation" (see p. 21). The staircase is not practicable for ladies.

Close to the Pagoda is the Rin-zō, or "Revolving Library," a structure large enough to contain a complete edition of the Buddhist Scriptures, but turning so easily on a pivot as to be readily made to revolve by one vigorous push. A ticket over the door explains the use of this peculiar book-case: "Owing to the voluminousness of the Buddhist Scriptures—6771 vols.—it is impossible for any single individual to read them through; but a degree of merit equal to that accruing to him who should have perused the entire canon will be obtained by those who will cause this library to revolve three times on its axis, and, moreover, long life, prosperity, and the avoidance of all misfortunes shall be their reward." The invention of "Revolving Libraries" is attributed to a Chinese priest called Fu Dai-shi, who lived in the 6th century of our era. That at Asakusa is of red lacquer on a black lacquer base and stone lotus-shaped pedestal. The ceiling of the small building containing it has representations of clouds and angels. The images in front on entering represent Fu Dai-shi with his sons. Those trampling on demons are the "Four Heavenly Kings," and the life-size gilt figure is Shaka. The books, which were brought from China early in the 13th century, are aired every year at the autumn equinox, but are not shown at other times. The custodian, in return for a small gratuity, will allow visitors to make the library revolve.

In an artifical island on a mound behind the Pagoda is situated the small Shin-tō shrine of Zeni-game Ben-ten, or the "Goddess Ben-ten of the Jar of Money," so called on account of a story (which has been gravely preserved in the official annals of Japan) of copper coins coming bubbling up from the side of the shrine on the 18th day of the 9th moon of the year 1522. Tominaga Sabu-rō-za-ye-mon, a confidential retainer of the Hon-jō family, who happened to be passing by, "considering the occurrence unusual, reported it to his superiors." Near the shrine stands the Asakusa Bell, dating from 1692.

In the neighbourhood is another little shrine sacred to Hei-nai-biō-ye, a sort of Japanese St. Christopher, who, having ended by devoting his great physical strength to the service of religion, is said to have himself carved the image which here represents him in the attitude of the Ni-ō. Slips of paper will generally be seen attached to the wire grating. They are placed there by persons desirous of obtaining the fulfilment of some petition; and each suppliant takes away and reads as his answer one of the papers placed there by his predecessors. The small

stone images surrounding the big one are thank-offerings. Close by are two large bronze images of Kwan-non and Sei-shi.

The round of these sights brings us back to the street of stalls, returning up which to the steps of the main hall, we leave the latter to the r. and come to a large stone with an inscription on its face in Sanskrit, which is an imperfectcopy of the Butchō Son-shō Darani, or "Dhârani of the Honoured Diadem on Buddha's Cranium." The character used is the old Nepalese alphabet, in which all the Sanskrit originals which have reached Japan appear to be written. Further on, to the l., beyond the shows and exhibitions, is a garden where there is usually a good array of flowers. Immediately behind the main hall is the *Roku-jiū-roku Dō*, or "Hall of the Sixty-six," a neglected place, curious on account of the number of gilt images of different deities with which it is crowded. These were originally presented to a monastery in the suburban village of Shirokane by the mother of the Shō-gun Tsuna-yoshi (she died in 1704), but the building in which they were kept having fallen into decay, they were removed here in 1874, on which occasion they were all repaired. They are copies of the chief Buddhist deities of the principal Buddhist temple, or of the Buddha supposed to be the original of the Shin-tō god of the principal Shin-tō temple, in the sixty-six provinces of the empire. Many of them are images of Kwan-non, others represent Yaku-shi, Ji-zō, Dai-nichi Nio-rai, Shaka and Amida. Close to it is the Nem-butsu Dō, a small temple which calls for no remark. Opposite to this is the Dai-hō Dō or Ji-zō Dō, containing a number of grotesque little stone images seated in tiers round a larger one of Ji-zō. This divinity being the special protector of children, parents bring the images of their dead little ones to his shrine. The large trees which form a special feature of this part of the grounds are chiefly *ichō* (Gingko biloba). In the autumn the leaves turn of a beautiful gold colour.

About 5 ch. behind the grounds of the great temple of Kwan-non is a mound named Ma-tsuchi-yama, often alluded to in Japanese poetry, and which has likewise received the appellation of Kin-riū-zan, i.e. the "Hill of the Golden Dragon," from a legend which tells how the dragon that inhabits the neighbouring river Sumida-gawa climbed up to it with a lantern to keep watch over the temple of Kwan-non. On Matsuchi-yama stands a temple dedicated to the deity Kwan-gi Ten (Ganesa, see Den-dzu-In, p. 24). The temple, though small, is highly decorated, especially in the chancel, to which the visitor should ask admittance. Gold, flowers, lamps, damask, offerings of cake and fruit, and innumerable utensils, such as cups, cymbals, bells, etc., used in the elaborate service of the Shin-gon sect, fill up the whole of the narrow space. At the entrance to the temple is a fine bronze incense-burner presented in 1841 by the proprietor of one of the chief houses in the Yoshiwara. The Yoshiwara itself lies some 10 ch. further to the N., and is reached by the road along the long embankment known as the Ni-hon-Dzutsumi, or "Dyke of Japan."

14.—Hon-jō.

The Shin-tō Temple of Tem-man-Gū is commonly known as the temple of *Kamedo* or *Kameido*, from the name of the district in which it stands. Sugawara no Michizane is here worshipped under the title of Tem-man Dai-ji-zai Ten-jin, i.e. "the Perfectly Free and Heaven-Filling Heavenly Divinity;" and the subsidiary god is Ama-no-hoi no Mikoto, the mythical ancestor of the Sugawara family. Sugawara no Michizane is one of the most popular of the national heroes, though his achievements were all of a peaceful nature. He was a court noble who flourished in the latter part of the

9th century, and was considered the greatest scholar and prose writer of his age, for which reason he is now regarded as the patron of learning and more especially of caligraphy, an art the Japanese have ever highly prized. He was intrigued against by the rival Fujiwara clan and banished to Da-zai-fu in Kiū-shiū, where he died in the year 903. The origin of the temple is traditionally ascribed to Sugawara Nobusuke, a descendant of Michizane and priest of the temple raised to the latter at Da-zai-fu, who brought with him to Yedo in 1646 an image of Michizane carved out of the wood of a plum-tree that grew in the exiled noble's garden in Kiū-shiū, having flown thither through the air from his own palace in Kiōto. The temple-grounds have been laid out in imitation of those at Da-zai-fu. The present buildings were thoroughly restored in "pure Shin-tō" style in the year 1876.

Passing in through the outer gate, the traveller's eye is first attracted by the wistarias trained on trellis, whose blossoms during the last week of April make Kamedo one of the chief show-places of the town. They grow on the borders of a pond called Shin-ji no Ike, or "the Pond of the Word Heart" on account of a supposed resemblance to 心, the Chinese character for "heart;" and one of the amusements of the native visitors is to feed the carp and tortoises which it contains. Two semi-circular bridges lead over the pond to a large gate in *Yatsu-mune-dzukuri* (or eight-roofed style) standing in front of the temple. The latter contains the usual large images of Zui-jin (see p. 12), and round the walls small pictures on a gold ground of the ancient religious dances called *bugaku*. In the grounds in front of the temple is, r., a plum-tree said to have sprung from seed brought from the "flying plum-tree" already mentioned. The white marble cow a little further on, dating from 1864, represents the animal on which Michizane was in the habit of riding about in the land of his exile. Beyond it is a stone tortoise seated on the opening of a well,—the origin of the popular name of the place.

Opposite to a shed containing two life-size images of sacred ponies is an exit by which the traveller can reach the *Ume-yashiki* or Plum-Garden of Kamedo, 4 ch. distant. It is known as Gwa-riō-bai (lit. the Couchant Dragon Plum-trees), and is a great show-place in the month of February, when the blossoms are all out. There are over 500 trees, all extremely old and partly creeping along the ground, whence the name. Most of the cut stones which stand about the grounds are inscribed with stanzas of poetry in praise of the flowers, and during the season the branches will be seen hung with similar tributes written on paper. At the gate are sold boxes of a kind of salted dried plum called *umeboshi*.

A few ch. from here is the celebrated cherry-tree avenue of *Mukō-jima*, extending for more than a mile along the left bank of the Sumida-gawa. The little temple at the end of it was raised in recollection of a touching story of the 10th century, which forms the subject of a celebrated lyric drama. Umewaka, the child of a noble family, was carried off from Kiōto by a slave merchant, and died in this distant spot, where his body was found by a good priest who gave it burial. Next year, his mother, who had roamed over the length and breadth of the country in search of her boy arrived at the place, where under a willow-tree the villagers were weeping over a simple grave. On asking whose it was, she discovered that it was no other than her own son's, and during the night the latter appeared in ghostly form, and held converse with her; but when day began to dawn nothing remained but the waving branches of the weeping-willow, and instead of his voice nothing was heard but

the sighing of the breeze. A commemorative service is still held on the 15th March, and if it rains on that day the people say the raindrops are Mimewaka's tears.

Beyond the avenue, out in the country are the iris-beds of *Hori-kiri*, a favorite holiday resort when those flowers are in bloom in July.

E-kō-In, in Matsu-zaka chō, is one of the most famous of the Buddhist temples of Tōkiō. On the occasion of a terrible conflagration which lasted for two days and nights in the spring of the year 1657, 107,046 persons are said to have perished in the flames. The government undertook the care of their interment, and orders were given to Dan-za-ye-mon, the chief of the parialis,[1] to convey the bodies to Ushi-jima or "Bull-Island" (as this part of Yedo was then called), and dig for them a common pit. This was done, and priests from all the different Buddhist sects came together to recite for the space of seven days a thousand rolls of the sacred books for the benefit of the souls of the departed. The grave was called Mu-yen-dzuka, or "the Mound of Destitution," and the temple which was built near it is, therefore, also popularly entitled Mu-yen-ji, i. e. "the Temple of Helplessness." The first vicar was Shin-yo Shō-nin, a representative of the branch of the Jō-do sect known as the Sha-sei Ichi-riū, or "World-Renouncing System." E-kō-In being, on account of its peculiar origin, without the usual means of support derived from the gifts of the relations of the dead, was formerly used as the place whither sacred images were brought from other provinces to be worshipped for a time by the people of Yedo, and as a scene of public performances. The latter custom still survives in the wrestling-matches and other shows, which draw great crowds here every spring and winter. In this court will be noticed an image of Amida 16 Japanese feet high. It was placed here in 1703, being the original model of a gilt one which stood in the same spot before a fire which took place in that year.

The interior of the temple is at first sight disappointing, as nothing is noticed but some indifferent images. A small gratuity to the priest in charge will, however, procure entrance, first to the chancel, where will be noticed a magnificent baldacchin, and the shrine containing the *hon-zon* (an image of Amida 13 inches high, the work of E-shin). Thence the traveller will be led into the Dai-butsu-dō, or "Hall of the Great Buddhas." There are two: one a gilt one (16 Japanese feet) of Amida Nio-rai in a sitting posture, and another lesser black one of Shaka entering Nirvāna. In the priests' apartments are to be seen, among other things, autographs of the celebrated scholars Moto-ori, Harumi and Chikage, and a *kake-mono* of Kwan-non by Ō-kio; also a set of *kake-mono* of the "Five Hundred Rakan."

Close to E-kō-In is the small Shin-tō Temple of *Ejima Ben-ten*, a repetition of the goddess worshipped in the cave at Enoshima. It was founded in the latter part of the 17th century by Sugiyama Kei-ichi, who, to a fervent belief in the powers of the goddess, added the distinction of being the first to popularize acupuncture in Japan. He was a favorite of the Shō-gun Tsuna-yoshi, and, being blind, was made head of the guild of blind shampooers, for which reason, doubtless, the art of acupuncture likewise has always been chiefly practised by blind people. He received grants from the Shō-gun both in Yedo and Kiōto, and built this temple on his own land. In former years the blind used to hold a festival here twice

[1] In Japanese, *Eta*. Their occupations were to slaughter animals, tan leather, assist at executions, etc. The class, as such, is now abolished, but remnants of its peculiar dress may still occasionally be seen in the persons of young girls with broad hats who go about the streets playing and singing.

every year and give performances on the lute (*biwa*). On the panels of the ceiling the dragon is painted in every possible position, and the walls are hung with pictures of the "Six-and-Thirty Poets." In the garden is a small artificial cave made to represent the cavern at Enoshima.

15.—Fukagawa.

In Hirano machi a gate carved with conventional representations of flowers leads to the large temple of *Rei-gan-ji*, belonging to the Jō-do sect of Buddhists, and dedicated to Amida. The founder, Rei-gan (A.D. 1554 to 1641), is one of the most salient figures in the priestly annals of the country, having built a very large number of temples and performed innumerable miracles during the course of his pious journeyings through the length and breadth of the land. He founded no special sect, and even refused to admit would-be converts to the Jō-do sect, in which he had himself been reared, assuring them that true Buddhism was but one, and that faith in Amida, with whatever slight divergences of outward form, was alone essential. His chief failing seems to have been the vanity which caused him to give his own name to many of the temples that he was instrumental in rearing. He died at the age of 87 in Yedo, where he had been detained by the Shō-gun Iye-mitsu, who was desirous of hearing the old man display his learning in a public discussion with other priests, and the ashes of his body were distributed among the different temples that he had raised.

In the court of Rei-gan-ji stands, l., a large bronze image (face and body gilt) of Ji-zō, represented as a traveller, staff in hand and hat on head. This hat gives an irresistibly comical appearance to the image, which was one of six known as the Roku Ji-zō, or "Six (Yedo) Ji-zō." Now the Rei-gan-ji one alone remains. The interior of the temple is richly decorated. The main hall is 108 feet square. The chief objects of interest are a large tablet in the handwriting of Prince Son-shō Shin-nō, the founder of the *On-Iye Riū*, a particular style of caligraphy much in use under the rule of the Tokugawa Shō-guns, l. a good bronze figure of Kwan-non of uncertain date, and the *hon-zon* brought by Rei-gan from Nara, where he had caused it to be carved.

Close to Rei-gan-ji stands *Jū-shin-ji*, the chief temple in Yedo of the Nichi-ren Sect (see p. 43). It is dedicated to Shaka Nio-rai, and was founded in 1658 by the Shō-gun Iye-tsuna. Lining the long narrow street leading up to it are several minor temples and priests' dwellings, over the gates leading to which are some wood-carvings worthy of notice,—viz. the "Seven Sages of Ch'in"; the scene where Sū-ma Kwang as a boy rescued a drowning companion by breaking the vessel of water into which he had fallen, notwithstanding the value set upon the vessel by the monarch, and the celebrated Chinese traveller Hiouen Tsang (Gen-zō San-zō in Japanese) returning from India with a load of the Buddhist Scriptures on his back, while the Sea-gods come up to worship them. In the temple court is, l., a more than life-size bronze image of Shaka, cast in 1778. The temple itself is quite plain, but clean and in good preservation. To its l. is a smaller shrine dedicated to Nichi-ren, and close to the latter is what is called *hiaku-do-ishi*, i.e. a little pillar, between which and a small adjacent altar pilgrims walk backwards and forwards a hundred times as a means of obtaining an answer to prayer. To the back, beyond the cemetery, at the shrine of Shō-giō Bo-satsu, may be seen a curious superstitious practice. The stone image of the saint stands in a little wooden shed hung round with small regularly cut bundles of straw. The faithful buy these at the gate, dip them in water, and brush the idol with them, believing that this ceremony will procure for them a favourable reply

to their petitions. The image is constantly wet, showing how firm the belief is. The priests of the sect are unable to account for the origin of the usage, which is of course confined to the lowest classes.

In the Tomioka chō stands a new temple, a repetition of the popular shrine of Fu-dō at Narita, remarkable chiefly for the devotion with which it is regarded by the common people.

Passing thence through a public garden planted with pines and plum-trees, the Shintō *Temple of Hachi-man* is reached. Till the time of the revolution, this temple and that dedicated to Fu-dō formed but one. But "pure Shintō" views have now caused the separation of the two and the "purification" of the original building, which latter has naturally been appropriated to the use of the official worship, while the far more numerous Buddhist congregation are left to shift and build anew for themselves. The temple, which dates from A. D. 1668, is a handsome one, much of the original Buddhist ornamentation having been allowed to stand. The ceiling and walls are decorated with paintings of birds and flowers, and there are also some pretty wood carvings. The ornamentation of the chancel is extremely rich, the ceiling being panelled, and gold profusely scattered about. There are likewise gold lions and gold figures of the Sun-Goddess Amaterasu and of the Gods of Kasuga, erroneously represented as a single person, who are here subsidiary objects of worship. The image of the God of War is said to have been carved by Sugawara no Michizane and to have been handed down in the Chiba and Ashikaga families till it came into the hands of Ōta Dō-kwan, who regarded it with special devotion. It is not exposed to view. In the grounds are a sacred pony, a sacred well, a platform for the performance of the *Kagura* dance, and an arbour used as a place for worshipping towards the divinities of Ise. Doves fly about the grounds, as is usual in temples dedicated to Hachi-man; they are supposed to act as the god's messengers.

The district situated between the temple of Hachi-man and that of Susaki no Benten is noted for its trade in timber, the town being here intersected by numerous canals communicating with the Ō-kawa, down which come the timber-laden rafts from the inland provinces. *Susaki no Benten*, i.e. the [temple of the Goddess] Benten of Susaki (Susaki being the name of the projecting point of land on which it is situated), dates from the latter part of the 17th century, at which time the ground on which it was reared had only recently been reclaimed. The image of the Goddess is ascribed to Kō-bō Dai-shi. The temple itself is uninteresting; but on a clear day the view from a little stage built up in the grounds will repay a slight detour to it if the traveller is in the neighbourhood, as it is certainly the most charming one that the city affords. It is seen to still better advantage by walking along the embankment built after the ravages of the inundations and tidal waves of the eighth decade of the last century, and the visitor will do well to alight at the temple of Ben-ten and send his *kuruma* on to meet him at the end of the embankment. Beyond the wide sweep of sea in front of the spectator, stretches l. in the blue distance the coast line of Shimōsa, while the mountains of Kadzusa and Awa are in front, Nokogiri yama ("Saw Mountain") being most conspicuous by its height and outline. To the r. towers Mt. Fuji, supported on either side by the Ōyama and Hakone ranges, while far away to the North rises the double-peaked Mt. Tsukuba from the midst of the Hitachi plain. At low tide, which by the Japanese is considered the prettiest time, and especially if the season be spring, numerous pleasure boats with singing-girls and other

merry-makers will be seen lazily floating about in the offing watching the oyster-catchers ply their trade.

Some 20 *ch.* outside the city in this direction is a curious old temple of the Zen sect dedicated to the Five Hundred Rakan (*Go Hiaku Rakan*). The temple itself, which was founded in 1695, has fallen into almost complete decay and is little better than a barn; but the five hundred life-size images sculptured by the artist Shō-an are still to be seen seated there tier above tier all round the edifice from floor to ceiling. The *hon-zon* is an immense image of Shaka from the same chisel.

ENVIRONS OF TŌKIŌ.

Ōji.

The pretty little village of Ōji, one of the most enjoyable retreats in the suburbs of Tōkiō, lies five miles to the north of Ni-hom-Bashi, and is much frequented by pleasure-seekers during the time when the maple trees which line the Oto-nashi-gawa put on the crimson tints of au'umn. Numbers of visitors flock there also during the early spring, when the cherry blossoms on Asuka yama, a hill in the vicinity, form the great attraction. From this spot there is an extensive view embracing Akagi san in Kōdzuke, the Nikkō range in Shimotsuke, and mount Tsukuba in Hitachi. The direct road from Tōkiō branches off from the Naka-sen-dō at Shibukawa chō in the district of Hon-gō, and is for the greater part of the way lined on each side with florists' cottages and gardens. Another way, recommended for the sake of the view of the northern mountains, goes out by the side of Shinobazu no ike, the lake at Uyeno, and passing through the suburb of Shimo Komagome, turns to the right on reaching the tomb of the former *daimiō* of Kaga, descends the hill, and follows up the valley to the left.

The village of Ōji, picturesquely situated in a wooded dell, possesses two excellent tea-houses, the Ōgi-ya and the Ebi-ya, which stand together on the edge of the Oto-nashi-gawa, and look out on a small but tastefully arranged garden.

Half a mile beyond the tea-houses, in a grove of evergreen oaks on the top of a slight eminence, stands the temple of Inari. The buildings consist of a rather dilapidated oratory and chapel. A few carvings in the interior, over the grating which separates the oratory from the antechamber, form almost the only ornament. In front stands a *Kagura* stage, and round the enclosure are numerous small subordinate chapels (*mas-sha*). The courtyard contains some fine old drooping cherry-trees. The temple and little waterfall dedicated to Fu-dō, also in the vicinity of the tea-houses, attract many Japanese visitors. Of late years the tranquillity and beauty of Ōji have been much impaired by the erection of Paper-mills close under Asuka yama.

Meguro.

Meguro (*Tea-houses*, Hashiwa-ya, Uchida-ya, both very good, Kado-Ise-ya, Dai-koku-ya, nearer to the temple) lies 3m. to the W. of Shiba,

the prettiest road to it passing along the valley of the Furu-kawa, which is crossed at the Shi no Hashi (bridge), and through the suburb of Shirokane. Immediately after passing the Naval Rifle-range, the road divides, r. to the Buddhist monastery of Yū-ten-ji (see below), l. to Meguro. By following the l. branch we reach the brow of a hill called Giō-nin-zaka, which commands a fine view of Fuji and the Ō-yama range, and overlooks the charming valley in which lies the picturesque little village of Meguro. At the entrance of the place l. stands the temple dedicated to Yaku-shi Nio-rai, popularly called the Tako Yaku-shi. According to common tradition the image of Yaku-shi was carved by Ji-kaku Dai-shi in the 9th century, in order that he might obtain a cure for his diseased eyes by praying to this god. During a visit to China to study the doctrine of Buddha he carried this image with him. On the return voyage he encountered a violent storm, which threatened to engulf the ship, but by command of the god, who revealed himself in answer to the prayers of the saint, he threw the image into the sea, upon which the tempest was stilled, and the ship was enabled to reach port in safety. Ji-kaku then prayed long and earnestly that the image might be restored to him, and having dreamt that the god would reveal himself at Hirado in Hizen, he betook himself thither, and behold, his beloved image came riding to the shore on the back of a cuttle-fish. He afterwards founded this temple in commemoration of the miracles which it performed, and all persons who wish to propitiate the god and obtain relief from their ailments are obliged to abstain from using the cuttle-fish as food.

Close adjoining is the temple of An-yō-In, founded in 1677, popularly known as the Ne-Shaka Dō "Hall of the sleeping Śākya," from the large recumbent figure behind the altar, representing the Buddha's entrance into Nirvāna, the work of Chō-on Shō-nin, founder of the temple. On the main altar stands a black image of Śākya, and to the r. are smaller altars dedicated to Fu-dō and Yaku-shi Nio-rai. The large black image of the latter god is attributed to the priest Den-giō Dai-shi. A little further the road turns to the r. between the tea-houses and reaches the temple of Fu-dō, the principal attraction of the place.

In the lower court, on the l. hand side, stands a chapel containing three large gilt images of Amida, Yaku-shi, and Shaka, with Ji-zō on their left, and in front of them Emma Dai-ō, the judge of the wicked, and Shōdzuka no Baba, the hag who lies in wait for little children on the banks of the Sō-dzu no kawa, the Buddhist styx. The next building on the l. is dedicated to a colossal sitting figure of Kwan-non. The walls are lined with cases containing 106 small copies of the original images of the triple series of "Thirty-three Places" near Kiōtō, Tōkiō and in Chichibu, besides a few odd ones, offered by various persons on behalf of their dead relations. The two-storied gate-house has the usual pair of Ni-ō. At the left of the steps is a pool fed by two tiny cascades, one of which flows out of a dragon's head of painted bronze. To stand naked under this stream of water for several hours in cold weather is considered a very meritorious kind of penance, the effect of which is to purify the penitent from all taint of sin. Tradition says that Ji-kaku Dai-shi called this spring into being by the aid of his mace or vajra (*tokko*), whence it is named the *Tokko no taki*, "Vajra cascade." It has the reputation of never drying up, even in the greatest droughts. Ascending the *Otoko zaka* (men's hill), a steep flight of steps, we reach the temple, a solidly constructed building about 30 ft. square, painted bright red, and roofed with copper. The porch is decora-

ted with painted carvings and coloured arabesques. Under the eaves hang ex-votos, the most remarkable of which is a large sword, such as is carried by Fu-dō. At the left end of the *mai-jin* are bronze sitting figures of Ji-zō and the celebrated pilgrim-mountaineer En no Shō-kaku. The bronze *Ten-gu* which formerly stood at the head of the steps leading up to the temple was carried off by thieves some few years ago. The shrine of the god is usually closed by a curtain, and is opened only on the 12th and 13th December. Close to it on the r. and l. are figures of the Hachi Dai-dō-ji, and on the wall behind attached to a background of gilt clouds, are the Jiū-ni Ten. In the front part of the *mai-jin* are three altars for the performance of the *goma* rite (see Index). Behind the temple in a chamber dug in the earth, is a fine colossal bronze image of Dai-nichi, the Anterior Buddha of Fu-dō. By its side stands the curious bronze idol called Kurikara (Krikara), consisting of a dragon coiled round a sword, the whole being supposed to symbolize the union of the positive and negative principles, or in other words the creative power.

Tradition says that this temple was founded by Ji-kaku Dai-shi in 808, in consequence of a dream which he had while passing the night here on his way to the capital from his native province of Shimotsuke. On the following day he drew a rough likeness of the god who had appeared to him in his dream, and afterwards carved a wooden image from it. In 1624 the temple was restored by the Shō-gun Iye-mitsu.

Just beyond the turning which leads down to the temple of Fu-dō is the burial-place of Shirai Gompachi and his sweetheart Ko-Murasaki, (key at the corner tea-house). It is called the "Hi-yoku Dzuka," after the fabulous double bird *hi-yoku*, lit. pair-of-wings, which is an emblem of constant love. Their story has been told in "Tales of Old Japan," Vol. I.

Yū-ten-ji is about 10 ch. W. of Meguro. The way lies back again through the village, and passing the Ō-tori no Dai-miō-jin temple, turns down the Futago road to the left and continues along it for 3 or 4 *chō* as far as an image of Ji-zō on a tall pedestal, whence it strikes off across the fields. The grove of lofty cryptomerias in which the temple stands forms a conspicuous landmark from the Futago road.

This monastery takes its name from the Buddhist priest Yū-ten, by whose follower Yū-kai it was founded about 150 years ago. Yū-ten was born at a country village in Ō-shiū in 1642. Having adopted the monastic calling, he became a famous preacher, and made many conversions. Gaining the favour of the Shō-gun Tsuna-yoshi, he was appointed in 1703 abbot of Den-dzu In (see p. 24), and finally in 1711 became abbot of Shiba. Subsequently he selected Meguro as the place to end his days in, and died there in 1718. He is celebrated for his devotion to the worship of Amida, the chief god of his sect (Jō-do-shiū), and is said to have spent all his leisure time in writing over and over again the invocation "Namu Amida Butsu." It is owing to his connection with Shiba that the treasury of the temple contains so many valuable articles which formerly belonged to various members of the Tokugawa family. Among the most interesting are some pieces of European tapestry which were probably presented to the Shō-gun by the Head of the Dutch factory at Nagasaki. The collection is sometimes exhibited to the public.

The path above described brings us to the back of the monastery. On the l. of the front entrance is a chapel dedicated to Ji-zō, who is supported by the Seitaka Dō-ji and Kongara Dō-ji. Within the two-storied gate-house, with its Ni-ō or

images of Indra and Brahma as defenders of the Buddhist church, is the chapel of Amida, also on the l., containing two freshly-gilt images of that Buddha on lotuses. The *Hon-dō* or Main Hall is dedicated to Yū-ten Shō-nin, whose effigy occupies the shrine on the main altar. It is a plain building 42 feet square, divided internally into chancel, side aisles and nave, by rows of black lacquered pillars. The decoration consists of painted carvings of angels in the *ren-ma*, and a few carvings of flowers on the porch. The extensive suites of apartments attached to the Main Hall are well kept up, and testify to the wealth of the monastery, which, unlike most similar foundations, possesses considerable landed property.

Ikegami.

Ikegami is most conveniently reached by train to the Ō-mori station, from which it is a walk of about 1½ miles, or by carriage from Tōkiō passing through Shinagawa, and turning to the r. near the end of that suburb. There is a path across the fields (1 m.) from the Mme Yashiki at Kamata on the Tō-kai-dō.

At Ikegami is the interesting temple of Hom-mon-ji, sacred to the memory of the Saint Nichi-ren, who died here in 1282. This famous Buddhist priest was born at Kominato in Awa (at the mouth of Yedo Bay) in 1222. He became a neophyte in the Shin-gon sect at the age of 12, and was admitted into the priesthood at the age of 15. Shortly afterwards he adopted the name by which he is known; it signifies 'lotus of the sun,' and is connected with a dream had by his mother of the sun on a lotus flower, in consequence of which she became pregnant. He acquired a thorough knowledge of the whole Buddhist canon by a miracle, in the course of which he met with words which he converted into the formula Nam-miō-hō-renge-kiō, "Oh, the Sûtra of the Lotus of the Wonderful Law," which is constantly in the mouth of the members of the Hok-ke sect founded by him. Having attracted the notice of the regent Toki-yori by the unsparing manner in which he attacked the other sects, he was banished in 1261 to Idzu, but pardoned again shortly afterwards. Ten years later his enemies persuaded the regent Toki-mune that his doctrines tended to subvert the state. He was seized and thrown into a cave with six chief disciples, and condemned to be beheaded the same night, but when brought to the place of execution was saved by a miracle, and Toki-mune having been warned in a dream, spared his life. He was banished to Sado, but permitted to return to Kamakura in 1274. Shortly afterwards he retired to live in a hut on Minobu San in Kō-shiū, but soon afterwards took up his abode with the Lord of the Manor Nam-bu Roku-rō, a devotee so zealous, that he bestowed on the saint and his sect for ever all the lands in his possession. Nichi-ren was much struck with the beauty of the place, whose scenery suggested to him descriptions he had read of "Riō-ju-sen," a sacred mountain in India, regarded as the original centre of the Buddhist Faith. The number of persons who visited him to receive religious instruction was so great that he lost no time in erecting a small shrine which formed the nucleus of the famous monastery of Minobu, the head-quarters of the sect. (See Index.) In 1282 symptoms of disease warned him that his end was not far off, and he removed from Minobu to Ikegami, where he died in the house of a disciple named E-mon no Taiyu. His body was burnt on the spot and the bones

conveyed to Minobu. A small portion of his ashes were, however, retained at Ikegami.

At the foot of the hill on which the temple stands are several good inns, from which a broad road leads up to the entrance gate. On the r. up a few steps, is a temple to Dai-koku, one of the Seven Gods of Good Fortune. Passing by this, and ascending several long flights of steps, we come to a grove of cryptomerias on the r., which contains a small temple to the gods of Inari. The ex-votos, consisting of seven female faces, were offered to a deity called Shichi-men Dai-miō-jin. According to the legend, as Nichi-ren was one day preaching in the open air at Minobu, a beautiful woman suddenly made her appearance, and greatly excited the curiosity of his auditors. Upon Nichi-ren ordering her to assume her true form, she explained that she dwelt among the mountains to the west, and that seated on one of the points of the compass, she dispensed blessings to the other seven. She then begged for a draught of water, which was given to her in a vase, and at once the beautiful woman was transformed into a snake twenty feet long, covered with golden scales and armed with iron teeth. A terrible blast swept down from the mountains, and she disappeared in a whirlwind towards the point of the compass indicated. The words 'seven points-of-the-compass' (*shichi-men*) also mean 'seven faces,' and by an equivoque the popular belief has arisen that a serpent with seven heads had appeared to the saint, whom he deified under the name of *Shichi-men Dai-miō-jin*. Buddhist writers identify her with Srimahādēva, the dēva of lucky omen, another name for the Hindoo god Siva. Further on amongst the trees, abreast of the great two-storied gate-house, we come to the shrine of Ki-shi-mo-jin (Sanak. Hāritī), the mother of demons, a woman who was reborn as a cannibal, and gave birth to 500 children, one of whom she had to devour every day. She was converted by Buddha and became a nun. In Japan she is worshipped as the protectress of women in child-bed, and of sick children. The large number of images above the altar represent Ki-shi-mo-jin, her parents and children. Abreast of this shrine is the great gateway called Ni-ō mon, or gate of the two dēvas, namely Mas-shaku-kon-gō (Vajrapāni) r. and Narayen (Narāyana) l., epithets of Indra and Brahma. On the left of this again is the Dai-moku-dō, where priests are constantly employed in reciting the *dai-moku* or formula of the sect already mentioned. Behind this is the bell-tower, and next the shrine of Sei-shō-kō. This deity is known in history as Katō Kiyomasa, one of Hide-yoshi's generals in the invasion of Korea at the end of the 16th century, afterwards ruler of Higo and a fierce enemy of the Christians. Looking across the temple enclosure east, we see at the end of an avenue of cryptomerias and other conifers, a five-storied pagoda surrounded by burial-places of followers of the saint. A path leads south from the pagoda past monastic buildings to the temple of Miō-ken, just on the brow of the hill. Under this name the pole-star is worshipped, either in the form of a Buddha with a wheel (the emblem of the revolving world) resting on his folded hands, or as a Bōdhisattva standing on a tortoise, and holding a sword in his right hand and with the left half open, thus symbolizing at once the male and female principles in the physical world, and intelligence (Buddhi) and the law (Dharma) in the spiritual. Just within the Ni-ō mon stands a shed decorated with good carvings in wood, and containing a bronze holy water basin. Behind are a small shrine and an empty drum tower, the former dedicated to Dai-koku, one of the Seven Gods of Good Fortune, and adorned with elaborately painted carvings. The large

building facing the Ni-ō mon is called the So-shi-dō, or hall of the founder. The tablet over the main entrance is from the pencil of Honnami Kō-yetsu, a celebrated caligraphist b. 1558, d. 1637. The interior is divided into two parts by a barrier which runs from side to side, and is intersected by colossal pillars of *keyaki*, a sort of elm. The front part, matted, is reserved for the priests of the temple. At the back rises the altar, on which stands a magnificent lacquered shrine containing a life-size image of the founder in sitting posture, said to have been carved either just before or just after his death, by Nichi-rō, one of his chief disciples. Handsome brass lanterns adorn the altar. The ceiling is divided into compartments admirably painted with birds, beasts and flowers, and the upper part of the wall, except where the altar stands, is painted with pictures of *ten-nin* (Apsaras, wives of Gandharva, the musicians of Indra) performing on various musical instruments. To the l. of the Hall of the Founder is the Shaka-dō, or Hall of Śâkya. The chief idol is Shaka Nio-rai (Śâkya Tathâgata) which, as well as the four Bo-satsu (Bôdhisattva) surrounding it, are from the chisel of Un-kei, a famous Kiōto carver of Buddhist images who flourished about the end of the 12th century. The building was erected by the 25th abbot about 150 years ago. On the ceiling over the shrine, which is very handsome, is a fine Indian ink drawing of a dragon, holding in his claws a coloured ball. The ceiling of the front part is coffered, and painted with a great variety of birds, animals, plants and insects. Round the upper part of the wall runs a series of water-colour paintings representing the history of Buddha, from his conception to his entrance into Nirvâna. Behind this building is the Ten-rin-sō, containing a copy of the Buddhist canon (*issai-kiō*) in a huge hexagonal wheel, poised on a perpendicular axis, on which it revolves from left to right. The large enclosure behind these buildings contains the Hō-jō or residence of the abbot, and ranges of cells for the monks and novices. Leaving this on the r. we come to the cemetery which contains the monument of Nichi-ren. This consists of a stone cylinder, surmounted by a pyramid and ball, and standing on a base formed of two conventional lotus flowers, the upper one being reversed. Around it stand three stone pillars covered with remarkably clear inscriptions. They were respectively erected 300, 400 and 550 years after the Founder's death. From this cemetery a path descends to the Dai-bō, a building which stands on the site of the house in which Nichi-ren died. Here is shown a tiny image which he is said to have carved by the aid of a mirror, on the day preceding his death, and therefore known as the *Kagami no mi yei*, also the pillar against which he leant during his last moments. In the *hai-dō* close by are, collected in a small circular bronze shrine, the ashes of the pyre on which he was burnt. A recess in the hill to the l. of the Dai-bō enclosure contains the Kotsu-dō, a stately circular mausoleum in which are enshrined a portion of Nichi-ren's ashes. This building, about 20 feet in diameter, stands on a huge stone lotus-flower, and is crowned by a square canopy. In the centre on a table formed of a lotus flower, carried by 8 green tortoises standing on a reversed lotus leaf, is a circular gilt shrine, of the same form as the building itself. Inside this shrine, well protected by network, is a glass jar containing the ashes and a tooth of the saint. From this place a flight of steps leads up again to the court of the temple.

The chief festival takes place on the 12th and 13th of October, on which occasion a fair is held, and the whole neighbourhood is gaily decorated. Crowds of believers throng

to the temple to pray before the shrine of the saint, and to pass the night in religious exercises.

Futago and Mariko.

The best roads to Futago are, the one which leaves the Akasaka Gate in the district of Akasaka, and that which passes to the right of the Naval Prison in the district of Azabu. The former passes the Kai-taku-shi gardens at Awoyama and crosses the Dō-gen-zaka (hill) in the suburb of Naka Shibuya, the latter passes through the suburb of Shimo Shibuya, descends the Mikiri-zaka, and, following the upper Meguro valley to the right, joins the road from Awoyama a few *chō* before reaching the tea-houses known as the San-gen-ja-ya, distant from Tōkiō 1½ *ri*. At the foot of the Mikiri-zaka, a short cut crosses the valley and joins the Futago road at the vill. of Seta. At San-gen-ja-ya the road divides; the right branch leads to Setagaya 18 *chō*, and 3 *ri* further on crosses the Tama-gawa by ferry to the hamlet of Yanokuchi. It then ascends the right bank for 2½ *ri* and recrosses the river by bridge to the town of Fu-chiū on the Kō-shiū Kai-dō. The latter part of the road commands a striking view of Fuji, and a fine panorama of the surrounding country. On the wooded hill to the left of the bridge stands the once noted temple of Ren-kō-ji. The site it occupies is now, however, its only recommendation, the buildings being in an utterly dilapidated condition.

The left branch from San-gen-ja-ya passes through the villages of Shim-machi and Seta, descends to the valley of the Tama-gawa, and crossing the river at the ferry reaches 2½ *ri* *Futago* (Inn, Kame-ya—good) a place much resorted to during the summer months, on account of the *ai* fishing which the river affords. This fashionable amusement of the Japanese (for sport it can scarcely be termed) is quite characteristic of their tastes. The pleasure consists in sitting in a boat watching fishermen, who are engaged for the purpose, catch fish with nets. The scene on the river is very picturesque, and it is quite worth visiting Futago to witness it, and also to taste this delicately flavoured fish, fresh caught and cooked in Japanese fashion. The season for fishing commences about the middle of April and ends in the early part of November. The best months are from July to October. The ordinary method of catching the fish is by using the *Tō ami*, a circular net made of silk, about 8 feet in diameter. The circumference of the net is weighted with pieces of lead, and to the centre there is attached a line, at the end of which there is a loop. With a little practice a fair amount of dexterity can be attained in throwing the net, which is cast in the following manner:—The noose at the end of the line is passed over the left hand and fastened to the wrist. The line and part of the net, as it hangs from its centre, is then made up in turns and held loosely in the left hand. The left edge of the hanging part of the net is then thrown over the left elbow, and the remainder is taken in parts between the fingers of the right hand. In this position the fisherman prepares to cast the net, which should be thrown with a good swing to the right front, turning at the same time in that direction, letting the folds of the net and line freely escape from the hands. An expert will so cast that the net will fall flat on the water spread out to its full dimensions, and the weights cause it to sink at once. If thus thrown from a boat, or by a person standing in deep water, it is afterwards carefully drawn in until the edges of the circumference meet. The net is then hauled into the boat, or raised, and

the fish that may have been enclosed are now so entangled that they cannot escape. When thrown in a shallow part of the river the plan is to pick the fish out from under the net as it lies on the bottom. The native fishermen are wonderfully sharp in marking fish in the water, and seldom fail in at once enclosing them within the meshes of the net. Another contrivance for catching *ai*, which is generally preferred when the river is partly flooded, is the *u-wana*. This consists of two bamboos about 15 feet in length, fastened together at one end, forming an angle sufficiently open to admit the width of the net, which is tied between them at their outer extremities. A cross-bar of wood is lashed to the bamboos about 3 feet from the angle where they join, thus not only giving firm support to the frame, but enabling a man to carry it conveniently by resting the bar on his shoulder. The net, which is made of fine silk, is about 12 feet in width at the top, and is fastened to the frame by means of strings at intervals of 1½ feet, the lower end being caught up and secured to the middle of the cross-bar. It thus forms a bag, and the whole may be said to resemble a large scoop. In addition to the net and frame, a rope measuring from 15 to 20 yards is used, having bunches of the wing feathers of the cormorant tied to it at intervals of 2½ feet, while stones are attached to it at distances of 10 feet to act as weights. This rope is divided in the centre and joined together again in the same place by means of an iron swivel.

The method of fishing with the *u-wana* is as follows:—

One man takes the net, resting the cross-bar on his shoulder, and wades into the river up to his waist, then, facing up the stream, he places the scoop flat on the water, holding it by the end where the bamboos join. Two men are stationed about 30 yards further up the stream, one on shore, the other in the water, and hold the line taut between them by the loops at its ends. When all is ready they move slowly down the stream, drawing the line through the water a little below the surface. Gradually they begin to move more quickly, the man in the water sweeps round toward the net, and finally, when within a few yards of it, the pace is increased to a run. Care is of course taken to keep the line well down in the water, so as to drive the fish before the brush of the feathers into the scoop, the angle end being pressed well down to the bottom of the stream. In this way hauls of from 30 to 40 fish at a time are taken. Although three men are sufficient to work the *u-wana*, it is as well to have an additional man to follow behind the centre of the line, to assist in keeping it below the surface, which is done by means of a bamboo pole. An extra hand is also sometimes required to attend the net when the current is very strong.

Besides these methods of fishing with nets, a small bamboo rod with line and artificial fly *(kabari)* is often used in spring when the *ai* are very small. What would be considered as a most unsportsmanlike manner of fishing is frequently resorted to by pleasure seeking Japanese. Anchoring at night in the river, they whip the stream with lines having several bare hooks attached to them, and will often draw up at one swoop 2 or 3 luckless fish sticking by fins, head, or tail, as the case may be.

All the necessary arrangements for boats, nets, etc., can be made at the Kame-ya inn at the following charges:—

	Sen.
For half a day, 2 men with a boat and 2 nets (*tō ami*)..	90
For half a day, 1 man with net only	35
For half a day, each man employed with the *u-wana*, including the use of the net and line	35

At night the above prices are slightly raised. The best hours for fishing are in the forenoon and from 8 to 10 p.m. In summer the fish should be cleaned as soon as they are caught; this is usually done by one of the men in the boat. At the inn the fish are put into long baskets and covered over with bamboo grass (*sasa*), by which means they are kept fresh for several hours.

From Futago there is a choice of ways of returning to Tōkiō. A pleasant walk across country and through shady lanes is from Todoroki-no-taki, about 1½ *ri* down the river, to the temples of Ikegami, distant 2 *ri*, thence by train, *kuruma*, or on foot. Another way is from *Mariko* (Inn, Suzu-ya, fair), 1 *ri* further down the stream. This place is much resorted to during the summer months on account of the fishing. The *ai* taken in this part of the river are larger than those caught higher up, and the charges for boats, etc., are less than at Futago. The distance to Tōkiō is 2 *ri* 30 *ch.*, and the road is practicable the whole way for *kuruma*. A short distance from the ferry a branch path r. leads to Ikegami 1 *ri*. These temples can, however, be more easily reached by going further down the river to Furu-ichiba, whence the walk is only 12 *ch.*

Half-way to Tōkiō is the lake called Sen-zoku no ike, close to which are the remains of the little Buddhist monastery of Hō-ren-ji. By the side of the lake is an old pine tree upon which Nichi-ren Shō-nin is said to have hung his scarf (*kesa kake matsu*), and the pond takes its name from his having washed his feet in it (Sen-soku, corrupted into Sen-zoku). It is a charming spot for a picnic.

On nearing Tōkiō there are a variety of ways of reaching the place. One road, to the r., enters by the suburb of Shinagawa, another to the l. leads to Shirokane and Azabu, but the more direct is that which passes through Ōzaki mura and ascends the hill just above the district of Takanawa. Another and more expeditious way from Futago or Mariko, is to go by boat down the river to Kawasaki and return to Tōkiō by train.

Prices of boats under ordinary circumstances:—

	Yen.
Futago to Mariko (covered boat with 2 men)	0.75
Futago to Kawasaki (covered boat with 2 men)	1.50
Futago to Mariko (open boat)..	0.50
Futago to Kawasaki (open boat)	1.00

A road also follows the r. bank of the river from Futago to Kawasaki, distance 3 *ri* 14 *chō*.

To Koganei by Jiū-ni-Sō, Hori-no-uchi, Ō-miya Hachi-man, and I-no-kashira.

Koganei, distant from Yotsuya Gate 5 *ri*, is noted for its flowering cherry-trees, which are generally in blossom about the second week in April. The most interesting route is by way of Jiū-ni-Sō, Hori-no-uchi, Ō-miya Hachi-man and I-no-Kashira.

For the first half hour the road follows the Ōme Kai-dō and then turns off to the l. through the fields for about ⅔ m., before reaching the square stone pillar which marks the path leading to *Jiū-ni-Sō* (more correctly called Jiū-ni-Sho Gon-gen), a small temple dedicated to the Twelve Gods of Kumano. The temple buildings consist of an unpainted thatched structure in front, containing an ex-voto hall and an oratory, and of a chapel behind, which is slightly decorated with carvings of pines and peonies, while close by is a stage for the performance of the *Kagura* dances. Below the temple lies a little lake picturesquely embosomed in trees, and lined at its upper end by a row

of tea-sheds. It is a favourite resort during the summer months and also at the end of autumn, when crowds of people from the city come out to enjoy the beautiful tints of the maple foliage. Founded originally in 1403 by a native of Ki-shiū, it was restored in the beginning of the 18th century. The annual festival is held on the 21st of September. Carriages can only go as far as the point at which the Ōme Kai-dō is quitted.

Hori-no-uchi may be reached in ¾ hr. walk from Jiū-ni-Sō. The path at first leads through a succession of fields, and then crosses a stream to the Buddhist temple of Jō-gwan-ji belonging to the Zen sect. The *hon-zon* is an image of Shaka attributed to Shō-toku Tai-shi. A short distance beyond, the path enters a lane leading from the Ōme Kai-dō. Here turn to the l. and about 1 m. further on is the village of Hori-no-uchi, where the temple of Miō-hō-ji, belonging to the Nichi-ren sect, is well worthy of a visit. The main entrance is by a two-storied gate-house of unpainted wood, with good open-work carvings of dragons back to back. A pair of red Ni-ō occupy the niches r. and l. The iron gates and railing to the right were erected in 1879. The bronze statuettes on the top of the posts are figures of Shō-zen dō-ji and Shō-aku-dō-ji, two of the 28 manifestations of Kwan-non, who have the power of conferring blessings and inflicting curses. Inside the court, to the right of the main entrance, is a bronze cistern supported by four figures of children. The shed under which it stands has good carvings of dragons above the lintels. To the l. is a long ex-voto shed, in one corner of which lies a huge coil of rope made from the queues of men whose prayers have been granted by the interposition of the saint. The Hall of the Founder *(So-shi-dō)* is a large building, whose interior measures 19 yds. in length by 20 in depth. In the porch are 5 spirited carvings of dragons of great size, two in the centre below the architrave, with a third looking down upon them from the arched gable, and one on each side. In the eaves of the porch is a flying dragon, also of considerable merit. At the base of the square pillars which support the porch are good bronze castings of the lion and peony. In the spaces below the architrave of the entrance are good carvings of the flying dragon, and of the rhinoceros *(sai)* swimming amongst conventional waves, the same subjects being repeated on each side of the central space. In the nave *(ge-jin)* are the reading desks of the monks placed ready for service. From the centre of the ceiling, over the seat of the High Priest, hangs a magnificent gilt canopy, and beyond is the main altar adorned by lotus flowers of gilt metal and a candlestick and incense-burner of massive brass. The spaces under the architrave of the chancel *(nai-jin)* contain gorgeously coloured openwork carvings, a peacock in the centre compartment, and Apsaras on either side. The coffered ceiling of the *nai-jin* has gold lacquered dragons on a black lacquered ground. A splendid shrine 5 feet square and 10 feet high, covered with gilt carvings, occupies the centre of the further side of the chancel. It contains a seated image of Nichi-ren, said to be the earliest effigy of the saint, and to have been carved in 1261 by his follower Nichi-rō out of a piece of wood that floated ashore at Kamakura, while Nichi-ren was in exile at Cape Idzu. When the saint returned from banishment in 1263, he was much pleased with the figure, into which, according to the legend, he breathed his own spirit. It can be seen on payment of a small fee. The principal festival is held on the 13th October, the accepted anniversary of Nichi-ren's death. A gallery leads from this building to the *Hon-dō*, which contains a number of images

in a large cupboard with glass windows. At the top is a freshly gilt altar, on which, between two images of Amida, stands a shrine containing a roll of the Re-ge-kiō (Sûtra of the Lotus). At the four corners above and below are the Four Heavenly Kings. In another chapel behind the *hon-dō* is an altar to Nitchō.

Half a *ri* further on is the once notable temple of *Ō-miya Hachi-man*, dedicated to Ō-jin Ten-nō and two other deities whose names are unknown, the records having been destroyed during the civil wars. It is said to have been founded in the 10th century by Tada no Man-jiū, an ancestor of the Minamoto family. In 1068 the temple was rebuilt by Yori-yoshi, who then placed his family under the special protection of the god of Hachi-man. The buildings, including the residences of the priests, were again reconstructed a second time by Yoritomo, on the same scale as those of the temple of Hachi-man at Kamakura. During the wars between the Uyesugi of Echigo and Hōjō of Sagami, in the 15th century, the whole place was destroyed by fire and the priests were dispersed. In 1591 the temple was reëstablished, and Iye-yasu having paid his devotions there, it was again recognized by his successors as the seat of the guardian deity of their family. The whole place is now, however, completely abandoned and falling into decay. A stately avenue of cryptomerias and maple trees and several *torii* attest its former importance. Fifty *chō* further on stands the temple of Ben-ten picturesquely situated on the borders of the small lake of *I-no-kashira*, whose waters, derived from seven little springs, supply the aqueduct leading to Kanda in Tokio.

History says that in 1606 the lake was visited by Iye-yasu, who found the water so excellent that he ordered his tea to be made with it in future. In 1639, his grandson the Shō-gun Iye-mitsu gave orders for the water to be laid on to the castle in Yedo. He also, on the occasion of a visit to the lake, carved with the small knife from his dirk the head of a wild boar (I-no-kashira) on the trunk of a tree close by, whence the present name. It was not, however, till about 1653 that the Kanda aqueduct was constructed. I-no-kashira is to be recommended as a picnicking place in May, when the azaleas are out, or in autumn when the maple trees are in their splendour. 1½ *ri* further on the road enters the fine avenue of cherry trees for which Koganei is famed, and which extends for upwards of 2½ miles along the banks of the small canal that conducts the waters of the Tamagawa to Tōkiō. This avenue was planted in 1735, ten thousand young trees being brought for that purpose from Yoshino in Yamato and from the banks of the Sakura-gawa in Hitachi, by command of the Shō-gun Yoshi-mune. For some time afterwards additions to their numbers were annually made, but there are at present only about 300 remaining.

At Koganei-Bashi there is one inn, the Kashiwa-ya, and a few resting places where visitors can sit and enjoy the prospect. Fu-chiū on the Kō-shiū Kai-dō (1 *ri* 12 *ch.*) can be reached by following the road straight on after crossing the bridge.

The best way to return to Tōkiō is by the Ōme Kai-dō. At the hamlet of Sekimaye, about 10 mins. walk from the avenue, the road joins the Itsuka-ichi Kai-dō. Here turn to the right, and on reaching the hamlet of Kichi-jō-ji, 1 *ri*, take the path to the l., which half a *ri* further on enters the Ōme Kai-dō at Kami Igusa mura, distant from Yotsuya gate 3 *ri*. This is the direct route from Tōkiō to Koganei, and is practicable for carriages, but in bad weather the road is heavy. Hori-no-uchi may also be reached from Tōkiō by carriage along the Ōme Kai-dō, turning off to the l. about ½ an hour's drive from the Yotsu-ya gate.

ROUTE 2.

YOKOHAMA—ENVIRONS: TOMIOKA; YOKOSUKA; YOKOSUKA TO KAMAKURA VIÂ URAGA AND MISAKI; YOKOHAMA TO KANAZAWA, KAMAKURA AND ENOSHIMA; THE TŌKAI-DŌ FROM KANAGAWA TO TŌKIŌ.

YOKOHAMA (*Hotels:* Grand Hotel and International Hotel, on the Bund facing the sea; Peyre's Hotel, Central Hotel, and Foote's Hotel, in the Main Street), originally an insignificant fishing village, rose into importance in 1859, when Kanagawa, which had been selected as a treaty port, was found to be inconvenient on account of its situation on the Tō-kai-dō, at a time when collisions between foreigners and the armed retainers of daimiōs passing to and from the capital, formed a matter for apprehension. The greater portion of the town, as it now exists, dates from after the fire of 1866, and the Bluff, on which stand the private residences of most of the merchants, was first leased for building purposes in 1869. The local government, at one time in the hands of a mixed foreign municipality, is at present administered by the Prefect of Kanagawa.

The British and American Consulates, the Prefecture (*Ken-chō*), the Post Office, Telegraph Office, and the Custom-house stand together on the space between the foreign and the Japanese towns.

Churches: Christ Church (Anglican), No. 105; Union Church (Protestant Episcopalian), No. 167; Roman Catholic Church, No. 80, Main Street; Methodist Church, No. 221, Bluff.

Banks: Oriental Bank Corporation, No. 11, Water Street; Hong Kong and Shanghai Bank, No. 62, Main Street; Comptoir d'Escompte, No. 2, Water Street.

Steam Communication: To Hong Kong, Brindisi, and to Southampton, by the P. & O. steamers; to Hong Kong, Naples and Marseilles, by the Messageries Maritime steamers; to San Francisco and to Hong Kong, by the steamers of the Pacific Mail, and Oriental & Occidental, companies; to the Japanese Ports, Shanghai and to Hong Kong by the Mitsu Bishi steamers.

Public Garden, at the back of the Settlement, behind the American Consulate; *Bluff Gardens*, No. 230.

Baths, at Geffeney's, No. 60, Main Street, and at Culty Frores', No. 52, Main street.

Photographs, of Japanese scenery and costumes, at Stillfried and Andersen's, No. 17, Bund, and at Baron Stillfried's, No. 80, Main Street.

Maps and Books relating to Japan, Kelly & Co., Lane, Crawford & Co., Sargent & Farsari, all in the Main Street.

Japanese Works of Art, Kuhn & Co., No. 77, Main Street.

Japanese Curio Dealers, Minoda Chō-ji-rō, fine lacquer, enamels, ivories, Hon-chō-dōri, a few houses down on the r. hand side; Tama-ya, fine lacquer, Hon-chō-dōri, l. hand half way down; Musashi-ya, jewellery, ivories, r. hand, at the end of the street; Yorodzu-ya, bronzes, r. hand, half way down; Matsu-ishi-ya, porcelain in foreign shapes, No. 22, Hon-chō-dōri; Shamo Kame, embroidery, porcelain and enamels, No. 15, Hon-chō-dōri; Gotō, enamels, same street, r. hand side; Shobey, r. hand near the middle of Hon-chō-dōri, and Ise Toku, No. 68, Benten-dōri, silk stores.

Potteries, at Ōta, about a quarter of an hour's walk from the Railway Terminus, W. of the Japanese town.

ENVIRONS OF YOKOHAMA.

Tomioka.

Tomioka, 3 *ri* down the Bay, is much to be recommended as a holiday resort, with good sea-bathing, especially during the early summer and the autumn. Very pleasant accommodation can be had at the temples of Kei-san-ji (on the beach), Ju-miō-In, and Chō-shō-ji a little higher up. There are also three other temples where visitors are received. The easiest way of reaching this place is by boat from Yokohama, 2 hours in fair weather, charge 1 yen. If it is desired to lessen the journey by water, *kuruma* can be taken to Takigashira 1 *ri*, the road to which follows the cutting at the back of the settlement, thence by native boat 40 minutes; or the rest of the distance from Takigashira may be accomplished on foot, or in *kuruma* with 2 men, the path, an extremely picturesque one, crossing a succession of hills (2 *ri*).

Yokosuka.

Yokosuka (*Inns*, Fuji-kura, Matsuzaka-ya close to landing place, European meals served) is to be reached from Yokohama by steamer. Fares 20 *sen*, first class, time 1 hr. 45 min., communication generally 4 times daily. A more picturesque way is over the hills from Tomioka to Nojima (*Inn*, Nishino-ya) at the mouth of the Kanazawa Inlet 1½ *ri*, and thence by native boat through the Naganra cutting, distance 2 *ri*, fare 50 *sen*. Permission to visit the arsenal can be obtained on application at the gate. Ten minutes walk N. from the landing place, past the naval barracks, is the Buddhist monastery of Jō-do-ji, in the village of Hemi, where are preserved some relics of Will Adams, consisting of an image of Kwan-non, a letter in Japanese, and a fragment of a Buddhist scripture written in (?) Cingalese characters on palm bark. Will Adams, an Englishman, was the chief pilot of a fleet of Dutch ships, which sailed from Holland in 1598 on a trading expedition. After encountering various mishaps, the ship *Charity*, in which he was embarked, reached the E. coast of Kiū-shiū in 1600. Adams was conveyed to Ōsaka in a Japanese junk, where he was presented to Iye-yasu, and rejoining the *Charity* at the neighbouring port of Sakai, proceeded in her to the Bay of Yedo. His companions left the country, but Adams remained in the service of the Shōgun, and gradually rising in favour, received the lordship of the village of Hemi. He died May 6th, 1620, leaving a Japanese wife and child behind him. His grave and that of his wife are situated on the top of a hill 20 minutes walk from Jō-do-ji along the high road following the telegraph posts, and are reached by a flight of stone steps. In front stand a pair of stone lanterns presented in 1798 by the inhabitants of Anjin chō in Yedo (see p. 14). Anjin is the Japanese word for pilot, and by this name he was commonly known. On a stone platform stand the monuments of the pair, surrounded by a balustrade. Each consists of a stone pillar of elaborate construction. Will Adams' monument is without an inscription,

while that of his wife bears the posthumous title which every good Buddhist receives from the priests whose parishioner he happens to be.

The tomb was discovered and identified in 1872 by Mr. J. Walter, and repaired in 1878 at the expense of Mr. Norman Wiard. (For a full account of Will Adams, see Rundall's "Memorials of Japan" or Hildreth's "Japan as it Was and Is").

Yokosuka to Kamakura viâ Uraga and Misaki.

An easy two days' expedition through pleasant and varied scenery may be made from Yokosuka to Kamakura round the Miura Promontory. The total distance is 15 *ri*, mostly difficult for *kuruma*.

It is advisable to engage coolies or pack horses for the whole round, as it is sometimes difficult to get means of transport at Misaki.

Shortly after leaving Yokosuka the road descends to the sea-shore, which it follows for about 2 m., and then crosses a hill into the narrow valley at the mouth of which lies the picturesque and almost land-locked port of

Uraga (*Inn*, Yoshi-kawa), a convenient place from which to cross over to the province of Kadzusa. In former times all junks entering the Bay of Yedo were stopped at Uraga for examination, and it was here that Commodore Perry anchored on the 8th July, 1853, bearing with him the letter of President Fillmore to the Shō-gun, the result of which was to open Japan to foreign intercourse. At present Uraga is one of the minor naval depôts.

From Uraga to Nagasō (2 *ri*), a fishing hamlet on Kaneda Bay, is a dull and sandy walk. This place can also be reached direct from Yokosuka (3 *ri*) by a road over a succession of hills. From Kikuna (1 *ri* further on) to Misaki is a charming walk of 2 *ri* over a cultivated upland which commands a fine view of Fuji, the Hakone and Ōyama ranges, and the opposite shores of the Bay. Glimpses are also caught of the sea on both sides of the promontory.

Misaki (*Inns*, Ki-no-kuni-ya, and Watanabe Matsu-go-rō, both poor; accommodation can also be obtained at one of the houses on the hill), a fishing village at the extreme end of the Miura Promontory, offers to the tourist little or no attraction. The island of Jō-ga-shima, on which is situated a lighthouse, lies 15 *chō* off the point. There is regular communication with Misaki by ferry, fare 5 *rin*. Private boats can be had for 10 *sen* and upwards, according to time.

The main road to Kamakura is by the cultivated upland already traversed, as far as Shimo Miyada 1½ *ri*. Here the road turns to the left, and passing by the hamlet of Wada reaches the village of Akiya 2½ *ri*, whence it follows up the rocky coast to Hayama 2 *ri* (*Inn*, Hikage-ya, fair). Beyond Hayama the road leaves the shore, and crossing the Nagoi no Saka (a steep hill) reaches Kamakura 1½ *ri* (see page 54).

The walk as far as Wada may be varied by going to the fishing hamlet of Ajiro, 1 *ri* from Misaki, thence by ferry across the mouth of the inlet. In rough weather, however, communication is frequently stopped.

From Hayama there is also a road to Kamakura by the hamlet of Kotsubo, which follows the shore for the greater part of the way. The distance is 1 *ri* longer than by the Nagoi no Saka.

YOKOHAMA TO KANAZAWA, KAMAKURA AND ENOSHIMA.

	ri.	*ch.*
Yokohama to		
Seki	2	18
Kanazawa	4	30
Kamakura	6	30
Dai-butsu	7	16
Enoshima	8	30
or,		
Yokohama to		
Negishi (about)	1	
Sugita "	1	
Seki, etc. "	3	

By the latter road *kuruma* cannot be taken from Sugita to Seki. The former is practicable for them the whole way, but the tourist will find it advisable to get out at Seki and walk over the hill for about 3 miles. Up to Seki the road is quite flat. At 2 *ri* 7 *chō* from Yokohama the direct road to Kamakura (4 *ri*) branches off to the right. At Seki the best inn is Ishikawa-ya.

[Macpherson's Hill (Ō-tsuka) is close to Seki on the path to Sugita. It commands a very fine view of Mississippi Bay and the country towards Fuji. About 10 *chō* beyond Seki a road r. branches off to the Buddhist temple of En-kai-ji (1 *ri*), much visited by Japanese patients who require the application of the moxa. The hill just beyond, known to foreigners by the name of Mine, commands by far the most magnificent prospect in this part of Japan. The view extends all round the horizon. To the W. the sea is visible near Hiratsuka and Ōiso on the Tō-kai-dō, a glimpse of it is also caught through a gap in the hills S., then the Bay of Yedo, from Kwan-non saki, past Perry Is., Webster Is., Kanazawa Inlet and Hom-moku Point, with the Bay of Kanagawa looking like a blue streak shut in between the bluff at Yokohama and the Kanagawa hills. On the N. the prospect stretches away over the undulating hills to the mountains on the far horizon N. of Kōdzuke. W. lie the Ōyama and Hakone ranges, behind which towers the graceful cone of Fuji, and on a clear day the blue outline of Amagi san in Idzu can be faintly discerned.]

After about ½ hr. walking we reach the summit of the hill beyond Seki. The view looking back towards Fuji is very fine, and a portion of the Bay of Yedo is visible to the south. The path now continues along the crest of the hill for some distance, and descends a short way to Nō-ken-dō, a tea-house which commands a beautiful prospect of the Kanazawa valley, the Mutsura Inlet and a portion of the Bay of Yedo. Below, extending along the inner shore, lies the straggling village of Kanazawa, while at the entrance of the inlet stands prominently out the wooded hill of Nojima yama, to the l. of which is seen the little island called E-boshi-jima, the large island of Natsu shima (Webster Island) and beyond it in the distance Saru shima (Perry Island). Further l. is Kwan-non saki, beyond which, on the opposite side of the Bay of Yedo, is the long crest of Nokogiri yama, and, in the province of Awa, a double-crested mountain, here called Futago yama. The top of Fuji is visible from the summer-house above on the left. From this point the path descends rapidly into the valley, and half an hour's walk brings us to the Murata-ya inn, on the further side of the double bridge at the end of the village of Suzaki. The host of the Adzuma-ya, on the nearer side of the bridge, does not willingly receive foreign guests.

KANAZAWA is the general name for a cluster of 13 villages, of which Suzaki is one. The little Shintō temple called Seto no jin-ja, just beyond the inn, is dedicated to the gods of

the great temple at Mishima on the Tō-kai-dō (Rte. 3). It is said to have been founded by Yoritomo. A little further on l. is a small Buddhist temple which commands a celebrated view of the Mutsura Inlet. *Kuruma* may be engaged as far as Kamakura for 25 sen, but there is one ascent at the boundary of the provinces of Musashi and Sagami, where it is necessary to get out and walk. Two cuttings, together called *Asaina no Kiri-dōshi*, have been made through the hills. They take their name from the famous hero of romance Asaina Sabu-rō, who, according to local tradition, completed them in one night. The real fact is that the road was made in 1241. A stone figure of Ji-zō carved in the rock by the way side marks the boundary. It is popularly called *Hana-kake* Ji-zō, from the fact of its having lost its nose.

Kamakura (*Inna*, Kado-ya; Maruya, in Yuki-no-shita, to the l. of the temple; Kawase, half-way up Kobukuro-zaka on the Totsuka road), the ancient seat of government in the east of Japan from 1192 to the middle of the 15th century. It is also the name of a Kōri or department in the province of Sagami, bounded on the N. and E. by the province of Musashi, on the S. E. by the Miura peninsula, on the S. by the Gulf of Sagami and on the W. by the Sakai-gawa, which runs through the E. end of Fujisawa and enters the sea opposite to Enoshima. It extends a considerable way N. of Totsuka on the Tō-kai-dō. The meaning of the word is probably 'sickle-cache,' and the following story has been invented to account for its origin. The famous Kamatari, having undertaken a pilgrimage to the temple of Kashima in Hitachi in performance of a vow, happened to pass a night at the hamlet of Yui, and was warned in a dream to bury, on a hill in the neighbourhood, the sickle (*kamá*) which he carried as his emblem. From this incident the district took the name Kamakura, *kura*, which is now applied to a regularly built storehouse, originally meaning any cavern used as a store-room. Kamatari's great grandson, who was governor of the eight eastern provinces for some years, also resided here. He was succeeded by a member of the Taira family, whose daughter, in the middle of the 11th century, married Minamoto no Yori-yoshi, and became the mother of the celebrated warrior Hachi-man Ta-rō, also known in history as Yoshi-iye. From this time Kamakura was the seat of the Minamoto family, who finally established their power and influence in the east and north of Japan. About 1160 they succumbed for a while to the superior fortunes of the Hei-ke, headed by Kiyomori, but when Yoritomo took up arms against the Hei-ke in 1180 and was successful in his first conflict with their adherents in the east, he established himself at the home of his ancestors. Here was laid the foundation of that peculiar system of government by the military class which prevailed in Japan up to the year 1868. The city of Kamakura in the time of Yoritomo's immediate successors extended all over the plain and into the recesses of the different *Yatsu* or "Bottoms" which branch off from it among the hills. Its eastern boundary was the Kanazawa Inlet, on the west it extended to Inamura ga saki, on the north to Yama-no-uchi and on the south to the village of Kotsubo on the sea shore. After Yoritomo's death, his sons Yori-iye and Sanetomo successively occupied the position of Shō-gun, but the real rulers were their mother Masa-go and her father Hō-jō Tokimasa, who transmitted the power to his descendants. As Regents of Kamakura, they governed Japan for over a hundred and twenty years in the name of the Puppet Shō-guns, who were either boy princes of the Imperial Family or young nobles of the house of Fujiwara. In order to maintain their authority at Kiōto they kept

a garrison there in the suburb of Roku-hara, where Hideyoshi's Daibutsu temple afterwards stood. But the later Regents succeeded to that position when too young to take any share in the direction of affairs, and their power gradually declined, owing to the incapacity and corruption of their guardians. Takatoki, the last of the line, became Regent at the age of nine. He was dull and easily led by others, and cared more for dog-fighting and revelling than for the affairs of the state. Go-Daigo Ten-nō, who came to the throne in 1219, perceived that circumstances now favoured an attempt to restore the authority of the Mikado. Aided by Ashikaga Taka-uji and Nitta Yoshisada he overthrew the Hō-jō family, and the city of Kamakura fell into new hands. Early in 1334 a son of Go-Daigo was made Shō-gun, but in the summer of the following year he was driven from Kamakura by a son of Taka-toki, who in his turn was speedily put to flight by Ashikaga Taka-uji. At first only administrator of the Eastern Provinces, Taka-uji shortly afterwards assumed the title of Shō-gun, and returned to Kiōto, leaving his son Yoshinori Administrator. In 1349 Yoshinori was transferred to Kiōto to direct the general government, and his younger brother Moto-uji was made Administrator. In 1352 he was displaced for a short time by a son of Yoshisada, but Taka-uji again appeared on the scene, and re-instated him. Moto-uji was succeeded in 1367 by his own son Uji-mitsu, who died in 1398. Ui-mitsu was succeeded by his son Mitsu-kane, d. 1409. Last came his son Mochi-uji, who committed suicide in 1439. Hereupon the military retainers of the eastern provinces forced Uyesugi Norizane, who had been Mochi-uji's minister, to become Administrator. But in 1445 they got tired of this arrangement, and elected Mochi-uji's son Shige-uji "Lord" of Kamakura, who in 1449 was appointed Administrator by the Shōgun Yoshimasa. In 1455 Shige-uji committed the odious crime of assassinating his own minister Uyesugi Noritada, and Imagawa, the High Constable of Suruga, who was sent to chastise him, took Kamakura by storm and burnt the whole city to the ground. Shige-uji fled to Koga in Shimōsa, where he built a fortress, and thenceforward was allowed to remain unmolested. A new system was now devised of ruling Kamakura by a Governor General (*Tan-dai*), and Shibukawa Yoshi-akira was appointed to the office in 1457 with one of the Uyesugi family as Administrator under him, but in a very short time the Governor General, finding that his own prestige was insufficient, persuaded Yoshimasa to send his younger brother Masatomo to be Lord of Kamakura. Afraid of encountering Shige-uji, who was still followed by a considerable body of adherents, Masatomo fixed his residence at Horikoshi in Idzu, sending Uyesugi Masanori to represent him at Kamakura. He died in 1491, and two years later his infant son was killed by Hō-jō Sō-un, then rising into importance, and the "lords" of Kamakura came to an end. Sō-un took Odawara in 1495, and threatened gradually to encroach in the direction of Kamakura. From 1466-1504 the Administrator's office was held by Uyesugi Akisada, whose son and successor Nori-fusa fled from Kamakura in 1524 to avoid coming into collision with the power of Hō-jō Uji-tsuna, son of Sō-un, and established himself at Hirai in Kōdzuke. From this time Kamakura was a part of the Hō-jō territory. Two years later it was again laid in ashes by Satomi Yoshi-hiro. It seems probable that the city never fully recovered the disasters of 1455, when a considerable part of its population followed Shige-uji to Koga. In 1524 another exodus of the military class took place, when Nori-fusa removed to Kōdzuke, and as soon as Odawara

became the capital of the Hō-jō it naturally attracted the civil population of the decayed neighbouring city. Kamakura must have ceased to be a town of any importance long before Iye-yasu fixed his residence at Yedo in 1590.

Shortly before we reach Kamakura a path turns to the r. across the fields to the Shintō temple erected about 12 years ago in honour of Ōtō no miya. This prince was the son of Go-Daigo Ten-nō, and had been greatly instrumental in bringing about the overthrow of the Hō-jō family, and the momentary restoration of the Mikado's power. Unfortunately he was the only obstacle in the way of the ambitious Ashikaga Taka-uji, who coveted his office of Shō-gun. Dexterously insinuated slanders having poisoned the ear of the Mikado against the prince, the latter was banished to Kamakura, where Taka-uji caused him to be confined in a cavern dug in the side of a hill. In the following year he was assassinated by the order of Taka-uji's younger brother Tada-yoshi. The murderer flung his victim's head into a thicket, where it was found by the priest of a neighbouring Buddhist temple, who having given it decent burial, erected a monument to the prince's memory on the hill above. (See "Wanderings in Japan," No. 1, by A. B. Mitford, in the *Cornhill Magazine* for 1871.) The courtyard of the temple is planted with flowering cherry trees. In the centre stands an open shed, intended for an oratory. The chapel is built of unpainted wood in pure Shintō style, and is thatched with grass. Behind is the cave where the prince was imprisoned. It measures about 18 feet in diameter and 15 in height, the roof being on a level with the top of the steps recently built at the entrance. The monument on the hill is seen to the S. E. from the temple and is reached by three long flights of steps.

Returning into the main road by a short cut, we come to a tall square stone at the end of a path which leads up to the tombs of Yoritomo, Ōye no Hiromoto and Shimadzu Tadahisa. The tomb of Yoritomo stands at the top of the 2nd flight of steps at the other end of this path, and consists of five short pyramidal stones rising one above the other from a cubic base, and surmounted by the usual emblem of space. The other two monuments are close by on the r. in small caverns excavated in the rock, the first, which is in the 5-storied stone stûpa form (*go-jiū no seki-tō*), being that of Ōye no Hiromoto, the other that of Shimadzu Tadahisa. Ōye no Hiromoto was one of the principal supporters of Yoritomo and also ancestor of Mōri Motonari, founder of the family of which the princes of Chō-shiū were heads. Shimadzu Tadahisa was the 3rd son of Yoritomo (illegitimate) by a nun, and ancestor of the princes of Satsuma. We now turn our steps towards a small red *torii* which is seen a few hundred yards further ahead at the entrance of the grounds of the temple of Hachi-man. A temple to the gods of Hachi-man was founded by Yoritomo's ancestor Yoriyoshi in 1062 or 1063, in return for the divine aid which had enabled him to achieve great deeds in the civil wars in Ō-shiū. In 1180 Yoritomo built a small temple in honour of Nin-toku Ten-nō at a spot called Tsuru-ga-oka (Crane's Hill) near the sea shore at Kamakura, naming it Wakamiya, the Young Pance, because the Mikado to whom it was dedicated was the son of the chief deity of Hachi-man. In 1191 he erected a new temple of Hachi-man at the foot of the hill where Kamatari had buried his sickle, and in December of the same year the ceremony of removing the gods to their new abode was celebrated. The Waka-miya was removed at the same time, and the name Tsuru-ga-oka transferred to the new site Passing into the enclosure we follow a broad path between two ponds which in August are covered with the large

flowers of the white lotus. This avenue is part of a riding-course where the game of mounted archery (*yabusame*) is exhibited on Sept. 16, the second day of the great annual festival. Many of the buildings which formerly adorned the temple enclosure were, on account of their Buddhist character, removed about the year 1870. Amongst them were a revolving library in a building 30 feet square, containing a copy of the Buddhist canon, said to have been obtained by Sanetomo from Korea, a *goma-dō* or chapel for the celebration of the *goma* rite, a chapel to Yaku-shi Nio-rai, a 2-storied pagoda dedicated to the Five Wise Tathāgata (Go-chi Nio-rai), and a belfry in which hung a bell dated 1316. Where the wooden *torii* now stands was a gateway with figures of the Ni-ō. There were besides several small Shintō chapels. The demolition of these buildings is much to be regretted, for with them has disappeared the finest part of the temple of Hachi-man. The red-painted wooden shed in the centre was formerly the stage for *Kagura* dances, but is now called the oratory (*hai-den*). On the r. of the steps is the Wakamiya, a temple dedicated to Ninto-ku Ten-nō. It consists of an oratory, ante-chamber and chapel combined in one, has a few carvings, and is painted with red oxide of iron on a thick coating of lacquer. When this temple stood on its older site near the sea shore, it was surrounded by a colonnade, in which the beautiful Shidzuka Go-zen, Yoshitsune's favourite concubine, was forced to perform a dance in the presence of Yoritomo and his wife Masago. Close by is a fine *biaku-shin* (Juniperus chinensis), behind which lies the curious stone called *ome ishi*. On the opposite side of the lotus pond are three huge willows, said to date from the time of Sanetomo, but this seems very doubtful. At the foot of the broad flight of steps leading to the main temple is a large ichō (Gingko biloba) nearly 20 feet in circumference. In the year 1218, Sanetomo having received the title of U-dai-jin (third minister of state) from the Mikado, it was determined that he should go in solemn procession to the temple of Hachi-man to return thanks for this favour. He seems to have had a presentiment that something would happen to him on the occasion, for before leaving the house he composed a stanza which may thus be rendered:

What time, its lord hence issuing,
All tenantless this dwelling leaves,
Be thou still mindful of the spring,
Dear plum-tree standing by the eaves!

He had been advised to put on armour under his robes, but unluckily did not adopt the precaution. The same morning when he was being dressed, he pulled out a hair and gave it to his servant Hada Kin-uji, saying, "Keep this in memory of me." The festival lasted until late in the evening. As Sanetomo descended the steps in the dark, an assassin sprang upon him from behind this tree, cut him down, and carried off his head. His escort hurried back into the temple, but could find no traces of the murderer. He had been heard, however, to cry out, "Thus does the High priest of this temple avenge his father." The High priest was Ku-giō, Sanetomo's own nephew, and it was the desire of avenging his father, who had been deposed and murdered to make room for Sanetomo, that urged him to commit the deed. The soldiers then rushed to Ku-giō's residence, but were refused admittance by the priests, and it was only after a desperate fight that they forced their way in. Ku-giō, however, had escaped with Sanetomo's head to the house of a friend, where he obtained food, which he devoured without relaxing his hold of the head for a moment. He then attempted to get himself proclaimed Shō-gun, but not being supported, and falling into the hands of a party of soldiers who had been sent in

search of him, was put to death on the spot. The head was never found, and so the hair which Sanetomo had given to Kin-uji was buried in its stead.

The main temple is surrounded by a square colonnade, painted red. In the niches r. and l. of the gateway are two figures called *Zui-jin*, attributed to Un-kei (fl. latter half of the 12th century). The temple, which was re-erected in 1828 after having been destroyed by fire 7 years earlier, is in the Riō-bu style, with red pillars, beams and rafters, and is decorated with small pieces of painted carving, chiefly of birds and animals. It is dedicated to the same gods as the temple of Iwashimidzu in Yamashiro, namely Ō-jin Ten-nō, his mother Jin-gō Kō-gu and Tama-yori Hime, said to be the mother of Jim-mu Ten-nō. In the colonnade is a permanent exhibition of treasures belonging to the temple, the most interesting of which are a curious piece of pottery, said to have belonged to Ashikaga Mochi-uji (b. 1398, d. 1439), an old lacquer tray once owned by Yoritomo's wife Masa-go, a wooden figure of Yoritomo, and one of the goddess Ben-ten, the latter said to be by Un-kei. Quitting the temple by the south avenue we issue into the little village. The straight road down to the sea shore between two banks of earth is called the *Dan-kadzura*. It was constructed in 1182 for the use of pilgrims, and in the hope that the gods would bestow the blessing of pregnancy on Masa-go, Yoritomo and his chief officers themselves working at it. There are three stone *torii*, one in front of the temple grounds, a second about 50 yards down the avenue, and a third, which is the real entrance of the temple *(ichi no torii)*, about 800 yards further near the sea shore, which is here called Yui-ga-hama.

On the N. of the village, over the hill called Ko-bukuro-zaka, on the direct road to Yokohama, is the Buddhist temple of Ken-chō-ji, belonging to the Rin-zai branch of the Zen sect, founded by Hō-jō Toki-yori in 1251. Its first abbot was a Chinese priest. In the upper story of the gate house, which is open to the public on the occasion of the annual festival on the 24th August, are images of Shaka and the Sixteen Disciples (Rakan). In the courtyard within are several large Juniperus chinensis, one of which is 6 feet in diameter. This is a favourite tree in the Buddhist temples of Kamakura. The *Butsu-den* or main hall is very old. Its lacquered pillars were once covered with gold leaf. The paintings in the ceiling of phœnixes on a gold ground over black lacquer are attributed to Kano Motonobu (b. 1476 d. 1559). They are much worn and faded. A large wooden sitting image of Ji-zō occupies the altar, gilt over black lacquer; it is said to date from the time of Yoritomo. On the wall behind are about 400 small gilt images of Ji-zō, attributed to the sculptor E-shin (942-1017). The spot where this temple stands was originally the execution ground, and went by the name of Ji-goku ga yatsu (Hell Bottom). In the time of Toki-yori a certain Saita was condemned to be beheaded, but the executioner, though he delivered a couple of fair blows in the right place, found that he made no impression on the neck, while the edge of the sword was hacked. On inquiring it was found that Saita carried in his queue a small image of Ji-zō, which had protected him from the headsman's weapon. Saita was pardoned, and a temple to Ji-zō founded on the spot where the miracle occurred. A huge drum, said to have been used in Yoritomo's hunts at the base of Fuji, is also shown. Behind is the preaching hall *(hattō)*, perfectly plain, and without any image for worship. The garden of the chief priest's residence (*hom-bō*) is also worth visiting.

On the l. side of the road is Chō-ju-ji, founded by Ashikaga Moto-uji

in honour of his father Taka-uji, to whose memory a small stone monument has been erected, though his body was interred at Tō-ji-In near Kiōto. Up a valley to the r. lies the monastery of Mei-gatsu-In, which contains the tomb of Toki-yori, the fifth[1] of the Hō-jō regents. He was burnt after death and an image was made of his ashes. 10 *chō* further, on an acclivity planted with cryptomerias and other fine trees, is the monastery of En-gaku-ji, of the Zen sect. It was founded by Hō-jō Toki-mune in 1282. The principal annual festival is held on the 3rd September. In the upper part of the two-storied gate house are images of Shaka and the Sixteen Disciples, which are exhibited on that day. In the main hall is a large black lacquered figure of Amida, formerly gilt. The statuettes r. and l. are Indra and Brahma (Tai-shaku and Bon-ten). The gate of the reception rooms (*hō-jō*) has good wood carvings of eagles on the lintel and flying dragons in the panels. At the top of a steep flight of steps on the S. side of the grounds is a belfry, containing the largest bell in Kamakura, which dates from 1201. It is 6 in. thick, 4 feet 7 in. diameter and about 8 ft. high.

At the end of Waka-miya kōji, the cross-street which runs in front of the temple of Hachi-man, is the decayed Buddhist monastery of Hō-kai-ji on the site of the palace occupied by the Shō-guns from Yorit-mo downwards and by the successive Regents of the Hō-jō family. After the death of Takatoki, Ashikaga Taka-uji buried the corpses of all the Hō-jō men at this spot, and founded the monastery in order that the necessary rites might be paid to the dead. The chief image in the *hondō* is Ji-zō, supported by Bon-ten (Brahma) and Tai-shaku (Indra), all three of which are said to have been brought from China. On the other side of the stream at the foot of Biō-bu yama is a little dell called Ka-sai ga yatsu. Here stood the palace whither Takatoki, after the defences of the city had been stormed by Yoshisada's forces, retired with the last remnant of his followers, and performed *hara-kiri* while they bravely resisted the overwhelming strength of the enemy. Two hundred and eighty-three of his faithful servants emulated his example, and perished in the flames of the palace which they had previously set on fire. Takatoki's tomb is shown in a cave under the hill. The upper part of the stream is called the Nameri-gawa, and is famous for a story of Awoto Sa-ye-mon. One evening as he was going to the palace to take his turn in keeping the night-watch, he let ten cash drop out of his tinder-case into the stream, and then bought 50 cash worth of torches to search for the lost coin. His friends having laughed at him for spending so much in order to recover so little, he replied with a frown, "Sirs! you are foolish and are ignorant of economics. You are not actuated by feelings of benevolence. Had I not sought for these ten cash, they would have been for-ever lost, sunk at the bottom of the Nameri-gawa. The fifty cash which I have expended on torches will remain in the hands of the tradesman. Whether he has them or I, is no matter; but not a single one of these sixty has been lost, which is a gain to the country."

On the S. W. of the temple of Hachi-man is a group of "bottoms" called Ōgi ga yatsu, Idzumi ga yatsu and Kamo ga yatsu. On entering the first we pass on the r. the site of the mansion of Uyesugi Sadamasa, one of the *Kwan-rei* or Administrators under the Ashikaga family in the 15th century. Nearly opposite is the monastery of Ei-shō-ji, founded in 1634 by Ota no Zen-ni, a concubine of Iye-yasu, on the site of Ota Dō-kwan's residence (he was founder of the castle of Yodo, see p. 6). A daughter of the first Prince of Mito

[1] According to some the 6th, Yasutoki having been succeeded by Toki-uji.

was the first abbess of this monastery, which, though now much dilapidated, was once one of the finest in Kamakura. Further on, in Idzumi ga yatsu, is a chapel containing an excellently executed wooden image of Fu-dō, said to have been brought to Kamakura by Mon-gaku Shō-nin, a contemporary of Yoritomo and Sanetomo, so that if genuine, it must be nearly seven centuries old.

On the hill above is a cavern containing an image named Ami-hiki Ji-zō, so called from the tradition that it was caught in their net about the year 1312 by some fishermen of Yui-ga-hama. The present image, however, is certainly a modern reproduction. On the hill above is the carefully kept tomb of the noble Fujiwara Tamesuke, son of the celebrated female author A-Butsu, who having come to Kamakura to obtain a decision about a disputed inheritance, died while his suit was still going on. Below the hill is a chapel containing a large and dilapidated image of Amida. Returning into Ōgi ga yatsu, we may visit the cavern where Kage-kiyo, who had attempted to assassinate Yoritomo at the dedication festival of the Dai-butsu temple at Nara in 1195, was confined until he died of thirst. A cavern containing 16 small pools is also shown, where Kō-bō Dai-shi is said to have performed religious exercises, but the authenticity of the tradition is extremely doubtful, and the pools have probably been excavated within the last 2 centuries.

Next to the monastery of Ei-shō-ji is Ju-fuku-ji. This spot is properly called Kame ga yatsu, in which are included also Ōgi ga yatsu, Mme ga yatsu and Idzumi ga yatsu. Here dwelt Yori-yoshi and Yoshi-iye, the ancestors of Yoritomo, and later his father Yoshitomo. The *hon-dō* contains a large sitting image of Shaka, about 10 ft. high, said to be made of lacquered and gilt basket work, and also the Ni-ō figures which formerly stood in the gate-way of the temple of Hachi-man. In the field at the back is a square chamber in the rock, the walls and roof of which are covered with a design of confused interlacing curves, formed with some kind of hard cement, which has lasted for at least 2½ centuries. The body of Sanetomo is said commonly to have been buried in this chamber, but the probable account is that his mother Masa-go caused a monument to be erected in this place to his memory. The present monument is evidently recent.

A pleasant walk of 22 *chō* takes us by a short cut into the road leading from the temple of Hachi-man to the village of Hase, near which stands the celebrated DAI-BUTSU or Great Buddha, whose colossal head is seen among the trees as we approach. There had been a temple in this place since the 8th century, but the image is of much later date. Its precise history is involved in obscurity. Tradition, however, says that Yoritomo, when taking part in the dedication of the restored temple of the Nara Dai-butsu, conceived the desire of having a similar object of worship at his own capital, but died before he could put his plan into execution. One of his waiting ladies, the Itano no Tsubone, undertook to collect funds for the purpose, and in the year 1252 the Dai-butsu was cast by Ōno Go-rō-yo-mon. History speaks of two such images. The first, a wooden one, was planned by a priest named Jō-kō, who collected money far and wide amongst all classes, and in 1238, in less than two months, the head of the image, 80 feet in circumference, was already in its place, while the temple in which it stood was completed in 1241, and dedicated in 1243. This image is said to have represented Amida and to have been destroyed by a tempest. The second is spoken of as a gold and bronze image of Shaka Nio-rai, and the casting is said to have been begun in September, 1252. The

present one represents Amida, and notwithstanding the difference of name, is probably the bronze image spoken of above as dating from 1252. It was enclosed in a large building 50 yards square, whose roof was supported on 63 massive wooden pillars. Many of the stone bases on on which they stood are still *in situ*. The whole temple, which included several other buildings, was twice destroyed by an inundation from the sea in 1369 and 1491, after which it was not rebuilt. The image is best seen from about half-way up the courtyard. Its dimensions, according to the statement accompanying a rough woodcut sold by the priest in charge are (converted into English measurement):

	feet.	*inches.*
Height	49	7
Circumference	97	2.2
Length of face	8	5.15
Width from ear to ear..	17	9.2
Round white boss on the forehead	1	3.47
Length of eye	3	11.6
" of eyebrow	4	1.98
" of ear	6	6.54
" of nose	3	9.22
Width of mouth	3	2.08
Height of bump of wisdom		9.52
Diameter of bump of wisdom	2	4.56
Curls (of which there are 850): Height.....	0	9.52
do. Diameter.....	0	11.9
Length from knee to knee	35	8.4
Circumference of thumb (say)	3	0.0

"The eyes are of pure gold and the silver boss weighs 30 pounds avoirdupois." The image is formed of sheets of bronze cast separately, soldered together and finished off on the outside with the chisel. On the floor of the chapel inside the figure are four huge bronze lotus-petals which were intended for the base of the image. They were cast in 1717. A subscription has been recently set on foot for rebuilding the temple on a magnificent scale according to a new design. The cost is estimated at over 37,000 yen. A road to Fujisawa passes by the r. of the image.

Leaving the Dai-butsu and returning to the village of Hase, we find ourselves close to the temple of Kwan-non (*Inn*, Mitsu-hashi). Local tradition reports that the image here enshrined was carried by a flood from Hase in Yamato, and thrown ashore at the mouth of the Ba-niū river, whence it was brought to this spot by Oye no Hiromoto and the priest Nin-shō. But history shows the latter part of this story to be impossible, as Nin-shō was only nine years old when Hiromoto died. Another tradition says that this image and its companion at Hase in Yamato were both carved from one log of camphor wood. It is also said to be the work of the sculptor Kasuga Bus-shi, who flourished in the 8th century. The platform in front of the temple commands a beautiful view of the sea-shore towards Misaki point and over the corn-fields of the Kamakura plain. On entering we see in front a statuette of the goddess Kwan-non; r. and l. are gaudily painted and gilt figures of her 28 followers (Ni-jiū-hachi bu-shiū), and above them smaller gilt copies of the "Thirty-three Kwan-non of the Western Provinces." In the corners r. and l. are a pair of Ni-ō. The admirable bronze sitting figure of Dai-nichi Nio-rai on the l. was presented by Ashikaga Yoshimasa (b. 1436, d. 1490). The great image is concealed from view by a pair of folding doors, which are opened March 12-18, and on the 17 and 18 June. Visitors are admitted by a little door at the l. side, but only see the figure indistinctly by the dim light of a few candles. Its precise height is said to be 30.3 Japanese feet, or 30 feet 5.7 inches English measure, and it is gilt on chocolate-coloured lacquer.

A bye-path leads to the small temple of Kamakura Gon-go-rō,

a famous hero of Yoshi-iye's wars in Ō-shiū. It is related that at the taking of Tori-no-umi in 1057 he received an arrow in the left eye, but without stopping to remove it, shot a shaft in reply and killed the enemy who had wounded him. In the courtyard lie two large stones, which he is said to have carried back from Shirakawa, but they resemble very closely stones which are found in the immediate neighbourhood.

The path now ascends Goku-raku-ji-zaka behind Inamura ga saki, passing r. the *Hoshi no i* (star well), so called because its water used to reflect the stars at midday, a charm which, however, was broken by a servant girl accidentally dropping a kitchen-knife down the well as she was drawing water. Another tradition is that a meteor fell into it. The little chapel close by is dedicated to Kokū-zō Bo-satsu. A narrow path leads to the top of the cliff. In 1333, when the city of Kamakura was attacked by the partizans of the Mikado Go-Dai-go, part of the force led by Nitta Yoshisada advanced along the strand from the west of this hill, but were unable to pass under the cliff owing to chevaux-de-frise being placed against it down to the water's edge, while their passage in boats was prevented by a long row of war-junks lying some 500 or 600 yards out at sea. Yoshisada therefore climbed the cliff, and after praying to the sea-god, flung his sword into the sea, upon which the tide miraculously retreated and left a space a mile and a half wide at the foot of the cliff, along which he marched his army into Kamakura. At the temple on the l. at the top of Goku-raku-ji-zaka are kept several antique curiosities, amongst which are a wooden effigy of Yoritomo, said to have been carved by himself; a rough wooden effigy of Mon-gaku, carved by himself with a cleaver; a red banner of the Hei-ke, much torn and faded, woven from bamboo fibre; an embroidered *jim-baori* or war surcoat which belonged to Yoritomo and a painting on gauze of Hachi-man in full dress, falsely attributed to Kō-bō Dai-shi. Goku-raku-ji, originally a large temple with pagoda, belfry, library, etc., was founded in the 13th century. Behind it was the mansion of Hō-jō Tokimasa. The principal image in the *hon-dō* is Shaka. Amongst its treasures are a three headed Dai-koku, a small Fu-dō said to be cornelian, but in reality very old red lacquered wood, a bell and two vajra finely worked in brass, Yoshisada's war-drum, a saddle which belonged to one of his generals, and two masks, in black and red lacquered wood, of the 12th century. Two hundred yards further the road issues on to the sandy shore, impracticable for *kuruma*, but pleasant to walk on when the tide is low. Fuji here comes suddenly in view behind the well-wooded island of Eno-shima. This stretch of sand is called Shichi-ri ga hama, "Seven *ri* shore," the *ri* in early times having been 6 *chō*. Half way along the sands we reach the Yukiai-gawa, which though only an insignificant streamlet, is worthy of mention on account of the following incident: When Nichi-ren was miraculously delivered from the hand of the executioner at the execution ground of Tatsu-no-Kuchi in the village of Koshigoye, a messenger was at once despatched to Kamakura to ask for further orders, while at the same moment a reprieve was sent from the palace of the Regent Toki-yori. The two messengers happened to meet at this stream, hence the name Yukiai-gawa (Yukiai meaning meeting from opposite directions.) Close to the entrance of the village of KOSHIGOYE (*Inns*, Shima-ya, Kado-ya and Kashiwa-ya) r. is the monastery of Mam-puku-ji, where Yoshitsune stopped when Yoritomo, jealous of his exploits and popularity, denied him entry into the city of Kamakura. Here is kept the draft of the letter which

he sent to his brother by the medium of Ōye no Hiromoto, denying the designs attributed to him and protesting in vain his loyalty. The handwriting is said to be that of his faithful servant Ben-kei. At the further end of the village opposite to the inns is the temple of Riū-kō-ji, founded after Nichi-ren's death by six of his disciples, and built on the spot where his execution was to have taken place. The gateway, built in 1864 at the expense of a rich family of merchants in Ōsaka, is adorned with some very good wood carvings by Go-tō San-ku of Kawasaki on the Tō-kai-dō, d. 1876. Those over the lintel represent the sixteen Rakan. The others are disposed in 8 panels placed back to back and represent Chinese scenes. To the r. on entering is Kō-seki-kō (a Chinese *Rishi*) on a dragon, holding in his hand a MS. on the military art. Before him is Chō Riō (a famous general), who humbles himself to pick up the shoe of the *Rishi* in order to obtain the MS. from him. At the back of this is Gama Sen-nin holding a cord with coins strung on the end, in allusion to the incident of his having once slept with a beggar. The carving opposite to Kō-seki-kō represents Shuku-riū with a group of peasants. She awaits the approach of the King, who, admiring the good sense of her replies to his questions, makes her his concubine. At the back of this panel is Tekkai Sen-nin, with the gourd in which he keeps his horse. Passing through the gateway r. is Chō Jō-shi, and in front of him the faithful follower Yo Jō, who had vainly tried to kill the former for having slain his master. Not being successful, Chō Jō-shi at last took pity on him, and throwing him his mantle, told him to wreak his anger on that and fancy he was stabbing the wearer. At the back of this panel is Hō-so, who at the age of 700 was still youthful. Opposite is a group of the three famous warriors Gen-toku, Chō Hi and Kwan U. They are represented in the peach garden where they took the oath of brotherhood. Behind is Tō-bō-saku plucking a peach. The principal object of worship in the *hon-dō* is a sitting image of the saint about 2 feet high. It is dressed in a purple robe with a brocade scarf, and can be seen on payment of a small sum. The carvings of the phœnix and crane over the lintel of the porch are excellent, and the brackets of the porch roof show the lion and tree-peony treated in an original manner. The *ram-ma* of the interior are also filled with panels of open-work wood-carving. Below the steps on the l. is a chapel built on the exact spot where the miracle of Nichi-ren's preservation took place, and a cavern in the rock is pointed out as the place where he was confined.

From Koshigoye the path passes between Kadoya and Kashiwa-ya, turns slightly to the r. and crossing a sandhill reaches the long strip of sandy beach connecting the island with the mainland.

Enoshima (*Inn*, Iwamura, with a fine view toward Fuji, the Hakone mountains and Ō-yama), though called an island, is more properly a peninsula, for it is only at very high tides that it is entirely surrounded by the sea. Before the revolution of 1868 the island was sacred to the goddess Ben-ten, popularly reckoned as one of the "Seven Deities of Good-Fortune" of the Japanese, but it is now attributed to three Shintō goddesses, Tagiri Hime, Itsukushima Hime and Takitsu Hime. Besides Enoshima there two other islands, Miya-jima in the Inland sea, and Chikubu shima in the Biwa Lake, which were the principal seats of this goddess' worship. Her full name is Dai-ben-zai-ten, which means the Great Dêva of the Reasoning Faculty, but owing to her being regarded as a bestower of riches, the word *zai* is usually written with a character which means 'treasure.' By some she is regarded as the younger sister of Vasu-

dêva, or Vishnu. Another explanation is that she is a manifestation of Dai-nichi Nio-rai or Vairokana, and confers power, happiness, riches, long life, fame and reasoning powers. She is generally represented with four pair of hands, holding a sword, spear, axe, bow, arrows, cord for binding the wicked, a long-handled vajra, and a kakra or 'wheel of the law.' The Buddhists of the Shin-gon Sect, introduced by Kō-bō Dai-shi, substituted her worship for that of Itsukushima Hime, one of three miraculously begotten maidens who were recognized as daughters of Susa-nō no mikoto. Her name implies that she was beautiful, and this characteristic belongs also to Ben-ten.

Three temples have stood here for ages past at different points of the path from the *torii* at the N. shore to the cavern facing the sea on the south. That nearest to the cave was the *tabi-sho* (lit. travelling place), whither the car of the goddess was carried at the annual festival in the 4th month. In the other two, founded at different periods, were enshrined images of the goddess. There were also a multitude of accessary buildings, chiefly Buddhist, which have been removed in order to restore the temple to pure Shintō style. The cave is the great attraction of the place, and is 124 yds. in depth, the height at the entrance being at least 30 feet, diminishing gradually as we penetrate further into its recesses. It was formerly the *hon-gū*, or 'True Temple' of the goddess Benten. The portion beyond the shrine near the entrance is illuminated by oil lamps. Tradition says that before the existence of Enoshima that part of the sea now occupied by the cave was inhabited by a dragon who used to devour the children of the neighbouring vill. of Koshigoye. The name of this vill. is absurdly said to be derived from *ko*, 'child,' *shi*, 'death,' and *koye*, 'passing over' because the inhabitants passed away to dwell elsewhere after the dragon had killed all their offspring. In the reign of Kimmei Tennō (540-571) a violent earthquake took place, and at the same time an Apsaras appeared in the clouds over the spot inhabited by the monster. An island then suddenly rose up out of the sea, upon which she descended, and marrying the monster, put an end to his destructive ravages. In later times this Apsaras is said to have revealed herself to Hō-jō Tokimasa, and to have foretold to him the greatness of his descendants, warning him, however, that if they misconducted themselves their power should pass away with the seventh generation. This prediction was fulfilled, because if Toki-uji be omitted, as is sometimes done, there were only seven regents after Tokimasa. The rocks near the cave are frequented by divers, who offer to bring up *awabi* from the bottom of the sea, and when they have obtained the promise of a few *sen* plunge boldly in, and reappear in a minute or two with a small *tokobushi* or other shell-fish which they had concealed about their person before entering the water. Enoshima is a great market for shells, corals and marine curiosities in general, many of which are brought from other parts of the coast for sale. The beautiful Hyalonema sieboldi (*Hosu-gai*) is said to be obtained from a reef deep below the surface of the sea not far from the island of Ō-shima, whose smoking top is visible to the S. from Enoshima on a clear day.

From Enoshima to Fujisawa on the Tō-kai-dō by way of Katase is a distance of 1 *ri* 9 *chō*. At the Yamamoto bridge over the stream halfway a path branches off to the l., which will save a good mile to the pedestrian who is bound for Ōiso, and bring him into the Tō-kai-dō at the extreme W. end of Fujisawa.

THE TŌ-KAI-DŌ FROM KANAGAWA TO TŌKIŌ.

About ½ hour's walk from the Kanagawa station into the country is the Buddhist monastery of Buken-ji, a favourite resort of picnic parties from Yokohama. It belongs to the Nichi-ren sect. The *hon-dō* is a large plain building with a heavy thatched roof. Higher up the hill are two other large halls used for services between the 1st and 10th April, and for lectures. The row of cottages close by is occupied by students. From the top of the hill, behind a small chapel, there is a fine view towards Fuji and Ō-yama. Yokohama is easily reached from this point by following the path along the ridge for 10 minutes, when it joins the Tō-kai-dō where the Yokohama road turns off. *Jinrikisha* from the point of junction to any part of the foreign settlement 10 *sen*.

Just beyond Kanagawa the road passes the spot where Urashima, the Japanese Rip van Winkle, is said to have been buried. According to the ancient legend he went out fishing alone on the sea, and after spending three days and nights fruitlessly, at last caught a turtle, which, while he slept, transformed itself into a beautiful girl. She informed him that she was the daughter of a *Rishi*, and that seeing such a handsome youth floating alone on the waves, she had flown to him on a cloud impelled by longing to enjoy his conversation. Urashima, who had fallen in love with her charms from the first moment, was afraid to declare his passion to a being of supernatural origin, but she bade him take courage, and vowed eternal fidelity if he would accept her for his wife. The fisher-boy replied that it was not for him to refuse such an offer, and having closed his eyes by her direction, was suddenly transported to an island covered with splendid and dazzling palaces. Taking him by the hand, she conducted him to a large mansion, and leaving him at the door, went in alone. Whilst waiting there, a band of seven boys came round him, and said to each other, "This is the husband of Princess Turtle," and while he was wondering at this, a second band of eight boys came and repeated the same words. These boys were the Pleiades and Hyades. Then the maiden re appeared, and invited him to enter, and her parents welcoming him with great courtesy, they all sat down, and conversed about the different aspect of the human world and the abode of the *Rishis*, and of the pleasure which it gave them to meet one of different race from themselves. A splendid banquet was set out, and the party being joined by the brothers and sisters of the maiden, the wine cup was passed briskly round, while young girls sang and danced to entertain the company. Urashima enjoyed his pleasant life amongst the *Rishis*, and entirely forgot his own country, but when three years, as it seemed to him, had passed away, his thoughts began to turn homewards and a strong desire to see his two old parents again took possession of him. Day by day moans and sighs would unconsciously escape from his lips, until the princess noticed his sadness, and asked him its cause. Urashima replied: "The ancients said that the feeble-minded long after their homes, and that even the dying fox turns its face towards the hillside where it was born. I used think this an absurd saying, but now I know it to be true. It is some time since I quitted my parents to make a voyage to the country of the *Rishis*, and I feel an intense longing to revisit them. Let me go

away for a short space, that I may salute them once more." The princess wiped away her tears, and said: "My love for you is everlasting, and my only desire is to live with you to the end of time. But your thoughts turn away to your old home, and you think nothing of deserting me. Go then, if you must." So hand in hand they walked sadly along till they came to the place of parting, where she put into his hands a casket, [illegible] if he desired not to fo[illegible], if he wished to come [illegible] always to carry it with[illegible] no account ever to ope[illegible] he got into his boat, [illegible] his eyes as she told hi[illegible] re-opened them in fro[illegible] ve village. He looked [illegible] in alarm, for the face[illegible] tants were all ch[illegible] knew no one. At l[illegible] a man, saying, "Pr[illegible] tell me where the fami[illegible] Urashima dwells?" The man replied: "Where do you come from, asking about people gone long, long ago? Old people do say that in by-gone times there was a certain Urashima who went sailing out alone into the sea, and never returned, but that happened over three hundred years ago." Urashima was completely stupified on hearing this, and for days could do nothing but brood over his grievous disappointment; but rousing at last he bethought himself of the casket, and the sweet princess who had given it to him. Forgetful of her injunction, he suddenly lifted the lid, on which its contents issued forth in the form of a purple vapour and floated away through the air in the direction of the island. According to the version of the story given in an ancient poem, the maiden was the daughter of the sea-god. The casket had contained an elixir which secured to its owner the gift of perpetual youth, and as soon as it passed out of his possession Urashima was instantaneously transformed into a grey-headed decrepit old man. He is usually said to have been an inhabitant of the province of Tango, but according to a local tradition he was a native of Musashi, and having after his return from the land of the *Rishi* set out eastwards in search of his parents, he unwisely opened the casket as he was crossing the Hakone pass, from which moment his youth left him. Finding the tomb of the old people at this spot, he here ended his days.

Near the commencement of the avenue before reaching Namamugi is the spot where Richardson and his party, 4 persons in all, in September, 1862, fell in with the train of Shimádzu Sabu-rō, father of the Prince of Satsuma, and were attacked by his armed retainers. Richardson was hacked to pieces after he had fallen wounded from his horse, and the rest escaped, two of them severely wounded. Beyond Namamugi the road crosses the Tsurumi-gawa and leads through a tract of paddy-fields by a causeway lined with pines. Such avenues are called *nami-ki* or 'trees in rows,' and in former days were the favourite resort of beggars. At (T.) KAWASAKI (*Inn*, Aidzu-ya) a path turns to the r. at the N. end of the town, and proceeds for a mile through rice-fields to the temple popularly called *Dai-shi Sama*, or more correctly *Yaku-Yoke Dai-shi Dō* (Hall of the Pest-Averting Great-teacher). The personage thus designated is the famous Kō-bō Dai-shi, founder of the monastery of Kō-ya-san in Ki-shiū, q. v. The legend says that about the beginning of the 12th century a poor fisherman of this locality, who was a pious Buddhist, was permitted in answer to his prayers to have a vision of the saint, who appearing to him in a dream, said: "When in China I carved an image of myself, and threw it into the sea, with a prayer that it might be cast ashore wherever fate might determine. After lying for a long time at the bottom of the sea, it has

at last reached this land. Go tomorrow morning with thy nets and take it up, so will I bless this place, protect it from all evil, and fulfil the prayers of all mankind." The fisherman did as he was bid, and was rewarded by finding a figure which exactly resembled the saint whom he had seen in his dream. He founded a temple in which the image was placed, where it afterwards performed numerous miracles.

On the l. of the spacious courtyard is a fine wooden belfry, decorated with carvings of Chinese children at play, goats, tigers and the fabulous animal called *sai*. Opposite are the *Zashiki*, or state apartments of the temple. The main hall was built about sixty years ago. The porch at the entrance is decorated with excellent carvings of dragons over the architrave, while surrounding the base of the columns which support its roof are massive bronze castings of the fabulous *mino-game* or hairy tortoise. The idea of this creature is derived from the growth of water-weed on the upper shell of tortoises in certain ponds, and it is named from the grass-coat called *mino* worn by peasants and boatmen in rainy weather. The brackets under the flying beams are beautifully carved with birds in high relief, those of the roof with the usual tree-peony and chrysanthemum. The interior is divided into three parts, the wooden-floored *ge-jin*, hung with huge lanterns, being separated from the *nai-jin* by a screen. In the *ma-ma* are large coloured open-work carvings of various birds and of a dragon in the rain. The ceiling of the *nai-jin* is divided into large compartments painted with bright coloured conventional flowers on a diapered ground; the ceilings of the aisles have paintings on the wood, of *ten-jin* (Apsaras) by Hanabusa Ip-pō. In front of the altar stand two vases with tall gilt lotus flowers, flanking the incense-burner, and from the ceiling hangs a magnificent gilt baldachin, under which is the reading-desk. R. and l. are altars for the performance of the rite called *goma*, which consists in reciting prayers whilst a wood fire is kept burning. The image of Kō-bō Dai-shi, which is about 2 feet high, of unpainted wood, can be easily seen from the side of the shrine. R. and l. are images of Aizen and Fu-dō. Close to the steps on the l. is a chapel dedicated to Fu-dō and Ji-zō, whose images are black with the smoke of incense. In a chapel at the back of the enclosure are 88 small figures of Kō-bō Dai-shi, copies of originals at as many temples in the island of Shikoku; each case contains besides a small copy of the *hon-zon* or principal deity of the particular temple, being either Kwan-non, Yaku-shi or Fu-dō. The chief festival is held on the 21st March, and others on the 21st January, May and September. On these occasions the courtyard is crowded with stalls for the sale of all kinds of fairings, and various shows form a part of the attraction for pilgrims.

Beyond Kawasaki the road crosses the Tama-gawa, here called the Roku-gō-gawa. One and a half *ri* further at the Kamata Mmeyashiki a path l. leads to the temples of Ikegami 15 *chō*, see Rte 1. At the temple of Hachi-man beyond Ōmori is preserved a curious oval stone which has a metallic ring when struck on the right hand corner. The visitor is also shown the so-called *Karasu Ishi* ("Crow Stone"), which takes its name from a black patch on the surface, supposed by the Japanese to be a fossil bird. It is not a fossil, however, as the boulder is andesite.

Hence through the straggling suburb of Shinagawa to the entrance of Tōkiō is 2 *ri*.

ROUTE 8.

THE TŌ-KAI-DŌ FROM TŌKIŌ TO KIŌTO.

ITINERARY.

Ni-hom-Bashi to	Ri.	Ch.	M.
Shinagawa	2	1	5
Kawasaki	4	25	12
Kanagawa	7	19	17½
Hodogaya	9	4	22½
Totsuka	11	24	28½
Fujisawa	13	26	33½
Hiratsuka	17	10	42
Ō-iso	18	5	44½
Mimesawa	19	34	48½
Odawara	22	15	54½
Yumoto	23	28	58
Hata	24	28	60½
Hakone	26	33	65½
Mishima	30	20	74½
Numadzu	32	7	78½
Hara	33	30	82½
Yoshiwara	36	31	90
Iwabuchi	38	9	93½
Kambara	39	2	95½
Yui	40	19	99
Okitsu	42	33	105
Ejiri	44	11	108
Shidzuoka	47	1	114½
Mariko	48	24	118½
Okabe	50	28	124
Fujiyeda	52	19	128
Shimada	54	35	134
Kanaya	56	3	136½
Nissaka	57	29	141
Kakegawa	59	30	146
Fukuroi	62	15	152½
Mitsuke	64	1	156½
Hamamatsu[1]	68	10	166½
Maizaka	71	10	173½
Arai	72	14	175½
Shirasuka	74	3	180½
Futagawa	75	26	184½
Toyohashi	78	3	190½
Goyu	80	19	196½
Akasaka	81	7	198½
Fujikawa	83	27	204½
Okazaki	85	27	209½
Chiriū	89	19	218½
Narumi	92	20	225½
Miya[2]	94	14	229½

[1] Usual route by steamer from outside Hamamatsu to Shin-jo, whence 1 *ri* by road to Futagawa.

[2] By sea to Kuwana or Yokka-ichi.

Ni-hom-Bashi to	Ri.	Ch.	M.
Kuwana	101	14	247½
Yokka-ichi	105	5	256½
Oiwake	106	15	259½
Ishi-yakushi	108	3	263½
Shōno	108	29	265½
Kame-yama	111	7	271½
Seki	112	22	274
Saka-no-shita	114	17	277½
Tsuchi-yama	116	33	283½
Minakuchi	119	26	292½
Ishibe	123	6	300½
Kusatsu	126	3	307½
Seta	128	1	312½
Zeze	128	22	313½
Ōtsu	129	33	317
Kiōto	132	22	323½

The Tō-kai-dō properly begins at the Ni-hom-Bashi, in the centre of Tōkiō, but since the opening of the railway, Kanagawa has practically become the starting point. For notices of that part which lies between Tōkiō and Kanagawa see "Environs of Yokohama." (T.) KANAGAWA, 10,600 inhab., Rlwy station. After passing through HODOGAYA (4000 inh.) the road ascends a hill, and passes along the back of a ridge lined with pine trees, until within a quarter of a mile of Totsuka. Pretty glimpses are had from time to time of Fuji and the Ō-yama range. At Sakai-gi, half way, the boundary of the provinces of Musashi and Sagami, are a couple of large tea-houses. The "White Horse Tavern," an inn kept in European style, is about ½ m. this side of Totsuka. TOTSUKA (*Inns*, *Wada-ya, Owari-ya, Ise-ya, Kura-ya). [About the middle of the town a path branches off l. to Kamakura (3 *ri*, fare for *kuruma* with 1 man, 28 sen). The road, which for the greater part of the way is level and good, passes through the village of Yama-no-uchi, and descending the steep Kobukuro-zaka, enters Kamakura at Yuki-no-shita, close to the temple of Hachi-man. About 1 *ri* from Totsuka the tourist should follow the branch path r. for about ½ *ri*, and visit the Taya no Ana, artificial caves lined with Buddhist images in relief sculptured on the soft rock.] The Tō-kai-dō is picturesque all the way to FUJISAWA (*Inns*, *Tabako-ya, Kame-

ya, Tomoye ya; *restt.*, Wakamatsu-ya near the W. end). At the entrance of the town, r. before descending the hill is Oguri-dō, a small Buddhist chapel. According to one account Oguri Han-gwan was the son of a rebellious vassal of the Ashikaga family, who lived in the beginning of the 15th cent., and after the ruin of his father, lay hid in various parts of the country. Being on one occasion in Sagami he fell among thieves, who laid a plot to put him and his followers to sleep by means of drugged *sake*, and then rob and murder him during the night. They therefore invited him to a feast, and collected all the courtesans of the village for his amusement. Among them was his sweetheart Terute Hime, who revealed the plot to him. Oguri pretended to drink like the rest, but after a while made a pretext for leaving the company, and went to hide in a thicket close by. Here he found a wild horse that had been left there by the thieves, and vaulting on its back, was off to a place of safety almost before he was missed. Coming to Fujisawa, he found refuge for a while at the monastery, and eventually escaped to his haunts in Tōtōmi. Some years afterwards he returned to fetch Terute Hime, whom he made his bride. Many other legends are current with respect to this person, one of which makes him visit Kumano to get cured of a loathsome disease with which he was afflicted. He has also been made the hero of several modern romances. The tombs of Oguri and his ten retainers are under a group of maples and cryptomerias, that of Terute Hime under a pine. Three stone images of Ji-zō, believed to have been blessed by Kō-bō Dai-shi, stand by the pond in which Oguri is said to have washed his eyes in order to restore his sight. The custodian exhibits various relics, among them a tiny image of Kwan-non (the guardian-deity of Terute Hime), the fossil tooth of a shark, attributed to one of the goblins called Ten-gu, Terute Hime's mirror and copies of verses written by her and her lover. From the Oguri-dō a path leads down the hill into the grounds of Fujisawa-dera, a rather celebrated monastery, commonly called Yū-giō-dera. The *hon-dō* is finely decorated with painted carvings of angels playing on various musical instruments. In the *ram-ma* of the *sai-jin* are paintings of the Sixteen Rakan grouped two and two. It is dedicated to Amida. On the left of the chief shrine are two smaller ones containing wooden figures of Ippen Shō-nin, next a series of memorial tablets of the Mikados, and a series of tablets of Abbots of this monastery, who belonged to imperial and noble families. On the other side are, (1) the 4th Abbot, (2) the Kumano Gongen, (3) memorial tablets of the Tokugawa and Hotta (of Sakura) families. A long passage at the back of the *hon-dō* leads to the abbot's residence, containing in the apartments reserved for the use of the Mikado some exquisitely painted screens. The best subjects are the maples in leaf, the wild-cherries in full blossom, and the winter scenes, in which the wild-cherry and pine are represented covered with snow. On the sliding wooden panels which divide the passages are excellent paintings in the Chinese style, of Gama Sen-nin accompanied by his favourite frog, and Tek-kai Sen-nin, who had the power of sending his soul away on distant errands and recalling it again at pleasure. Next to the *hon-dō* is a large bronze image of Ji-zō, and then a building containing memorial tablets of persons who have presented money to pay for the daily offerings before the principal deity. On the W. side of the courtyard stand the chapel of Kwan-non and the Kiō-zō, or library containing a copy of the Buddhist canon. The monastery was founded in A.D. 1275 by Yū-giō Ippen Shō-nin, a famous Buddhist saint, who

was originally a *samurai* of the province of Iyo. His conversion is said to have come about in the following manner: One day as his beautiful wife and mistress, whom he loved equally well, were lying together with their heads on one of the low tables used for the game of *go*, he fancied he saw their hair change to snakes, which bit each other fiercely, and fearing the effects of the jealousy thus revealed, he became a monk. Some years afterwards he had a vision, in which a priest appeared to him and said: "All living beings who make use of the prayer 'Namu Amida Butsu' shall become perfect Buddhas. Do you teach and convert them." On waking from his dream he set out travelling throughout the country, accompanied by a single disciple, teaching this truth to the people, until he came to Fujisawa, where he built a monastery. He died at Hiōgo in 1289. Down to the present day the abbot of the Yū-giō-dera is supposed to travel unceasingly, preaching the doctrine of the founder.

From the bridge opposite the lower gate of the monastery a fairly good carriage road to Enoshima branches off l., 1 *ri* 14 *ch*.

About 2 m. beyond the town, at the village of YOTSUYA (*Restt.* and *inn*, Ise-ya), the road to Ō-yama turns off r. under a large stone *torii*. One *ri* further, at Nan-go, is another restaurant, * Yedo-ya. Three *ri* from Fujisawa the road crosses the Ba-niū or Sagami-gawa, here spanned by a long wooden bridge at which a toll of a few *rin* is levied. This river rises in the Yamanaka lake, near Yoshida, on the N. E. flank of Fuji. A local tradition says that in 1199 Yoritomo, attending a festival to celebrate the construction of a bridge over this river, was confronted by the ghosts of his murdered brothers, Yoshitsune and Yuki-iye, which rose out of the waters. Yoritomo fell from his horse in a swoon, and the frightened animal leapt into the river and was drowned. Hence the name Ba-niū, 'horse's jump-in.' Its rider was carried home and died not long afterwards. About 10 *ch*. beyond the river is HIRATSUKA (*Inn* and *restt.*, * Sasa-ya). Between Hiratsuka and Ō-iso the road makes a curve round the base of a small hill, on which stands a Shin-tō temple dedicated to Oshi-ho-mi-mi no mikoto, adopted son of the sun-goddess. It was originally dedicated to Jin-gō Kō-gu, the legendary conqueress of Korea, whence the name of Kō-raiji, given to the small village at the foot of the hill. Ō-iso, 4,900 inh. (*Inns*, Miyajiro-ya, and Kado-ya). Just beyond Ō-iso is the spot which in modern times has been identified with the *Shigi-tatsu sawa*, Swamp of the flying-up snipe, of a verse composed by the poet Sai-giō, quoted in the romance of the Roku-mai Biōbu, so often translated into European languages (German 1, Italian 2, French 1, English 2). But the expression is used by the poet in a general sense, and there was no place so-called before the commentators chose to say this locality was meant. Just beyond MUKZAWA (*Inn*, Matsu-ya, and two large restaurants Kōzu-ya and Kamanari-ya) the road descends to the sea shore, which it follows for the rest of the way to the Sakawa-gawa. It commands a splendid prospect of the Hakone mountains, spreading away S. into the promontory of Idzu, with the sea for a foreground. The Hakone pass lies just to the l. of the double-headed mountain Futago, conspicuous straight ahead. The Sakawa-gawa rises at the base of Fuji, flows past Gotemba, and enters Sagami on the N. flank of Ashigara yama. After heavy rains it quickly becomes impassable. A signboard here marks the boundary of the Treaty Limits, within which, however, the town of Odawara is now practically included. During floods travellers are usually carried across the river on platforms borne by 4 to 6 men; at other times bridges are thrown across the several

branches of the stream, and carriages are thus enabled to drive right on to Odawara. The river is ingeniously prevented from overflowing its banks by breakwaters formed of large stones enclosed in long bamboo baskets, measuring from 10 to 15 feet in length, with a circumference of 3 to 5 feet. The basket has to be renewed about every 5 years.

(T.) ODAWARA, 12,700 inh. (*Inns*, Ko-ise-ya, Kata-oka-ya, Minato-ya, Katano-ya, the last near the sea, none particularly good, and travellers will find it better to push on. It is also necessary to be on one's guard against exorbitant demands for *kago* and coolie hire to Hakone and Miya-no-shita.) From this place a road branches off to the r. viâ Sekimoto and the Ashigara pass to Fuji (see Rte. 7). Another road leaves the middle of the town on the l. and follows the coast of Idzu to Shimoda viâ Atami (see Rte. 6). From Odawara commences the ascent of the Hakone pass. The road has been rendered practicable for *kuruma* up to Sam-mai-Bashi (bridge) 1½ *ri*, and for keeping this portion of it in repair a small toll is levied on vehicles. At Sam-mai-Bashi the highway crosses to the r. bank to YUMOTO, a prosperous village famed for its wooden wares. LOWER YUMOTO (*Inns*, * Fuku-zumi and Ogawa-ya; the former has hot springs on the premises, and is charmingly situated on the r. bank of the stream from the Miya-no-shita valley) is reached by continuing along the l. bank for 5 *ch*. *Kurumas*, coolies and *kago* are dear here. From Yumoto the Tō-kai-dō gradually ascends the ravine. Beyond Sugumogawa it crosses to the l. bank, and after a steep ascent reaches the picturesque village of HATA (*Inn* and *restt.*, * Masu-ya), where the manufacture of Yumoto ware is likewise carried on. The pretty house, at which travellers used to stop in former times, was burnt down some years ago, and has not been rebuilt. A steep path over the hills to Miya-no-shita and Ashi-no-yu leaves the upper end of the village on the r., marked by a stone with a red inscription. The high road now becomes steeper, and ascends by fatiguing zigzags, roughly paved, through magnificent woods, high up above the l. bank of the torrent, with densely wooded hills on the opposite side, and issues after an hour's climb on to an open space at the foot of the bare Futago mountain. To reach the top of the pass (2890 ft.) some more hard climbing has to be done, and then begins the descent to the lake (2500 ft.). A charming glimpse of it is suddenly caught through a red *torii*. A densely wooded hill containing the Hakone temple rises a little to the r., and below lies the village of Moto Hakone. Before the Restoration of 1868 it was one of those mixed Buddhist and Shin-tō temples which have since been reformed, and the gods were called Hakone no Gon-gen. At the top of the flight of steps is the Shin-tō chapel dedicated to Hiko-ho-ho-de-mi no mikoto, Ninigi no mikoto and the goddess Konohana-saku-ya-hime, all very remote ancestors of the Mikado. The building is evidently very old. Votive offerings are hung all round, amongst them a picture of five out of the Seven Gods of Good-fortune with their attributes, Bi-sha-mon and Ben-ten being absent. Beyond this hall is a descent by several steps into a matted chamber, where stand 3 mirrors flanked by two *go-hei* (wands with white paper hanging from the point, cut and twisted). Behind are cupboards said to contain images of the three deities, which are never exhibited to the public. Half way down the steps is a small chapel dedicated to the two brothers Soga no Ji-rō and Go-rō, who slew their father's murderer Kudo Suketsune in the hunting camp of Yoritomo at the base of Fuji in 1193, a famous pair of heroes of romance. Their rusty swords are still shown.

HAKONE (*Inns*, *Kashiwa-ya, Yamamoto-ya, Hachi-ya and Hafu-ya, the last of which has an upper story overlooking the lake) has of late years become a favourite summer resort for the foreign residents of Yokohama and Tōkiō, but its extreme dampness is a great drawback. Mosquitoes are rare. Pleasant excursions can be made by boat on the lake. Near the N. end, on the l. hand side, is a remarkable tunnel through the hill, by which water is supplied for irrigating purposes to 17 villages in the valley below. For excursions in the neighbourhood see Rtes. 5 and 6. After leaving the lake the Tō-kai-dō rises again to a height of 2970 feet. From the highest point a path l. leads up through the grass to a hillock which commands a fine view of the W. coast of Idzu, and Fuji sloping up from the sea. R. turns off a path along the hills which skirt the W. side of the lake down into the valley of Sano, and so to Suyama, from which Fuji is most easily ascended. One *ri* 8 *ch.* below the top of the pass is the hamlet of YAMANAKA (*Inn* and *restt.*, Mito-ya). Close to Yamanaka is a point called Fuji-mi taira, 'Terrace for looking-at Fuji.' The descent to Mishima is gentle. About half way down is a platform l. which commands a fine view over the country E. of Numadzu. The Kano-gawa here winds between groups of hills, whose tops are marked out against the sky by a thin fringe of trees, while beyond is seen the bolder mass of Mt. Amagi. Resting places on the way at Sasabara and Mitsuya.

MISHIMA (*Inns*, Musashi-ya, opp. to the temple, Seki Rokudaiyu, Sagami-ya and Kōji-ya), 4800 inh. Near the E. end stands a large and rather celebrated Shintō temple, dedicated to Ō-yama-tsumi no kami, the god of mountains in general. It was founded in 733 A.D.; the modern structure was destroyed by earthquake in 1855 and rebuilt in 1869. Entering by a causeway between two sacred ponds, we pass through a two-storied gateway ornamented with comic carvings in unpainted wood. In the centre of the enclosure stands a covered platform, on which the festival car of the god is usually kept; carvings of the twenty-four Paragons of Filial Piety, six on each side, adorn the architrave. Behind is the combined building, containing an oratory in front and the chapel behind. The central group over the architrave of the porch represents the sun-goddess coming out of the cave, a spirited piece of carving. Ta-jikara-o (Strong-in-the-Hands) is lifting a misshapen piece of rock which blocks up the entrance, and the whole subject is treated in a more natural way than in similar compositions of earlier date. L. is a group representing Gen Sam-mi Yorimasa and Ii no Hayata slaying the goblin called *saru-tora-hebi* (monkey-tiger-serpent), which had troubled the nights of the Mikado Nijō no In. R. Kibi Daijin playing at the game of *go* (checkers) with Gen-tō in the presence of the Emperor of China. The transverse panel on the E. side of the oratory represents Hohodemi no mikoto going out fishing with the hook which he had borrowed from his elder brother, and the corresponding carving on the W. side is the old salt-burner Shiwotsuchi no kami starting Hohodemi on his voyage to the sea-god's palace in search of the hook, which he had lost in the sea. The similar panel on the E. side of the chapel represents Jin-gō Kō-gu and Take-uchi no Sukune starting to invade Korea, that on the W. is the Yō-rō no taki in Mino. The legend is that in the year 717 a certain woodcutter, who was wont to spend the proceeds of his toil on drink for his old father, was rewarded for his filial piety by the discovery of this cascade, which contained pure *sake*. It is believed that prayers offered up at this temple in time of drought are efficacious in producing rain. Festivals are held on Jan. 1 and 17, the

'middle day of the bird' (*naka no tori no hi*) in April, on Aug. 16 and the 'middle day of the bird' in November. Road on the r. to Suyama (ascent of Fuji), l. to Atami (5 *ri*, 6 *ch.*). Immediately W. of Mishima is a small stream which forms the boundary between Idzu and Suruga. Passing through the villages of Shinjuku and Yawata, the main road crosses the Kise-gawa, a tributary of the Kano-gawa, which latter rises in Idzu, and is navigable for boats to some distance above its mouth. Following this river through the village of Ishida, the road enters (T.) Numazu (*Inns*, Sugimoto-ya, Tora-ya, *Inn* and *restt.*, Hashimoto-ya), 10,000 inh., formerly the castle-town of a *daimiō* named Midzuno Dewa no Kami. Here is a newly erected Shintō temple to Sen-gen, the deity of Fuji, and to the Earth-god Kuni-toko-tachi of the ancient temple of Mariko. The oratory in front is large; behind it stands the small chapel containing two shrines, on a raised platform. It is destitute of all decoration. (Festival on Sept. 15.) From Numadzu to the banks of the Fuji kawa the road is dull but for the occasional glimpses of Fuji, the sea being shut out from view by the pine-forest which lines the shore. Hara (*Inns*, Kanuki-ya, Maru-ya and Watanabe; *Restt.*, Ogi-ya) is a considerable town. Near its E. end a path past the monastery Shō-in ji leads down to the shore. The view of the gulf of Suruga shut off, as it were, from the world by a dense pine forest extending along the beach, is very impressive. On the l. the promontory of Idzu, crowned by Amagi san, stretches away to the S., r. lies the Mio no Matsubara point. At an eating-house on the r. side of the road at Kashiwa-bara, half way to Yoshiwara, good eels are to be had. The view towards Fuji is partly interrupted by Ashidaka yama. At Suzukawa village, just beyond the *tatebu* of Imai, a new road to Kambara turns off to the l. by which 1 *ri* is saved. Distances, Hara to Mayeda, 3 *ri*, 6 *ch.*; to Kambara, 4 *ri*, 30 *ch.* When the Fuji kawa is swollen after heavy rains this route is not practicable.

Yoshiwara (*Inns*, Nogushi Tai-zō, Takasago-ya and Tabako-ya). The view of Fuji here, as it rises out of the plain, is very remarkable. A rd. to Ō-miya, whence Fuji is ascended, and to Minobu and the cascades of Shiraito no taki turns off here r. (see Rte. 7). L. of the rd. beyond Yoshiwara is the stretch of shore called Tago-no-ura, celebrated in Japanese poetry for the view of Fuji seen from it. The Fuji kawa rises on Mt. Yatsu-ga-take, in the N. W. corner of Kō-shiū, and flows S. through that province into Suruga; it is said to be the swiftest river in Japan. Boats descend it from Kajika-sawa in Kō-shiū. It was bridged for the first time early in 1879. Iwabuchi on the r. bank is a picturesque village. Crystals, agates and stones for rubbing indian ink are sold here. A rd. up the valley of the Fuji-kawa to Minobu san in Kō-shiū, principal monastery of the Nichi-ren sect, 13 *ri*. The Tō-kai-dō crosses a hill and descends to Kambara (*Inns*, Tani-ya, Kashiwa-ya and Wata-ya), then continues along the shore through Yui (*Inns*, Hasegawa-ya, Hane-ya, Udon-ya), a wretched village occupied by an agricultural and fishing population, to Kurasawa, picturesquely situated at the foot of the now disused Satta pass. This spot derives its name from the incident of a Buddhist image of Ji-zō Satta having been caught here by some fishermen in one of their nets. Kurazawa is famous for shell-fish called *awabi* and *sazaye* (Haliotis gigantea and Turbo cornutus), which are served up cooked in their shells. Half a mile further the road makes a turn to the r. under the cliff, and Fuji disappears from view. It then crosses the Okitsu-gawa, a small river which rises at Ō-taira in the mountains on the border of the pro-

vince N. W. The greater portion of Okitsu was destroyed by fire in 1879. A few hundred yards further we come to the Buddhist monastery of Sei-ken-ji or Kiyomi-dera, belonging to the Rin-zai sect, which commands a fine sea-view (close to the bell-tower). On the l. the promontory of Idzu stretches away far into the sea, while opposite to the spectator lie the port of Shimidzu, and the pine-clad sandspit of Mio no Matsubara, backed by the Ku-nō-zan hills. The garden at the back is prettily laid out at the foot of a cliff, down which falls a small cascade. The azalea bushes, which blossom early in June, add greatly to the effect. A suite of rooms is shown which was built for the use of the Shō-gun Iyemochi, when he proceeded to Kiōto in 1865, nominally to take the field against the prince of Chō-shiū. They afford a good example of the best style of Japanese domestic architecture. The *hon-dō* is a large hall paved with tiles, and contains a seated image of Shaka (Sâkya Muni) between standing figures of, r., Ka-shō (Kâsyapa) and l. Anan (Ananda). In a building by the side are a number of gilt effigies of Rakan, ¾ life size. The monastery possesses original paintings by Kano Tan-yū of the lion and tree-peony, a screen with a willow on one side and maples on the other by Kano Motonobu, and a pair of *Kake-mono* by Kano Shumo, representing the tiger and dragon, emblems of Good and Evil. From Okitsu a rd. turns off r. to Minobu san, joining that from Iwabuchi at Shishibara (13 *ri*). The main road follows the shore for some distance, and commands a beautiful view of the Kō-shiū mountains and Fuji, looking back.

Ejiri (*Inn*, Kiō-ya; *Inn* and *restt.*, Suzuki-ya) is a long street of fisherman's houses. 8 *ch.* to the port of Shimidzu, thence to the Mio no Matsu-bara (pine-forest) 20 *ch.* by boat or 1½ *ri* along the shore; Shintō temple dedicated to Ō-namuchi and his wife. [From Ejiri an excursion may be made to Ku-nō-zan, the original burying-place of Iye-yasu, taking the temple of Ku-nō-ji on the way, and rejoining the Tō-kai-dō at Shidzuoka, near the E. end of that town. The distance is about 5 *ri*, and may easily be accomplished by *kuruma* in 4 hrs., allowing 1½ hrs. for visiting the temples. Ku-nō-ji is perched on the E. side of the group of hills S. of the high road, about 20 *ch.* from Ejiri, and is reached by climbing several steep flights to the Hall of Kwan-non. The shrine is closed, and in front of it stands as *maye-dachi* a large gilt image of the Eleven-faced Thousand-handed Avalôkitêśvara; r. and l. are figures of the 12 Dō-ji (servants) and the gods of wind and thunder. A curious ex-voto picture hangs over the door, representing Sâkya enthroned with Maudgalyâyana (Mokuren) on his r. and the mother of the latter (Ki-shi-mo-jin) on his l., in the midst of all the different heavens and hells. The view over the bay of Shimidzu is justly celebrated. On the r. the promontory of Idzu stretches away to the S.; a prominent peak in the range is Amagi san, and then going to the l. the double-peaked Futago yama of Hakone, Ashidaka yama and Fuji are distinguished in succession. Kambara lies just within the point of the range in front of Fuji, and the abrupt cliff a little further l. is below the Satta Tōge; l. of this again lies Okitsu, and in a direct line with Okitsu, but on the nearer side of the bay, is seen the town of Shimidzu. A footpath S. from the temple gate along the base of the hills affords a short cut to Ku-nō-zan. *Kuruma* have to go about a mile round. On reaching the shore the sandy rd. follows it for a couple of miles to a small village at the foot of Ku-nō-zan, properly so-called, where there are tea-houses. Guide, 2 *sen*. The ascent is by a zigzag path to the gate where formerly stood a guardhouse manned by retainers of the Tokugawa family, then turning to the r. passes up

between the sites of the houses formerly occupied by the Buddhist priests attached to the service of the mausoleum. In one of these on the r. is a well, said to have been dug by Yamamoto Kansuke, the lame and one-eyed warrior-retainer of Takeda Shin-gen. Steep precipices surround this bit of ground. Application should be made at the *sha-mu-sho*, or temple office, to have the gate of the *tama-gaki* opened. Boots and shoes must be left at the bottom of the flight of steps just beyond, at the top of which stands a gateway having in the exterior niches r. and l. the two *dai-jin*, who personify the guards of the Mikado's palace-gates. Passing through this we come to an orange-tree r., said to be sprung from the root of one planted by Iyeyasu himself, and a stable l. containing the painted wooden effigy of a sacred horse. Up another flight of steps to the drum-tower r. and the site l. of the 5-storied pagoda, removed by the "purifiers," as savouring too much of Buddhism. Straight ahead at the top of the steps is the *kara mon* gate in the centre of the *tama-gaki* paling; r. is the *kagura* stage, l. the building where the offerings are prepared. The *kara mon* is not usually opened to the public, but strangers who have made the necessary application are admitted through a door at the side. The oratory and chapel are both in one building, with black lacquered pillars and shutters, and surrounded by a verandah lacquered red. Repairs were made in 1877, so that everything wears a fresh look. Behind is the entrance to a flight of steps which leads up to the stone tomb concealed among the trees on the hill. On the r. side is a building formerly occupied by the Buddhist god Yaku-shi, who has recently been displaced to make room for the Shin-tō deity Ō-yama-gui no mikoto. It is said by some that the corpse of Iye-yasu lies buried at Ku-nō-zan, and not at Nikkō as commonly supposed. The height of the oratory above the sea is about 500 feet. Its doors are thrown open only on January 17 and June 1, and the treasures are shown annually in the autumn, when the general airing (*mushi-bushi*) takes place. The road hence continues along the shore for some distance, and then turns N. to Shidzuoka, 1 hr. in *kuruma*.]

From Ejiri the main road passes through pine-forests which cover the low hills, and after 2 m. reaches Kusanagi, where 5 *ch.* back from the road to the r. stands a Shintō temple of the same name, dedicated to the legendary warrior Yamato-dake no mikoto, who first subdued the barbarians of the eastern provinces. Festivals, Jan. 7, June 15 and Sept. 20. It is said that the savages of this locality set the grass on fire, with the object of burning him alive, but the prince, drawing his sword "Mura-kumo" (Assembled Clouds), waved it in the air, and pronounced a magic formula, the effect of which was to cut down all the grass, and send the smoke in the direction of his assailants, so that he was able to pass along in safety. From this event the sword was re-named *Kusa-nagi* or 'Grass-cutter.' A path from Ko-yoshida to Ku-nō-zan, 28 *ch.*

(T.) SHIDZUOKA (*Inns*, Higashi-Yorodzu-ya, Ō-yorodzu-ya, Shina-gawa-ya; *restt.*, Ōmi-ya), about 32,000 inh., formerly called Sumpu or Fu-chiū. Here Iyeyasu retired to spend the closing years of his life, leaving his son to carry on the government at Yedo. A public school formerly existed here at which the sons of *samurai* were taught to read the Chinese classics. The town is noted for manufactures of cheap lacquered goods, eggshell porcelain cups covered with fine bamboo plaiting, and basket work. The porcelain cups come from the province of Mino. Fine tea is grown at Ashikubo, 2 *ri* N., esteemed as highly as the Uji tea of Yamashiro. On the N. limit of the town stands the Shintō temple of Sen-gen, said to be the

finest in Japan after those of the Shōguns at Nikkō. The grounds have recently been converted into a public garden, but the townspeople still look upon the goddess as their *ubusuna* or special protective deity. The temple is entered by a 2-storied gateway, decorated with excellent painted carvings of birds and animals. Within are the oratory and chapel of Ō-toshi-mi-oya no kami, harvest god, also adorned with painted carvings. The entrance to the main temple is by a second two-storied gateway on the E. side of a lofty closed gallery, 50 yards square. The carvings which adorn this gate are magnificent, especially that of a dragon over the door-way. The 4 muscular figures crouching on lions' heads which support the lintels are extremely good. A uniform series of ex-voto pictures presented by the successive governors of the castle of Sum-pu (as it was then called) under the Tokugawa family, are hung round the exterior and interior walls of the quadrangular gallery. In the centre of the quadrangle is a covered platform called the *chigo hai-den*, or children's oratory, where *kagura* dances used to be performed by young girls at a festival now abolished. It is built of fine *hi-no-ki*; above the architrave are good unpainted high relief carvings of birds and fabulous beasts, such as the flying dragon. The oratory proper, originally decorated with coloured geometrical patterns, which have now mostly peeled off, is a large 2-storied building in the centre of the W. side of the quadrangle. The interior is a hall 63 ft. by 33 ft., with large solid pillars of *keya-ki* lacquered red, four of which form at the same time the corner pillars of the upper story. The two central compartments of the ceiling are painted with dragons, one called the *shi-kō no riō*, or dragon of the four quarters, because when viewed from either quarter of the compass he seems to glare down directly at the spectator, the other *hap-po no riō*, the dragon of the eight quarters, because his glance is directed to every point of the circle; both the work of Kano Motonobu. Eight other compartments contain pictures of females playing musical instruments (*ten-nin*, Sansk. Apsaras or Dēvi), also by painters of the Kano school. The upper story is accessible only by climbing a ladder and removing one of the painted compartments; it formerly contained a Buddhist image. It is rather disappointing to be confronted by this ceiling when one has been led by the exterior view of the building to anticipate finding a Japanese solution of the problem of a two-storied interior. Behind the oratory two broad flights of steps lead up to a building containing two chapels, one called the Sen-gen no Jin-ja, dedicated to Ko-no-hana-saku-ya-hime, the beautiful princess who was chosen by Ninigi no mikoto to be the mother of his children and who is chiefly worshipped as the goddess of Fuji; the other, Kamke no Jin-ja, dedicated to Ō-kuni-nushi, also called Ō-na-muji, who was ruler of Japan previously to the descent of the sun-goddess' grandson Ninigi no Mikoto. Between the two chapels is an apartment where nightly watch was formerly kept by retainers of the Tokugawa family. The whole building is highly decorated with painted and gilded carvings, amongst which particularly worthy of notice are some peacocks and phœnixes which divide the roof of the porch transversely into compartments, a group of quails at the back attributed to Hidari Jin-go-rō, near the N. end of the building, and the figures in the terminal gables which support the ends of the ridge-pole. Iyeyasu is *ai-den* to (i.e. worshipped along with) Ō-kuni-nushi, in recognition of his having spent a large sum of money in re-erecting the temple on a magnificent scale. Near the main quadrangle is a smaller building called the *sō-sha*, formerly dedicated to the Buddhist war-god Marishi-ten

(Marīki Dēva) and now to Yachi-hoko no kami. It is the newest of all the buildings, and the decorations are therefore in a much better state of preservation. In the curved roof of the porch a phoenix carved out of a single block of wood is very fine; all round, over the architrave, runs a series of delicate little groups representing the Twenty-four Paragons of Filial Piety. The central one in front is the son who dug up young bamboo shoots in the depth of winter to feed his mother. On the W. side of the castle are the courthouse and schools. The interior of the castle enclosure is partly laid out in cornfields, and the centre is an uncultivated waste.

From Shidzuoka to the Abe-kawa is 21 *ch.* The bed of the river is about ½ mile wide. The road now crosses a flat rice field plain, with hills gradually closing in on the r.

MARIKO (*Inn*, Yotsume-ya; *restt.*, Kado-ya, with rooms overhanging the stream, both at W. end of the town), situated at the mouth of a pretty valley, produces stones for miniature gardens. The road winds along the bottom of the narrow valley, where silkworms are bred, and ascends the Utsuno-ya pass, which takes its name from the village at the W. foot. *Kuruma* can be used as far as the foot of the pass on either side. A tunnel 620 ft. long and 12 ft. wide has been cut through the hill, by which much time and fatigue is saved to the traveller. In constructing it excavation was commenced from both ends at once, but owing to an error in calculation the working parties took slightly different directions, which caused a bend about the middle. It is lighted principally by the rays of the sun reflected from blackened and glazed boards suitably arranged at each mouth. From the W. foot to OKABE (*Inn* and *restt.* Maki-ya), 1 *ri*; a poor town, noted for the manufacture of trays, tobacco-boxes and similar articles from the stems of the *warabi* fern (Gleichenia glauca). The road winds along the bottom of the valley, which opens out on the l. towards the sea. The high mountain S. of the Utsuno-ya pass is Takakusa, and the small pointed hill at the end of the range close to the sea contains the Buddhist temple called Tōmu no Ji-zō. At a short distance from Okabe we cross the Sato-gawa.

FUJIYEDA (*Inns*, Echizen-ya, Mannen-ya; *restt.*, Kaki-ya) is also a poor town, consisting of a single street a mile and a half long. At the Buddhist temple of Ken-shō-ji is preserved a small wooden image of the celebrated Kumagai Nawozane (b. 1138 d. 1207). This hero of historical romance, having quarrelled with his family, turned monk. As he was once coming from Kiōto to visit his native place in the east, he was robbed by footpads on the Kanaya pass, and being in great need of money for his journey, he borrowed, on the security of ten repetitions of the formula Namu Amida, a small sum from his host in this town. On his way back to Kiōto he called at his creditor's house and repaid the loan, demanding the return of his deposit. As the formula was being repeated, the man's wife perceived that some lotus flowers, which had suddenly made their appearance in the garden on the occasion of Nawozane's first visit, were vanishing one by one, and clapping her hand on her husband's mouth, was just in time to save the last blossom. In consequence of this miracle the innkeeper vowed to devote the remainder of his days to religion, and transformed his house into a monastery, to which he gave its present name, the 'monastery of the lotus-growth.' The image is shown for a small fee, and the custodian will recite his version of the legend from an old MS. roll.

The road is level but stony, with hills close on the r. At the west end of SHIMADA (*Inn*, Nakajima-ya; *restt.*, Ise-ya) there is a Shintō temple to the Ōi-gawa dai-miō-jin, or great

god of the Ōi river, which is a good specimen of such buildings when not subjected to Buddhist influences. To the river 18 *ch.* The Ōi-gawa, which here forms the boundary between Suruga and Tōtōmi, rises on Shirane-san in the S.W. corner of Kō-shiū, abutting on Shin-shiū, and flows direct S., for about 112 m. Its bed here is nearly a mile broad, but the width of the actual stream is not more than about 50 yards in ordinary times. Owing to the great swiftness of the current ferry-boats cannot be used, and travellers used to be carried across on small hand-platforms called *ren-dai*, by coolies, who chose the deepest parts in crossing with their burden, so as to obtain from the passenger the largest possible *pour-boire*. Temporary bridges have been recently erected over the channels in which the river runs.

Kaka-ya (*Inns*, Ozawa-ya, Yamada-ya; *restt.*, Abumi-ya). From this place the road ascends a hill called Kanaya-zaka, from a tea-house near the top of which there is a fine prospect, looking back over the town and the valley of the Ōi-gawa beyond. The upper half of Fuji bearing N.E. by N. and the mere top of Yatsu-ga-take bearing due N. are visible on a clear day. Cape Idzu may also be seen in the far distance r. The hill directly opposite on the l. bank bearing a single cryptomeria is Yakura-yama. The highest point of the range over which Fuji appears is called Takakusa-yama. N. of it lies the Utsuno-ya pass. The road descends again shortly afterwards to the village of Kiku-gawa, and crosses the stream, which falls into the sea at Kuniyasu village, about five miles W. of Omaye-saki. Straight ahead is Mu-ken-zan, easily recognized by the patch of forest on its S.W. brow. The Tō-kai-dō can be perceived winding up the spur just beyond the village, till it is lost behind the green-topped hill close on the l. At the top of this second ascent are numerous tea-houses for the sale of *ame-mochi*, glutinous rice-cakes eaten with a sweet syrup prepared also from glutinous rice (*mochi*). The best houses are * Ko-idzumi-ya and Shin-ya, quite at the top. On the l. edge of the road, five minutes below Ko-idzumi-ya, is a platform which commands a fine view of Fuji. From Ko-idzumi-ya the view of Mu-ken-zan is very good, and a path (1½ *ri*) leads thence to its top. Here are the remains of a Buddhist temple Kwan-on-ji, dedicated to the Thousand-handed Avalōkitēśvara. In ancient times, says the local tradition, there was a well of fresh water on the summit, which foamed up to the brink when the tide rose and emptied again with the ebb. Close by hung a miraculous bell. It was said that any one who rang this bell would obtain the fulfilment of all his desires, boundless wealth besides, and everything else supposed to render life enjoyable, but coupled with the condition of eternal torture in the "hell without interruptions" (Mu-ken ji-goku, Sk. Avīki), so-called because the culprits there die and are perpetually reborn to misery, a constant prey to leeches. A young man of the vicinity, conceiving himself insulted by a powerful neighbour, resolved to ring the bell and obtain the means of taking his revenge, but having first communicated his design to his father, the latter anticipated him by throwing the bell down the well, so that when he ascended the mountain to carry out his purpose, the bell was not to be found. As a fitting punishment for his wickedness the guardian gods of the locality hurled him over a precipice, and he was dashed to pieces on the rocks below.

The ridge which is now traversed is celebrated under the name of Saya no Naka yama. It was formerly covered with a dense forest, which rendered the path as dark as night. There is a legend that in the 14th century a married woman was murdered here by a *samurai* who

had unsuccessfully attempted her virtue. By a miracle the child which she bore in her womb found its way into the world through a wound, and was brought up by the goddess Kwan-non, who took the form of a man for that purpose. As the boy grew up, the desire of avenging his mother was never absent from his thoughts, and he wandered throughout the country in search of her murderer. One day, as he happened to be at the house of a sword-cutter in Yamato, a man came in with a sword which he wanted to have sharpened, and in reply to a question about some notches in the edge, carelessly said that the damage had been done in killing a pregnant woman a quarter of a century before. The young man at once challenged him to fight, and aided by the righteousness of his cause, easily slew the murderer.

The descent to Nissaka, situated in a basin of hills, is by steep zigzags. NISSAKA (*Inns*, Adzuma-ya, Kawazaka-ya, Kuroda-ya) is a corruption of Nishi-saka, 'West-hill.' The road descends gradually to (T.) KARE-GAWA, (*Inns*, *Fuji-ya, Matsu-ya, Tokiwa-ya) formerly the castle-town of a *daimiō* named Ō-ta Settsu no Kami, with a fief assessed at 50,037 *koku*. It was burnt to the ground in 1876, and has not yet recovered the disaster. Cloth made from the fibre of Pueraria Thunbergi, called *Kuzu-fu*, manufactured in the neighbourhood, is sold here. As the plant grows wild in the hills in many parts of Japan its only cost is the trouble of collecting it. A road to Aki-ha san, which rejoins the Tō-kai-dō a long way further down, at Goyu in Mikawa, leaves this place. The village of Ō-ike, just beyond the W. end of the town, is inhabited by *Eta*, outcasts, who carry on the occupation of sandal-making and leather-dressing. Fuji is visible over the Kanaya pass at a point just beyond Ō-ike. A little way further, close to the road l. stands a temple of Yaku-shi, whose aid is specially invoked in cases of pains in the lower limbs. The Tō-kai-dō now becomes flat, and passes through a rice-field plain.

FUJIKOI (*Inns*, Honda-ya, Waka-matsu-ya; *restt.*, Yamada-ya) is a poor town, and not likely to afford comfortable accommodation for travellers. In coming from Kiōto, as one issues from its E. end, a high range of mountains is seen, overlooking lower hills which appear to stretch away in the direction of the sea. The most southerly peak of the high range is Mu-ken-zan, at whose base lies the Kana-ya pass. Two miles beyond, the road crosses the Mika no-kawa and climbs a pine-clad hill called Mika-no-saka, on to an irregular plateau 2 miles long, and descends again to MITSUKE (*Inns*, Ishibashi Roku-rō, Ō-Yedo-ya, Ō-Mikawa-ya; *restt.*, *Nakano-ya, Murata Mata-zō). The road ascends again, and soon passes the Shintō temple of Hachi-man in a fine grove of trees, chiefly evergreen oak, at the village of Saka-matsu. This temple still remains a fair specimen of those Shintō places of worship which were held by the Buddhist priests and so much improved by them. The 2-storied gateway yet exists, though the 'Two Kings' have been removed, and the Oratory is full of interesting ex-voto pictures. Naka-idzumi village was in ancient times the capital of the province and a post-town; it is now a poor place. Ikeda on the E. bank of the Ten-riū-gawa, was also a post-town in former times. This river flows out of the Suwa lake in Shin-shiū, and is navigable for boats from Tokimata, the port of Iida, down to its mouth, a distance of about 90 miles. Owing to the swiftness of the current and the numerous rapids between Tokimata and Nishido, that part of the descent by boat is very exciting, and even dangerous after a heavy fall of rain. In May and June the *ai* trout (Salmo altivalis) is caught in this river. The bridge by which the Tō-kai-dō crosses it is a modern structure 1278 yds in length; tra-

vellers were formerly ferried across the two parts into which a dry pebbly waste generally divides the stream. MACHIYA-MURA or NAKA-NO-CHŌ (*Inn*, Murata-ya) on its r. bank is considered to be halfway between Tōkiō and Kiōto. The town of (T.) HAMAMATSU (*Inns*, Ō-yone-ya, Hana-ya, Imaru-ya; *restt.*, Yoshino-ya), a flourishing town, 12,000 inhab., was formerly the castle-town of a *dai-miō* named Inouye Kawachi no Kami, with a fief assessed at 60,000 *koku*. On the N. side of the town, near the W. end stand side by side two Shintō temples, called Go-sha Miō-jin and Suwa Miō-jin, the former dedicated to the four deities of Kasuga and Futodama no mikoto, the second to the gods Take-mina-kata and Ya-saka-to-me of Suwa in Shinano (see Index). They were on a larger scale than is usual with such temples, and magnificently decorated with wall-paintings, chiefly of the phœnix in different positions, while on the coffered ceilings were depicted the lily, chrysanthemum, iris, peony, wistaria, convolvolus, cherry, bamboo, plum and other flowers. The exteriors were adorned with arabesques and geometrical patterns in brilliant colours. Since the downfall of the Tokugawa family, by whom these temples were endowed, their revenues have been converted to secular purposes, and these splendid buildings allowed to go to ruin. About 1 mile S. of Hamamatsu stands the Buddhist temple of Dzu-da-ji, belonging to the Shin-gon sect, founded A.D. 702; chief deity worshipped, Yaku-shi Butsu. The image of Amida in the building next to the 3-storied pagoda is attributed to the sculptor Kasuga Bus-shi. In the pagoda is an image of Dai-nichi Nio-rai. This temple is now being restored. It is best reached from Uyematsu, a village about 1 mile E. of Hamamatsu. Beyond Dzu-da-ji, on the way back to Hamamatsu, is the temple of Rin-zen-ji, in which is enshrined an image of Kwan-non, said to have been found in the sea A.D. 806. It is kept locked up in its shrine, before which stands a large copy. Such copies are called *maye-dachi* ("before-stander") from their position, and are of common occurrence in Buddhist temples. R. and l. are 28 black statuettes in wood, representing the 28 constellations, and two large images of the sun and moon personified. The coffered ceiling of the space within the screen is neatly painted with birds and flowers on a stone-colour ground. The nave contains a number of votive pictures, many of them quite new. Since the disestablishment of Buddhism, this temple has been greatly shorn of its ancient splendour.

The shortest direct route westwards from Hamamatsu is by steamer across the Hamana lake. The traveller either proceeds to Irino, 30 *ch.* from the W. end of the town, and there embarks, or else he takes passage in a Japanese boat from Horidome, just outside the town, and joins the steamer about a mile W. of Irino on the canal which connects that place with the lake. The time occupied in crossing from Irino to Shin-jo is 2 hrs., fare 10 *sen*; from Horidome 2½ hrs., fare 12 *sen*. The succession of views as the steamer traverses the lake is very beautiful. Though called a lake in Japanese, it is now a bay with a narrow entrance about 600 yds. across, which was formed in 1499, when an earthquake broke down the sandspit which had previously separated the fresh water from the sea. The province of Tōtōmi derives its name from this lake, which was called the Tōtōmi (a corruption of Tō-tsu-ōmi, the distant foaming-sea) in contradistinction to the lake Biwa, named Chika-tsu-ōmi, the near foaming-sea, which gave its name to the province of Ōmi. From SHIN-JO (*Inn*, Hamada-ya) the road climbs on to a plateau, and crosses a waste region. At the village of Tanigawa is the boundary between Tōtōmi and Mikawa. A conspicuous pile of rocks to the r.

called Tate-iwa. Distance from Shinjo 1½ *ri* to FUTAGAWA (*Inns*, Hashimoto-ya, at E. end, *Yamaga-ya further down).

The old Tō-kai-dō route is by a flat dull road to Maizaka on the edge of the lake, where the traveller takes boat to Arai, distance to be traversed about 2¾ miles. At Arai there existed under the Tokugawa government a *Seki-sho* or barrier, at which the passports of travellers were examined. To avoid this women used to make the circuit of the lake by a road called Hon-zaka-goye. Good eels are taken at Arai. The road then proceeds for two or three miles between low hills, and ascends an incline to the top of a cliff called Shiwo-mi-zaka, whence there is a splendid view of the En-shiū Nada, as the sea along this part of the coast is called. It is considered by Japanese to be a very stormy locality. Down the hill again to Shira-suka, through Saru-ga-baba, between forests of young pine, and over a small stream called Sakai-gawa, the boundary of the two provinces. Here the road crosses a slight eminence called Hi-uchi-zaka. The roar of breakers can be heard in the distance.

About a mile beyond Futagawa the high road divides, one branch continuing straight on over the hills, the other making a detour of 2 *ch.* to the l. The latter passes under the temple of Iwaya no Kwan-non, situated on a hill which commands an extensive view of the surrounding plains covered with pine scrub. A fine bronze image of the goddess, 10 ft. high, dated 1765, stands on the highest pinnacle of rock, and below are sculptures on the rock in relief of the Kwan-non of the Thirty-three Places. The path descends from the image again on the W. side of the ridge, and rejoins the high road at the Iwa-shita tea-houses.

(T.) TOYOHASHI (*Inns*, Masu-ya, Kojima-ya, Kwashi-ya, Sagami-ya, Asakura Ri-bai; the last two also *restt.*), 7,500 inh., situated on the Toyo-kawa, which rises on the border of Shin-shiū, and is one of the three rivers from which the province of Mi-kawa is named, was formerly called Yoshida, and was the residence of a *daimiō* named Matsudaira Giōbu no Taiyu, with a fief assessed at 70,000 *koku*. Steamer daily from Toyohashi to Yamada in Ise, 50 m., also to Yokka-ichi in Ise. The pointed, well-wooded peak close to the town on the N. is Ishimaki-zan, with a temple to Ō-namuji. Sakura-machi, half way to Goyu, is an Eta village. A flat road through rice-fields to GOYU (*Inns*, *Ebi-ya, Ichō-ya, Arai-ya and Tamazushi) on the Otowa-gawa. AKASAKA (*Inns*, Koi-ya, Tabako-ya, Suruga-ya; *restt.*, Shiraki-ya) is a poor village. The road rises gently to Moto-juku, prettily situated among hills of no great height, celebrated for hollow calabashes called *hiō-tan* or *fukube*, used as travelling-flasks by the Japanese. A little further, l. is the Buddhist temple of Hō-zō-ji, where Iye-yasu is said to have attended school when a boy. His writing-table, inkstone box and copy-book can be seen on application. The *hon-dō* is a spacious building dedicated to Amida. High up some stone steps at its side is a temple to Iye-yasu. Below is a hexagonal building dedicated to Kwan-non. The road now descends again. At the village of Yamanaka cords of white and dyed hemp are sold. The Ogawa, also called Ō-ya or Ō-hira-gawa, which is shortly crossed, is one of the three large rivers of Mikawa, noted for its *ai* trout. It rises on Hongū-dake in this province, and falls into the Ya-hagi-gawa a short distance S. of (T.) OKAZAKI (*Inns*, *Kikiō-ya, Shiki-no-ya, Kagi-ya, Zeni-ya, Kamono-ya), 2 miles from the river, popln. 13,000, formerly the castle-town of Honda Nakadzukasa no Taiyu, with a fief rated at 50,000 *koku*. The upper stories of the houses in the main street have projecting eaves, which gives them the air of being about to tumble forward into the street. In

the town N. of the castle-site is a fine Shintō temple dedicated to the Hachi-man gods. The high road passes through part of the castle, and emerging from a suburb crosses the Ya-hagi-gawa, the third of the three great rivers of the province, which has its source in the mountains of Shin-shiū. On its r. bank are two good restaurants with a fine view of the river, Fuji-ya and Tama-ya. At the village of Nishi Ya-hagi is the tomb of Jōruri Go-zen, daughter of the mayor of Ya-hagi in the 12th century, who was the first to compose and chant romances in the style called after her. A *tateba* at Ō-hama (*restt.*, Fuji-ya) noted for buckwheat vermicelli.

CHIRIŪ (*Inns*, Yamabuki-ya, Tan-go-ya, Unomaru Mata-bei), popln. 2,600. Horses are bred on the waste land E. of the town, and a horse-fair is held in April and May. At a Shintō temple at the W. end of the town, dedicated to Take-u-kaya-fuki-ayezu no mikoto, father of Jimmu Ten-nō, charms are sold which are considered a protection against snake-bite. A stream called the Sakai-gawa marks the boundary between Mikawa and Owari. At the village of Zen-go trays of resinous pine-wood are carved by a man who trades under the name of Gioku-sen-dō. Beyond Ochiai a path l. 1 *ch.* up a hill leads to the monument of Imagawa Yoshimoto, who lost his life in the battle of Oke-hazama, fought by him against Nobunaga in 1560. At ARIMATSU, an extremely neat village, are sold a peculiar class of cotton goods known as Narumi *shibori*, crimped in such a fashion that the width is reduced from half-a-yard to a few inches. The design is produced by running a thread through the cloth according to the pattern, tightening it so as to produce elevated ridges, which are either dyed or left uncoloured according to fancy. Gauze silk-and-cotton mixture called *Kō-bai-ori* and other special manufactures are also to be bought. The Dutch agents at Nagasaki in former times, when travelling to Yedo to pay their respects to the Shō-gun, used to stop here as a matter of course, and a book is shown at the house called Takeda-ya in which memoranda were kept of the purchases made by them. Other shops to be recommended are the 3 Masu-ya and Take-ya, all on the l. side of the road. NARUMI (*Inns*, Kiku-ya, Wachigai-ya, Ōtsu-ya, Fuji-ya; the first two are also *restt.*) takes its name from the 'sounding sea,' 2 miles off. The country here is flat and clayey, chiefly planted with pine-trees, and no mountains are visible. At Kasa village is the temple of Riū-fuku-ji, dedicated to the Eleven-faced Kwan-non. The building on the r., connected with the *hon-dō* by a corridor, is dedicated to Kō-bō Dai-shi and Ji-zō; the visitor enters by the 2-storied gateway, and passes out by another gate on the W. side. According to the legend, the chief idol formerly stood in the open air by the roadside, the temple buildings having been burnt during the civil wars. On one occasion a beautiful girl from Narumi, who was in the daily habit of offering up her prayers before it, covered it with her straw hat as a protection against the rain, and as she thus stood bare-headed by the idol, a nobleman passed that way who, falling straight-way in love with the maiden, carried her off to Kiōto to be his bride. In consequence of this incident the image still wears a hat, which is also depicted on curtains, lanterns and other decorations of the building. Hence its name, Kasa-dera, 'hat-temple.' An image of Bindzuru under the portico. Note the octagonal bronze wheel (*rimbō*) affixed to one of the grated doors, to turn which is held to be a meritorious act. MIYA (*Inns*, Kikiō-ya, Hamada-ya, Suzuki-ya, which are also *restts.*), popln. 4000, is the port of embarkation for Kuwana, 7 *ri* distant by sea, and for Yokka-ichi. Steamers ply between Miya and the

latter place, crossing in 2 hours, starting from either end at 9 a.m. and 1 p. m.; fares—1st. cl., 25 *sen*; 2nd. cl., 15 *sen*. The town takes its name from the Shintō temple of Atsuta no Miya, founded A.D. 686, which stands about 10 minutes walk from the distance-post in the centre of the town. In going thither we pass the Ya-tsurugi no Jin-ja on the l., a temple likewise dedicated to a sword. The entrance to Atsuta no Miya is by a stone bridge of one semi-circular arch, leading to a small plantation of fine camphor, maple, cherry and other trees, under a *torii* and through a gateway called Kai-zō-mon in the outer enclosure. R. and l. are numerous standard lanterns. Straight ahead is the Hall of the Imperial messenger (*Chokushi-dō*), with the stage for sacred dances (*Kagura-dō*) and orchestra behind it on the left. Beyond is the oratory (*hai-den*), in the centre of the wooden paling which now surrounds the main temple (*hon-sha*). This consists of a single front hall, with two separate chapels behind, one dedicated to the five following gods: Ama-terasu Ō-mi-kami (*Sun-goddess*), Susanō no mikoto (her younger brother, said by some to be the ruler of the sea, by others identified with the moon, as ruler of the night), Yamato-dake no mikoto, a legendary hero who conquered the east of Japan from the savage tribes centuries before the dawn of history, Miyasu Hime his wife and Take-inatane, her elder brother. The other chapel contains the famous sword Kusanagi no Tsurugi, taken by Susanō from the tail of the many-headed and many-tailed serpent who threatened to devour his future wife Kushinada Hime (Agriculture). This sword was one of the symbols of sovereignty brought down from heaven by the ancestor of the Mikados, and was at first kept in the palace, but when the Mirror, which formed another of those symbols, was removed to Ise, the sword was given for her protection to the Princess who was to take charge of the Mirror. Yamato-dake no Mikoto was one of the eighty children of Ō-tarashi-hiko (afterwards called Kei-kō Ten-nō), and had frequently been employed in dangerous expeditions, from which he invariably returned victorious. In order to get rid of him his father finally despatched him against the barbarous tribes in the East. These savages are described in the Ni-hon-gi as living in a state of promiscuous intercourse, without distinction even of parent and child, forgetful of benefits, unrelenting and revengeful, living by plunder and rapine, dressed in skins and drinking blood. The prince set out on the war-path, and came to Ise, where he complained to his aunt the High Priestess Yamato-hime of his father's design to get rid of him. Out of pity she gave him the miraculous sword, which afterwards was re-named 'Grass-cutter.' On his way back from subjugating the savages, he came to Owari, where he married his love Miyasu Hime, and leaving the sword in her care, started on his return home, but died on the way. The three buildings just mentioned stand in a quadrangle surrounded by a wooden gallery painted red, which is the prevailing colour of the whole temple. Formerly worshippers could go right up to the steps of the chapels, but now a paling outside the gallery excludes the public. In the middle of the space between the Hall of the Imperial Messenger and the Oratory a fire of resinous pine is kept constantly burning in an iron cresset. Numbers of tame pigeons perch on the roofs of the building. They are supposed to serve the gods as messengers. A number of fowls are kept in a pen behind the orchestra, which have been presented to the gods of the temple. The principal festivals are held on Jan. 11, the first "day of the goat" in February, May 5, and the first "day of the dragon" in November. From Miya 1 *ri* 14 *ch.* along a road forming

one continuous street to (T). NAGOYA (*Inns*, Zeni-ya, Ōmi-ya) a flourishing city of 325,000 inhab. and capital of the Aichi prefecture, formerly the seat of the princes of Owari, one of the *Go San-ke*, or "Three August Families," closely allied to the Tokugawa line of Shō-guns. Their fief was rated at 550,000 *koku*, and the family was entitled to furnish a successor to the Shō-gun's throne in default of an heir, though as a matter of historical fact the lot always fell to the Ki-shiū family or a descendant. The principal manufactures are fans and enamels; in the latter, great improvements have been effected, and beautiful works of art are now turned out by the Shippō Kwai-sha in the Hon-chō, 10th ward, whose factory is well worth visiting in order to see the various processes employed. Booksellers are also plentiful in the city. Silkmercers are Dai-Maru and Jiū-ichi-ya.

The *Castle* lies at the N. end of the city, and is used as the headquarters of the Nagoya Military District. Extensive barracks and drill-grounds occupy the outer enceinte, through which the public are allowed to circulate freely, but special permission must be obtained from the commandant in order to visit the citadel, which is a fine example of a Japanese fortress. White towers crown the stone wall, which rises from the further side of the inner moat, and in the centre soars the 5-storied donjon *(ten-shu)*, whose roof is adorned by the celebrated pair of golden dolphins *(Shachi-hoko)*. These ornaments measure 8.7 feet in height and are valued at about 180,000 *yen* for the pair. They were made at the cost of Katō Kiyo-masa in 1610, who also erected the keep. One of them was sent to the Universal Exhibition held in Vienna in 1873, and on its way back was wrecked in the Messageries Maritimes Str. *Nil*. It was recovered with much difficulty, and finally restored to its original position, to the great satisfaction of the citizens. The present castle was built in 1610 by 20 great feudal lords at the command of Iye-yasu, to serve as the residence of his son, the ancestor of the princes of Owari.

Close to the S. gate of the outer enceinte are two Shintō temples which had stood within the enclosure up to 1877, when they were removed to make place for a stone monument to the memory of the soldiers of the Nagoya garrison who were killed in the suppression of the Satsuma rebellion of that year. The first of these is dedicated to Susanō no Mikoto, the 'Eight Princely Children,' miraculously begotten by him and his sister the Sun-goddess, and to Ō-kuni-mi-tama no Kami. The chapel is a neat structure of unpainted *hi-no-ki*, with a thick roof of shingling, in the most orthodox style. Facing this is the oratory, a large wooden shed. The annual festival is held on the 16th June.

The *Temple of Iye-yasu*, in the same enclosure, is a low building consisting of an oratory 24 feet long by 12 feet deep, united by an antechamber to a chapel 18 feet square. The cornices and upper beams are decorated with brightly coloured arabesques and diapers, with which the vermilion pillars contrast badly. The annual festival is celebrated on the 1st and 2nd June. *Higashi Hon-gwan-ji*, at the S. end of the town, is a branch establishment of the monastery of the same name at Kiōto. The 2-storied gatehouse, a magnificent structure in wood, has three portals, decorated with floral arabesques in relief on the lintel and posts, and the gates have scroll and open-work diapers, with solid bronze plates binding the framework together, the whole in excellent taste and style. On the further side of a spacious court rises the lofty *hon-dō*, which appears to be 2-storied, but this effort is produced by the exterior colonnade having a roof lower than that of the main structure. The interior measures 120

feet in length by 108 feet in depth, and is divided longitudinally into 3 parts, that in front being for the use of ordinary worshippers, the centre for the congregation on special occasions, and the furthest being the *nai-jin*. This latter is divided into 3 apartments, the central one being occupied by the *Shu-mi-dan*, a platform on which stands a handsome gilt shrine containing the image of Amida, a statuette about 4 feet high. Both the *Shu-mi-dan* and the table in front are enriched with small painted carvings, producing a gorgeous effect. L. of the chief shrine is a smaller one, containing a portrait of the Founder of the sect, taken from the effigy in the temple at Kiōto. In the *ram-ma* along the front of the *nai-jin* are gilt open-work carvings of angels, and gilt carvings of the peacock and phœnix in the *kayeru-mata* above. The heavy beams of the ceiling are supported by excellent carvings of lotus flowers and leaves. In some of the *kayeru-mata* over these beams are spirited carvings of *kara-shishi*. The ceiling itself is unpainted, and divided into coffers about 3 feet square. The apartments r. and l. of the altar have gilt coffered ceilings. In the *kayeru-mata* of the external colonnade are well-conceived groups of *Jishi*,—Gama Sen-nin with his frog, Kin-kō riding on the carp, Kō-an on the tailed tortoise, Ō-shi-kō riding on his crane, Ka Shin-jin administering medicine to the dragon, the umbrella miraculously flying back to Sho-ichi through the air, and two, probably meant for Rio Shō and Kō Sen, carrying baskets of fish. The series is continued round the sides by the crane, the lion and the flying dragon.

Ei-koku-ji, belonging to the Jō-do sect, adjoining the last, has a large bronze sitting figure of Shaka. The interior of the temple has a gaudily painted cornice of the usual patterns. In the courtyard W. is a stone with the imprint of the Buddha's feet, of a size proportioned to his stature, which is said to have been 16 feet. A stone monument called the Sen-nin-dzuka marks the spot where 1000 native Christians suffered death during the persecutions of the 17th century.

Shichi-men Sha, dedicated to the Buddhist deity Shichi-men Dai-miō-jin (see p. 43), has nothing worth noticing, except an excellent bronze hairy-tailed tortoise, placed so as to look as if it were drinking out of the holy-water basin. *Nishi Hon-gwan-ji* does not bear comparison with the temple of the rival branch. The *hon-dō* is only 69 feet square, and the gilt open-work carvings of lions and peonies in the *ram-ma* before the altar are clumsily executed. In the *kayeru-mata* above are groups from the 24 Paragons of Filial Piety, gaudily coloured to conceal their inferiority. The central shrine contains a small statuette of Amida, and on its l. is a portrait of the Founder, after a wooden effigy, for which it might easily be mistaken, owing to the way in which the light falls on it.

Nanatsu-Dera, properly Chō-fuku-ji, belongs to the Shin-gon sect. The interior walls of the *hon-dō* are gilt, and decorated with paintings of angels. The *hon-zon* is a large gilt wooden image of Amida in a sitting posture, with similar images of Kwan-non and Sei-shi on its r. and l. Bi-sha-mon stands at the l. corner, and at the r. Ji-koku Ten. Several flaming Fu-dō also adorn the platform. In the verandah is a much dilapidated bronze image of Dai-nichi or Amida (?), bearing on its head-dress six small images in relief. Opposite is an unpainted 3-storied pagoda, dedicated to the Five Wise Nio-rai, namely Dai-nichi, A-shuku, Hō-jō, Amida and Shaka. (See p. 21.)

Shim-puku-ji, a temple of the Shin-gon sect, is dedicated to the Ōsu Kwan-non, whose tiny statuette can be discerned in the back part of the temple. In front of the screen are hung, for the use of worshippers,

copies of the Fu-mom-bon of Kwan-ze-on, being the 26th chapter of the Mō-hō Ren-ge kiō, or "Lotus of the Good Law," in which the praises of Kwan-non are recited. The portico is adorned with numerous lanterns and ex-voto tablets. The 5-storied pagoda is dedicated to Shaka, Amida, Hō-jō and A-shuku. This monastery possesses the famous MS. of the Ko-ji-ki known as the Shim-puku-ji-Bon.

Ren-shō-ji is a monastery of the Zen sect. The *hon-dō* contains the Thousand-handed Kwan-non, with Seitaka and Kongara r. and l. and a couple of shelves bearing the 16 *Rakan*, with Ananda on the W. side and Ka-shō on the E. A coarsely painted figure of the Jun-tei Kwan-non, with two figures in gorgeous royal garments offering dragons to her, occupies a separate compartment.

Dai-kō-In, in the main street, S. of the telegraph office, founded in the end of the 16th century, is dedicated to Shaka. Among its treasures are a painting by Chō Den-su of the Buddha Issuing from the Mountains, a figure of Kwan-non by the Chinese artist Mok-kei (Muh-k'i, about 1030), and one of Daruma by Shiū-toku (about 1480).

Waka Hachi-man, close to the post-office on the E. side of the main street, was founded in the 7th century in honour of Nin-toku Ten-nō, who according to the popular chronology was born in 278 A.D., succeeded in 313 and died in 399.

Ken-chiū-ji, a monastery of the Jō-do sect, and burial-place of the princes of Owari, is situated on the N. E. of the city, about 1 *ri* from its centre. The entrance is by a 2-storied gate-house, opposite to which is the *hon-dō;* interior dimensions, 63 feet by 51, not including the wide corridor running round the sides and front. The *ram-ma* of the row of pillars which divides the *ge-jin* from the *nai-jin* is formed of massive carvings of the phœnix and peony, coloured with great attention to details. The cornice and heads of the pillars are decorated with diapers of subdued colouring, dull green and white, touched up with a little red. The slender architrave is blue, with gold *vajras* at intervals. Behind the altar is enthroned a gilt wooden sitting figure of Amida. The pillars crowned by the precious jewel of intelligence are gorgeous pieces of work in painted wood. In recesses r. and l. of the altar are painted effigies of Hō-nen Shō-nin and the Chinese Zen-do Dai-shi. The other sitting figure of Amida, flanked by Kwan-non and Sei-shi, to the r. of the principal altar, was brought here from a temple which has recently been pulled down. The mausoleum of the princes is behind the *hon-dō* in a separate enclosure, and consists of an oratory, connected by a narrow chamber with the chapel behind, in which are arranged the monumental tablets of 17 successive princes. The building was once handsomely decorated with body colour and red lacquer, but time and neglect have contributed to efface a great part of its beauty. The graves are in separate walled enclosures behind. Before the revolution there were 17 such mausolea, one to the memory of each prince, but from motives of economy the other 16 have been pulled down, and the site on which they stood is now entirely neglected. In the apartments N.E. of the *hon-dō* are a suite of 4 rooms prettily decorated with paintings of flowers on the ceiling and sliding panels. These rooms contain the monumental tablets of the children of the princes of Owari. The square white-plastered building near the bell-tower in the front court contains a revolving octagonal cupboard, with a copy of the Buddhist canon in Chinese.

The principal foreign buildings in Nagoya are the Superior Court, the Middle School, Normal School and Girl's School, all in the cross-street immediately S. of the castle, the Prefecture to the E. of the wide

street which bisects the city, the Telegraph Office and Post Office about the middle of the same street, and the Hospital near the river.

Kuwana can also be reached through Fukuda (*Inns*, Abura-ya, Yone-Fuji) and Maye-ga-se, from which place boats can be hired for 20 *sen* to Kuwana, but the most comfortable way is to embark at once at Miya.

(T.) KUWANA (*Inns*, * Kiō-ya, close to the landing place, Wata-ya, Zumi-ya, which are also *restts.*), formerly the residence of Matsudaira Etchiū no Kami, whose fief was assessed at 100,000 *koku*, is a flourishing town of about 18,000 inh. The temples of the gods of Kasuga, five minutes walk from the landing place, have a fine bronze *torii*, good plain-wood carvings over the door of the *hai-den*, and curious corner tiles in the form of lions. About a mile from the town the road crosses the Machi-ya-gawa by a bridge 300 feet long. At the village of Obuke, Mori Yū-setsu, the successor of Nunami Ban-ko, the original maker of Ban-ko pottery, still carries on the manufacture. Beyond this the road crosses the Asake-gawa.

(T.) YOKKA-ICHI (*Inns*, Futami-ya, Obi-ya, Shiraki-ya, Yamada-ya; the first three are also *restts.*), popln. 10,000, a good-sized flourishing town, with a port at a distance of ¾ mile. Many shops for the sale of imitation Ban-ko ware. Large export of tea to Yokohama by steamers. The Temple to the Shintō gods of Suwa, ten minutes from the cross roads, has fine wood-carvings of fabulous animals in the portico of the oratory. The Miye-gawa, from which the Miye prefecture (including Ise, Iga, Shima and part of Ki-shiū) takes its name, flows through this town. About 3 miles further the road to the Temples of Ise turns off at OTWAKE, 16 *ri* to Yamada (see Rte. 12); *Inns*, Asakusa-ya, Kiōguchi-ya. Beyond the village of Hinaga is the hill Tsuye-tsuki-saka, so called because Yamato-dake no mikoto, on returning along this road after his encounter with the god of Ibuki-yama, was obliged to support himself during the ascent by using his sword as a staff.

ISHI-TAKUSHI (*Inns*, * Yawo-ya, Kashi-ya). Outside the W. end is the Buddhist temple after which the town is named. It belongs to the Shin-gon sect, and contains an image of Yaku-shi Nio-rai said to have been carved by Kō-bō Dai-shi on a miraculous block of granite discovered by the hermit Tai-chō (d. 767). In the beginning of the 9th century the temple was rebuilt and endowed by Saga Tennō. The present building dates from 1636. The image can be seen on application to the priest in charge. It occupies a shrine half buried below the floor of the building; the block is three feet thick, and the effigy of the god is roughly incised on the flat upright surface. The two small gilt wooden figures r. and l. are the moon and sun personified. Behind these stand the 12 'Divine Generals,' who represent the twelve Horary Signs, each bearing the emblem of a sign on his forehead. The mirror on the altar is distinctive of the Shin-gon sect, from whom its use was borrowed by the Shintō priests. This particular Yaku-shi is prayed to for protection against earthquakes. A short way beyond this we come in sight of the range in which are situated the Suzuka and Kabuto passes, the former on the Tō-kai-dō, the latter on the Iga road. At the village of Takamiya a path turns off r. to one of the three tumuli (*misasagi*) ascribed to Yamato-dake no mikoto. 18 *ch.* beyond Shō-no (*Inn*, Iwami-ya), at the village of Naka Tomida, is a small Shintō temple to the Hachi Ō-ji, Eight Children miraculously begotten for a wager by the Sun-goddess and Susanō no mikoto. The road then crosses the Idzumi-gawa.

KAME-YAMA (*Inns*, Fujiya, Tabako-ya, Ise-ya; the first two are also *restt.*), formerly the castle town of Ishikawa Tonomo no Kami, whose

fief was assessed at 60,000 *koku*. It is prettily situated on a hill. Popln. about 5,300. At the village of Nojiri in a fine grove stands the small Shintō temple of Fuke no jinja, where the shrine of the Sun-goddess rested on its way to be set up at Yamada, the present seat of her worship. A long stretch of road between the Suzuka-gawa and rice-fields for about 1½ mile brings us to SEKI (*Inns*, *Aidzu-ya, Tsuru-ya, Tama-ya; the first is also a *restt.*). At the entrance of the town a *torii* marks the turning-off of the road to the Ise Temples at Yamada, 14 *ri*. This road is followed by pilgrims who come from the west. Popln. 2,500, anciently the site of the Barrier (*seki*) of Suzuka, whence its name. A temple of the Shin-gon sect dedicated to Ji-zō sama stands in the centre of the town; the principal image is attributed to Giō-gi Bo-satsu (b. 670, d. 749). The interior *hon-dō* is adorned with gilt pillars and a coffered ceiling painted with birds, flowers and animals. In a handsome gilt shrine is the stone image of Ji-zō with his usual emblems, the pilgrim's staff and ball, which is exhibited on application. All that is necessary is to call out '*go kai-chō*, and an attendant, who will open the shrine for a small sum, appears. The wooden image in the verandah is Bindzuru. From the W. end of Seki a road branches off l. to Uyeno in Iga, by the Kabuto-goye, and thence to Nara in Yamato (see Rte 13). The road gradually ascends a valley between hills covered with pine and cryptomeria to SAKA-NO-SHITA (*Inns*, Kiō-ya, Ō-take-ya, Odake-ya), a picturesque town which takes its name from having been originally situated at the 'bottom of the hill' called Suzuka-tōge. The Tō-kai-dō now follows the course of the Suzuka-gawa, or Yasose-gawa, crossing it frequently from one bank to the other. A steep ascent by zigzags for 8 *ch.* forms the Suzuka *tōge*, at the top of which is a Shintō temple dedicated to Se-ori Hime. Here is the boundary between the province of Ise and Omi. The road descends gradually, past the *tateba* of Inohana, to the Tamura-gawa, close to the temple of the deified warrior, Sakanoye no Tamura-maro (b. 768, d. 811), situated in a large grove of cryptomerias. Festivals are held on Jan 18 and April 8.

TSUCHI-YAMA (*Inns*, Hirano-ya, Tokiwa-ya, Dai-koku-ya), noted for combs and *mei-shiū* (a superior kind of *sake*) called Tamura-gawa, is the centre of an important tea-district. The town contains a temple of Godzu Ten-nō (Susanō no Mikoto). At the village of Mayeno, the Buddhist temple of Ji-an-ji, of the Ō-baku-san division of the Zen sect, possesses, among other treasures, a wooden image representing Shō-toku Tai-shi at the age of 42. Fine tea is sold in this village. The village of Ōno is noted for pheasant's meat preserved in *miso*. The road follows the r. bank of the Yokota-gawa for some distance before reaching MINAKUCHI (*Inns*, Yorodzu-ya, Masu-ya, Matsuba-ya), popn. 5,000, formerly the castle-town of Ka-tō Etchiū no Kami, a *dai-miō* whose fief was assessed at 25,000 *koku*. The principal temples in the town and neighbourhood are the Shintō temple of Sannō, at the W. end of the town, the patron god of the inhabitants; festival on the first 'day of the ape' in April. The Buddhist temple of Renge-ji, in the S. part of the town, has an image of Amida 3 ft. high, attributed to Shō-toku Tai-shi. Dai-kō-ji, on a hill S. of the town, belonging to the Ten-dai sect, founded about 675 A.D., is dedicated to the Eleven-faced Kwan-non, whose image is attributed to Giō-gi Bo-satsu. Hau-dō-ji, on a hill 2 *ri* 14 *ch.* S. of the town, founded in 743, A.D., belongs to the Ten-dai sect. In the *hon-dō* are images of Yaku-shi, Amida and Shaka. At the temple of Kō-shin, 1½ *ri* S. of the town, is an image of the Shō-men Kon-gō Dō-ji, carved in the rock, dating from the end of the 8th century.

Kō-shin is a deification of that day of the month which corresponds to the 57th term of the Chinese Sexagesimal cycle, *ka-no-ye saru* in Japanese. According to Japanese astrology, "Both *ka-no-ye* and *saru* are imbued with the metallic principle, and therefore, on the day on which they are in combination, the disposition of the whole universe is subject to modification." The Buddhists deify this day as Shō-men Kongo Dō-ji, the Green-faced Vagra-pāni, and the Shintoists as Saruda hiko. Slabs of stone dedicated to Kō-shin, and marked with the characters 庚申, are constantly met with in travelling through Japan. At the point where the Tō-kai-dō crosses the Yokoto-gawa is a stone monument with carvings of the three monkeys, *mi-zaru*, *iwa-zaru* and *kika-zaru*, pressing their hands on eyes, mouth and ears, to indicate that they will neither see, say nor hear anything evil. On Iwane yama to the N. stands the temple of Zen-sui-ji, belonging to the Ten-dai sect. Its principal buildings are chapels dedicated to Yaku-shi and to the founder of the sect. S. of the village of Mikumo is the temple of Miō-gan-ji, dedicated to the Thousand-handed Kwan-non. The village of Hiramatsu is noted for the beauty of the pines which cover the neighbouring hills (*utsukushi matsu*). At the village of Kon-sho-ji, 2 *ri* S.W. of Ishibe, is the monastery of Amida-ji, belonging to the Jō-do sect, which is noted for a huge 'rocking-stone' (*yurugi ishi*), so poised that it may be set in motion with the finger. The main-road emerges from the granite sand-hills close to ISHIBE (*Inns*, Hachi-man-ya, Abura-ya, Ōgi-ya). One *ri* N.E. of Mmenoki rises the conical Mikami yama (also called Mukade yama, the Centipede's Mount), at the foot of which is a Shintō temple dedicated to Izanagi no Mikoto.

KUSATSU (*Inns*, Fuji-ya, Shibukawa-ya, Daikoku-ya, Nomura-ya), the point of junction of the Tō-kai-dō and Naka-sen-dō, is noted for the manufacture of riding-whips. The Buddhist temple of Jō-sen-ji, belonging to the Jō-do sect, possesses a fine Buddha in a shrine, the panels of which were painted in the end of the 9th century by the famous artist Kose no Kanaoka. From Kusatsu to Seta is a walk of about 2 *ri* along a level, sandy road intersected by two small rivers, whose beds, raised high above the level of the field, are dry for the greater part of the year. At Yagura mura, close to Uba-mochi-ya, a large shop on the r. hand side, the road from the Yabase ferry falls in. Travellers may save 2 *ri* by embarking here and crossing the lake to Matsumoto, just outside the town of Ōtsu. The distance from Kusatsu to the ferry is 25 *ch.* and thence to Matsumoto 1 *ri* across the lake.

The Lake of Ōmi, also called Biwa-ko, from a fancied resemblance of its outline to the Chinese guitar, is about 37 m. in length and 12 m. wide at its greatest breadth. Its area is about equal to that of the lake of Geneva. Its height is about 280 feet above the level of the sea, and its greatest depth is said to be the same. From Katada towards Seta it becomes very narrow, while the northern part is oval in shape. On the W. side the mountain ranges of Hi-yei-zan and Hira-yama descend nearly to the shore, while on the E. a wide plain extends between Musa and Torimoto towards the boundary of Mino. There are a few islands in the N. part, of which Chikubu shima is the most celebrated. According to the legend, the lake was produced by an earthquake in the year 286 B.C., while Fuji rose out of the plains of Suruga at the same moment. Much mention is made by the Japanese of the Ōmi no Hak-kei, or Eight Beauties of Ōmi. These are the Autumn Moon from Ishi-yama, the Evening Snow on Hira-yama, the Blaze of Evening at Seta, the Evening Bell of Mii-dera, the Boats sailing back from Yabase, a

Bright Sky with a Breeze at Awadzu, Rain by night at Karasaki and the Wild Geese alighting at Katada. It is evident that in order to enjoy these Beauties the places named must be visited at the proper hours and seasons.

Close to the Seta Bridge is a chapel to the memory of Tawara Tōda Hidesato, a famous hero of romance, who lived in the 10th century. In those days the lake was inhabited by a dragon, who was continually tormented by a huge centipede that lived on Mikami yama. As Hidesato was going one day to cross the bridge, he found it occupied by the dragon, who glared at him with eyes as big and bright as a pair of suns, and darted forth flames from his gaping jaws. The hero coolly stepped over the monster's back, and walked on without deigning to cast a glance behind him. He had not gone far when a dwarf appeared in front of him, and paying a well-merited tribute to the dauntless courage of which he had just given a proof, prayed him to slay the oppressor. The warrior accepted the task, and preceded by the dwarf returned to the lake, where they plunged in, and after walking a few miles along the bottom, came to a magnificent palace adorned with purple and gold, that stood in a court strewn with lapis lazuli and paved with jade. The dwarf went in first, and re-appearing shortly in robes of state, invited Hidesato to enter and sit down to a banquet. Towards midnight the approach of the enemy was announced, and Hidesato, armed with his mighty bow, which required the united efforts of 5 ordinary men to pull, and three arrows each 15 hand-breadths long, stood to receive him. On came the centipede, his huge dark mass illuminated by a few thousand torches borne in his claws, thus presenting an excellent target. Hidesato discharged his first arrow at the monster's iron forehead, but it bounded off without so much as leaving a dint behind. A second bolt also failed to take effect, and there was but one left. Suddenly bethinking himself of an expedient, he moistened the point with spittle, and shot it with unerring aim into the same spot as before. This time, instead of glancing off the polished surface, the shaft buried itself up to its feathers. The lights instantly disappeared and the enormous carcass fell to the earth with a noise like thunder. As a reward for his prowess the dragon presented Hidesato with an inexhaustible bag, a roll of silk which grew again when part was cut off, and the famous bronze bell which he gave to Miidera. To visit Ishiyama-dera, about ½ down the stream, a boat should be taken at Seta. This monastery was founded in 749 by the monk Riō-ben Sō-jō, at the command of Shō-mu Ten-nō. It was destroyed by fire in 1078 and rebuilt a century later by Yoritomo. The present *hon-dō* was built by Yodo-Gimi, the mother of Hideyori, towards the end of the 16th century. The temple grounds occupy the lower part of a thickly wooded hill on the r. bank of the river, and extend almost down to the water's edge. There are several large inns close to the landing-place. Entering the Ni-ō Mon, graced by the usual two huge wooden images, much defiled by the chewed paper pellets discharged at them by persons desirous of trying their luck, the visitor passes along an avenue of maples, and ascends a a flight of steps r. leading to a platform. Here stands the *hon-dō*, dedicated to the "Two-armed Omnipotent Kwan-non." The back part of the chapel, shut off by a screen from the *ge-jin* or hall where the pilgrims pray, is so dark that the image can scarcely be distinguished. It is 16 feet high, and is attributed to Riō-ben. It contains in its belly the real object of worship, a small image 6 Japanese inches in height, once owned by Shō-toku Tai-shi. A little room to the r. of the *hon-dō*, known as the

Gen-ji no ma, is said to have been occupied by the famous authoress Murasaki Shikibu during the composition of her great romance, the Gen-ji Monogatari. A small fee to the custodian will unlock the door, and enable the visitor to inspect the ink-slab she used, and a MS. copy of the Dai-han-nia Kiō, which must be at least 8½ centuries old. Close to the *kon-dō* are some magnificent black rocks of fantastic form which have been converted into a garden. On the l. is a two-storied pagoda, said to have been built by Yoritomo, and further on is the kiosque called Tsukimi no Chin, which affords a prospect of lake, river and bridges.

At Seta the river which flows out of the S. end of the lake is crossed by two bridges, one 139 feet, the other 576 feet in length, the longer being on the W. side.

Beyond Tori-kawa, the village on the opposite bank of the Seta-gawa, the road lies through level fields, and before coming to Zeze is for a considerable distance lined with pine trees. This avenue is called Awadzu no Matsu-bara.

ZEZE (popln. 3600) may be considered a suburb of Ōtsu. Here on the border of the lake are the remains, consisting of the outer walls only, of the castle which formerly belonged to Honda Oki no kami, a *dai-miō* whose fief was rated at 60,000 *koku*.

(T.) ŌTSU (*Inns*, Masu-ya, Sano-ya, Kusudani; rlwy. to Kiōto 1 hr.; steamer twice a day to Mayebara 7½ hrs and other ports on the lake). Popln. 18,000. The town stands on the shore of the lake, and is the seat of government of the Shiga prefecture, which is conterminous with the province of Ōmi.

On a hill above the town N. stands the monastery of Mi-i-dera, or On-jō-ji. The former name is derived from the existence of a well (*i*) which supplied water for washing the Emperors Ten-chi and Temmu and the Empress Ji-dō after their birth. It is called On-jō-ji from the fact of its standing on the site formerly occupied by the castle of the unfortunate prince Ōtomo. It was originally founded in 675 by Tenchi Ten-nō, and rebuilt in magnificent style by his great grandson Ōtomo Yotaru. The *kon-dō* is dedicated to Kwannon. The best view of the lake is from the granite obelisk erected to the memory of 179 soldiers from the Shiga prefecture who fell in the Satsuma rebellion of 1877. From this a path leads N. through the wood to the *Kon-dō*, dedicated to Mi-roku. The well spoken of above is close to it on the W., and on an elevated platform above is the bell-tower, in which hangs the bell presented by Hidesato. Yoshit-une's retainer, Ben-kei, is said to have stolen this bell and carried it to the top of Hi-yei-zan, where he amused himself by beating it all night. The priests in despair besought him to return it, which he promised to do on the condition of their brewing him as much *miso* soup as he could eat. The iron boiler used for this purpose may be seen outside a building close by, called the *Jiki-dō*. It measures about 5 feet across, and satisfactorily testifies to Ben-kei's capacity for soup. The bell, too, bears marks of having been dragged some distance over rocky ground. According to another legend it was stolen and carried off to Hi-yei-zan in 1318 by the priests of that monastery. The only sound they could get out of it was something that resembled the Japanese for "I want to go back to Mi-i-dera," and in a rage they threw it down from the top of the mountain. This story would also account for the scratches.

Another object of interest in the neighbourhood of Ōtsu is a remarkable old pine tree at Karasaki about 3 m. along the W. border of the lake. It has been trained over poles laid horizontally on uprights, and covers a considerable area, a great part of it overhanging the lake. According to Japanese accounts the tree must be of enormous age, dating as far

back as before the time of Jimmu Ten-nō. Just before reaching Karasaki a path l. crosses the Yamanaka-goye, a tolerably steep pass, to Kiōto. This route is extremely picturesque, and commands a fine view of the lake and the plains of Ōmi. Kiōto may also be reached by another hill route which turns off at the foot of Miūdera. Both of these ways are recommended to the pedestrian.

The Tō-kai-dō on leaving Ōtsu ascends between pine-clad hills which shut it in on either side. Just below the top of the pass is the Shintō temple called Seki no miō-jin. At the top formerly stood the barrier of Ō-saka ("meeting-hill") mentioned in history, and rendered famous by the stanza composed by the poet Semi-maru, No. 10 of the *Hiaku nin shu* or "Century of Poets," which may thus be rendered:

The stranger here from distant lands,
The friend his home-bound friend may greet,
For on this hill the barrier stands,
The gate where all must part and meet.

To the r. at the top of a flight of steps is the chapel of Semi-maru.

The road now descends to Oiwake, lying alongside of the railway for a short distance. Oiwake is a considerable village, situated on the boundary of Yamashiro and Ōmi. A level road from Fushimi (3 *ri*) joins the Tō-kai-dō here, while a short cut to Ōtsu, said to save 5 *ch.*, branches off on the r. After descending into the valley the road reaches Yamashina, a village from which one of the Imperial Princes derives his surname. Before entering the village we pass Bi-sha-mon-dō, one of the Buddhist benefices reserved for Princes of the Blood. A path l. passes Yamashina Go-bō, two monasteries subordinate to the Higashi and Nishi Hon-gwan-ji, and after crossing a slight elevation, enters Kiōto at the Go-jō Bridge by way of Kiyomidzu.

The main road passes over the top of the hill, 200 ft. above the city, known as the Hi-no-oka tōge, and gradually descending through the suburb of Awata, crosses the San-jō bridge into Kiōto.

Note.—A new road, practicable for *kuruma*, was opened between Kanaya and Nissaka in May, 1880, distance 2 *ri* 6 *ch.*, or about 14 *ch.* longer than by the old road. Branching off to the r. just beyond Kanaya, it winds up a hill by gentle inclines, and then makes a long, gradual descent to Nissaka. Tolls, 3 *sen* for *kuruma* with 1 man; 1 *sen*, 2 *rin* for each foot-passenger.

ROUTE 4.

ŌYAMA FROM YOKOHAMA; ŌYAMA FROM TŌKIŌ; THE CIRCUIT OF ŌYAMA.

Ōyama from Yokohama.

Yokohama to	*Ri.*	*Ch.*
Kashiwō	3	00
Chōgo	5	07
Yoda	7	00
Toda (ferry)	7	30
Kasuiya	8	30
Ishikura	10	04
Koyasu	10	09
Ōyama	10	28

Ōyama (about 4,000 feet) is the most celebrated mountain in the province of Sagami, and a great resort for pilgrims. The god worshipped at this mountain was until recently known as Fu-dō Miō-ō, but after the restoration of the Mikado it was discovered that the Ōyama temple was one of the ancient Shintō foundations, and the false name was thenceforth abolished. Some say that the deities now worshipped are Ōyama-tsumi no Kami, Takaoka-mi no Kami and Ō-ikadzuchi no Kami.

The first of these is the god of mountains in general, the second is the dragon, or god of rain, snow, storms, etc., and the third is evidently the god of thunder-bolts. A more reliable account states that the chief deity is Iwanaga Hime, sister to Ko-no-hana-sakuya Hime no Mikoto, the goddess of Mt. Fuji, and it is confirmed by the fact that under the old régime the deity worshipped on the summit was called Seki-son Dai-gon-gen, the first part of which is the Chinese for *Iwa;* and the symbol of this goddess (*shin-tai*) is in fact a large stone which is preserved in the shrine at the summit. The inhabitants of the neighbourhood still continue to use this latter name, which they abbreviate into Seki-son san. The revenues of the former monastery consisted of the tax on land assessed at 300 *koku* of rice, besides the contributions of the pilgrims.

Starting from Yokohama, Ōyama may be best reached either from Kashiwō or Yotsu-ya villages on the Tō-kai-dō. A pretty walk of 3½ *ri* to the former place is by the hills. The road leads up the r. of the valley at the back of the settlement to the hamlet of Kubo-mura, ascends the hill to the r., crosses a succession of spurs, and enters the Tō-kai-dō a few *chō* beyond the spot where the road branches off to Ōyama. The turning is marked by a stone bearing in Chinese the inscription "road to Ōyama," and by a small shrine dedicated to Awajima Dai Miōjin. After passing through the hamlets of Kami Yabe and Okadzu, the road ascends to the plateau of Idzumi no hara, whence an extensive view greets the eye. Fuji is seen almost to its base rising up between the Ōyama and Hakone ranges (Ōyama r. Hakone l.), while beyond the latter lies the Idzu chain, of which Mount Amagi is the most prominent summit. Close by on the r. is a race-course called Guruma no baba, where races are held annually on the first day of the horse in February. At the vill. of Chōgo there are three decent tea-houses, Hanezawa, at the entrance of the place, Komamono-ya and Komo-ye further on, on the r. The second is the one to be recommended. From Fuji-dzuka, an artificial mound beyond Chōgo, on which are erected several stones bearing carvings and inscriptions, the view is extremely good. The vill. of Yōda stands at the junction of the Hira-tsuka Kai-dō and Ōyama road (*Inn*, Kame-ya, l.) The Toda-gawa, here so called from the vill. on its opposite bank, but known higher up as the Katsura-gawa and lower down as the Baniū, is crossed by ferry a little way beyond the vill. of Kado-sawa-bashi. At the vill. of Kasui-ya is r. the temple of Fu-sai-ji belonging to the Zen sect. Though outwardly little better than a large barn, it is internally of neat appearance. The entrance to the grounds, which are tastefully laid out with beds of tree peony and various flowering shrubs, is marked by a peculiar stone arch which somewhat resembles the *torii* of a Shintō temple. The path for the next stage lies over rising ground and is somewhat rough. It is, however, still practical for *kuruma* as far as Ishi-kura, whence a rapid ascent of 4 or 5 *chō* brings the traveller to the vill. of Koyasu at the foot of the mountain.

The road from Yotsuya, a vill. about 1 *ri* beyond Fujisawa, branches off to the right under a large stone *torii*. Ichi no Miya, 1 *ri* from Yotsu-ya, is a small town close to the shrine of Samu-gawa, the *Ichi no Miya* or chief *Shintō* temple of the province of Sagami. Beyond this place the Baniū-gawa is crossed by ferry. The Tama-gawa inn at Ise-bara (2 *ri* beyond Ichi no Miya) is to be recommended, as it possesses a suite of rooms at the back, from which there is a fine view of the Ōyama range. One *ri* further the traveller joins the Kashiwō road at the vill. of Ishikura, up to which

wards from Idzu and terminates in the Bonin group. Below lies the vill. of Ōyama, and over the ridge beyond can be seen the outline of the coast as far as the Bay of Yedo. To the l. lie the Sagami hills and the wide plain of Musashi stretching away as far as the eye can reach; and, on a clear day, the peak of Tsukuba and part of the Nikkō range are also visible in the distance. The path now follows the ridge of the spur, and shortly turning to the l. winds round the mountain side, past the little waterfall of Ni-ō no taki, and joins the road from the vill. of Ōyama at the entrance to the chief temple (see page 94).

The Circuit of Ōyama.

Ōyama to	Ri.	Ch.
Minoge	2	16
Tanzawa	4	18
Miyagase	8	2
Suzugaya	10	20
Koyasu	12	16

Starting from Ōyama, the entire circuit of the mountain may be made, though part of the road is so rough as to render it unlikely that any but sportsmen will ever wish to do so. No stranger should ever attempt this walk without a guide. The first stage of the journey is to Minoge, which can be reached either by following the regular road up the mountain as far as the stone which marks the 16th *chō* from the summit, and taking the road to the l. (see page 94), or by crossing the shoulder of the mountain from Koyasu, distance 2 *ri*.

Minoge (accommodation poor) is a small vill. situated at the head of a wide valley formed by a spur of Ōyama and Atago yama, which is continuous with Tanzawa yama. From this place the traveller must ascend the ravine at the back of the vill. and then climb the Hatchō no dai, a hill which commands a magnificent view towards the south, including most of the mountains seen from the spur above Ichi no Sawa (see above). At the back of this hill the stream which flows past Miyagase down to Atsugi has its source. After a rapid descent for a few minutes, the path follows the bottom of the valley to the poor hamlet of Tanzawa. On both sides rise steep hills covered with *kaya* (the long grass used for thatch) and the broad-leaved bamboo brake. A path from Tawara mura, the only one now practicable for pack-horses, joins the way to Minoge near the head of the valley. Some way further on a path diverges to the l., crossing the stream, and leads by the hamlets of Bodaiya, Yokono, Tokawa, and Hori to Sōbutsu, a temple on Tanzawa yama. The traveller should here take the less inviting path to the r.

Tanzawa (poor quarters at the house of the chief charcoal burner of the district. None but travellers who are satisfied with the barest accommodation should ever think of passing a night here). Deer and wild boar are plentiful in the surrounding hills, the average number of the former killed in a season being sixteen.

From Tanzawa to Miyagase there is a choice of routes; the one by the stream, which involves wading across seven or eight times over a stony bottom; the other, much longer but rather drier, as the current has only to be forded three times, over the hills on the l. bank. This latter proceeds along the right bank for about a mile and then crosses the stream by a rickety bridge. On the opposite side the path divides into two branches, one of which goes through a wood close to the bank, while the other ascends the side of a steep hill covered with trees and thick brushwood. From the highest point (700 feet) the narrow path continues for a few miles along the

[redacted]

side of steep earthy inclines through brambles and over fallen trees to the *yenkemba*, a spot where the Shōgun's officials used formerly to rest when they came on their periodical tours of inspection, and whence there is a fine view of Mitsu no Mine ("the three peaks"). The grassy knoll on the other side of the deep valley on the west is called Rin no Bamba ("the Dragon's Race-course"). Down this valley flows a stream which unites with the Tanzawa torrent at a point further on. From the Yenkemba the way descends through trackless woods, till at last it tumbles down the almost perpendicular side of a spur, and comes out on to the two streams at their junction. After fording the stream two or three times within a hundred yards, the pedestrian must climb a steep hill, where he will find the woodcutters at work on the *momi* fir, which is chopped and sawn into small logs called *kaku*. These are floated down the torrent to Miyagase, where they are cut up into thin boards (*chōgi*) of about the thickness of millboard, to be used afterwards in the manufacture of *ori*, a kind of box which the Japanese use for sweetmeats and cakes in place of the paper bag. The branches of the *momi* are converted into charcoal for the blacksmith's use. The rest of the way to Miyagase is much easier, winding up and down the hills on the l. of the valley, and following all the meanderings of the stream. Lovers of ferns will be rewarded for their trouble during this walk, by finding quantities of maiden-hair (Adiantum pedatum).

The other route is of course more fatiguing, involving a more frequent crossing of the stream. There is yet another way of reaching Miyagase, which consists in abandoning all known paths and jumping from rock to rock or wading through the pools up to one's waist when the rocks are too wet to afford a safe foot-hold. In this way the journey may be performed in three hours, while double that time is required by the ordinary route over the hills. From Miyagase the road descends a pretty valley to Suzugaya, from which place a branch road r. skirting the foot of the range and passing through the hamlets of Kami Kozawa and Nanazawa, leads back to Koyasu.

ROUTE 5.

MIYA-NO-SHITA—WALKS IN THE NEIGHBOURHOOD; EXCURSION TO SAI-JŌ-JI.

MIYA-NO-SHITA (*Hotels*, Fuji-ya, a large establishment conducted in foreign style, table d'hôte and billiard room; Nara-ya, a charming Japanese hotel where, however, chairs, tables, beds and foreign stores may also be had), noted for its hot springs, is a delightful resort, situated some 17 *ri* from Yokohama, from which place it can be easily reached in one day either by *jin-riki-sha* or carriage along the Tō-kai-dō to Odawara, thence by *jin-riki-sha* to Tō-no-sawa and finally on foot or in *kago* up the steeper part of the ascent. To Sam-mai-Bashi, is 1½ *ri* from Odawara (see Rte. 3). From Sam-mai-Bashi the traveller follows the l. bank of the stream for a short distance, and then takes the turning r. over the hills, which, after a quarter of an hour's walk brings him to Tō-no-sawa. This hamlet, which is prettily situated on the banks of a stream, is famous for its hot springs, but has the disadvantage of being surrounded by high wooded hills, which render it somewhat hot and close in summer. The Tama-ya inn is specially recommended to travel-

lers. It is charmingly situated on the edge of the river, and is in every respect extremely comfortable. Foreign liquors and various supplies may also be obtained here. A path leads down the ravine following the edge of the stream to Yumoto, distance 5 or 6 *chō*. From Tō-no-sawa the ascent to Miya-no-shita will occupy a good walker about an hour, and offers a succession of agreeable views. At Ōhira-dai, 16 *chō* from Miya-no-shita, the road comes on to open ground and passes through a small hamlet. In spring the surrounding hills are covered with pink azaleas and flowering cherry trees in blossom, which add a brilliant colouring to the scenery. Before arriving at this point a path from Yumoto comes in on the left. It is seldom used, however, except when floods have carried away the bridge at Tō-no-sawa and rendered the route by that village impracticable. About 5 *chō* from Miya-no-shita a path on the r. leads down to the hot springs at Dō-ga-shima. A very pleasant way of making the ascent to Miya-no-shita is by torchlight. The torches consist of dried split bamboos tied in bundles some 6 feet in length, and give a very bright light. Their average cost is from 1 to 2 *sen* and they generally burn for about an hour. The effect of a procession of coolies waving their torches through the darkness of the wood is worth seeing, and the traveller is recommended to try the ascent in this way.

Walks in the Neighbourhood.

1. Kiga.
2. Dō-ga-shima.
3. Ashi-no-yu and Hakone.
4. Ō-jigoku.

1. Kiga.—Of quite close walks the prettiest is that to Kiga, about ½ of an hour distant. Passing through Sokokura, which may be called a continuation of Miya-no-shita, and which is also provided with hot springs and bathing establishments, the path descends and crosses a bridge spanning a mountain torrent at the spot called the Taikō Hideyoshi's bath, a pool at the foot of two little cascades. Steam may be seen rising and mixing with the cold water from above. Kiga lies at the bottom of the valley and consists of but a few bathing establishments. Its mineral waters are the most celebrated of those in the neighbourhood. The Hotels frequented by foreigners are Matsuzaka and Kameya, where foreign stores, wines, etc., are to be had. At Kiga the river Hayakawa may sometimes be crossed on planks, and a track on the other side followed to opposite Dō-ga-shima, immediately below Miya-no-shita, where the stream is again crossed in a similar way. This is, however, scarcely feasible for ladies. A much simpler alternative way back from Kiga is to continue on past the little village temple to Miyagino mura and there turn to the left up the hill, returning either viâ the Daikoku-ya hut (see No. 3) or by taking the turning to the left opposite Ninotaira mura (see No. 4).

2. Dō-ga-shima.—Of the short walk to Dō-ga-shima little need be said. Some 5 *chō* out of Miya-no-shita on the Tō-no-sawa road, a steep path descends to the left. Like the other villages in the neighbourhood, Dō-ga-shima boasts its hot springs. It is also possible to bathe in the river. The climb back to Miya-no-shita may be varied by taking the path viâ the waterfall.

3. Ashi-no-yu and Hakone.—In going to Ashi-no-yu, at the place where the road divides and descends through Sokokura, the turning to the l. up the hill should be taken. A walk then of half a *ri* brings the tourist to a log hut called Daikoku-ya, close to two small sulphur springs known as Ko-ji-goku ("Little Hell"), an ill-sounding name

which, though still in popular use, was altered to that of *Ko waki dani* ("the valley of the Little Boiling") by the Mikado on the occasion of his visit in 1877. Looking across the valley from this point a good view is obtained of Karinozan, Tsubunoura and Mōjin-ga-take. By following the path on the r. of the hut Kiga may be reached, distance about 20 *chō*. From the Daikoku-ya to Ashi-no-yu is a walk of 1 *ri*. The path at first is level and then crosses a slight elevation called the *Negi Zaka*. To the r. in the distance is seen the Ikejiri-daki waterfall. The latter part of the ascent, called the *Nana-magari Zaka*, is steep. But this may be avoided by taking the bridle-path which diverges to the left 15 *chō* beyond the Daikoku-ya, and joins the foot-path again near the top of the pass. Just beyond the point of junction a rugged and picturesque path leads down the ravine to the l. of Hata, distance 25 *chō*. (This walk to Hata, returning home by the Tō-kai-dō, Yumoto and Tō-no-sawa is much to be recommended.) Ashi-no-yu consists of half-a-dozen large tea-houses gathered round the sulphur springs, for which the place is famous, and whose efficacy in the treatment of skin diseases yearly attracts shoals of patients, notwithstanding the bleak and desolate appearance of the locality. The Kinokuni-ya and Matsuzaka-ya offer the best accommodation and are furnished with private baths for the use of foreigners. From Koma-ga-take near Ashi-no-yu a fine view of Hakone lake, of many mountain ranges, and especially of Fuji, lies within easy reach of the most moderate mountaineer. The length of the ascent is 15 *chō*. Half way up is a boiling sulphur spring, from which the baths of Ashi-no-yu are supplied. Though short, the way is not easy to find, and it will always be best to engage a guide at the baths. The path from Ashi-no-yu to Hakone (1 *ri*) is mostly level, with occasional descents, and passes to the right of Futago yama (i.e. "The Twin mountain"), the double-peaked summit of which may be easily ascended, though there is no proper path. A temple of the Buddhist deity Ji-zō and two meres, called respectively Shō-jin no ike and Nadzuna no ike, are passed before the point is reached where the still waters of Hakone lake suddenly open out upon the sight. The latter part of the route follows the Tō-kai-dō.

4. Ō-jigoku.—The path to Ō-jigoku branches off from that leading to Ashi-no-yu, being the second turning to the right, and, after descending, rises again to the village of Ni-no-taira, beyond which it emerges on to the lower slope of Kamiuri-ga-take. There it crosses the stony gully lying beneath the Sō-un jigoku, sulphur springs which boil up in the midst of an imposing amphitheatre of rocks lying high above the path to the left. These springs may be reached either from this point or by a path from Daikoku-ya (page 98), or again by a path from Ashi-no-yu along the flank of Koma-ga-take. A short distance on, the path ascends to the l., soon the valley, at the head of which lies Ō-jigoku, comes in view, and the traveller has only to follow the upward trail. The aspect of the scene is wild and desolate. Vegetation gradually decreases, and ceases entirely in the immediate neighbourhood of the sulphur-springs, which line the left side of the gully, and are seen ahead boiling along the ridge dividing this slope from that of the Hakone lake. Small streams of discoloured water flow down the gorge, and bamboo pipes may here and there be seen conveying the mineral water to the baths below. The sulphurous odour is far from agreeable, almost justifying the native name of Ō-jigoku (Big Hell), which has, however, lately been altered to that of *Ō-waki-dani*, or the valley of the Great Boiling. Tourists are strongly recommended not to visit the Ō-jigoku without a

guide, as the footing is insecure in many places, and fatal accidents have occurred both to Japanese and foreigners.

On reaching the dividing ridge a view, as different in its charms to the scene of desolation just traversed as can well be imagined, greets the traveller's eye. In the centre Fuji towers up in perfect beauty. To the extreme right is Kintoki-zan, then the Otomi pass and the Fukuwara pass. To the left is the head of the Hakone lake, behind which are the Hakone hills and the more imposing slopes of Ashidaka. Kammuri-ga-take, which rises up immediately above the springs, distinguishes itself by its graceful outline and by the dense woods which cover its sides. All the vegetation of this neighbourhood, moreover, is remarkable, consisting, as it does, chiefly of the small box and *Asemi* (Andromeda japonica). Up to this spot is a walk of an hour and a half; 10 *chō* more will take the traveller to Ubago, where there are hot springs with a great reputation for efficacy in eye-disease. From Ubago to the lake is a steep descent of 8 *chō*. The return home may be made viâ the Yoshi-mura-ya baths, mentioned on p. 103.

Another expedition, perhaps still more to be recommended, is to follow walk 3 to Hakone, thence by boat to the head of the lake, and so to Miya-no-shita by the route here described. At the head of the lake itself, boats cannot be counted on.

Excursion to Sai-jō-ji and back by the Ashigara and Otomi Passes.

Much to be recommended to good walkers is a two days' excursion over the Ashigara and Otomi passes, including a visit to the monastery of Sai-jō-ji at the back of Karino-zan. The road passes through Kiga and descending to the small village of Miyagino, turns to the r. across the stony course of the river Haya-kawa, leaving to the l. the direct path up the valley to the Otomi pass. From this point the summit of Fuji can be seen. The ascent then at once commences up the sides of Mount Tsubunoma, gentle at first but becoming steep after crossing a water-course about half way up. At the traveller's back are Mounts Takanosu, Futago, Deyama, Koma-ga-take, and Kammuri-ga-take. A climb of 25 *chō* from the bottom brings us to the gap dividing Mounts Karinozan and Miōjin-ga-take, which commands a view of Odawara Bay, with Enoshima to the l. and to the r. a portion of Ōshima. From this point the path winds away to the left and ascends to the grassy plateau near the summit of Karino-zan, the view from which is very extensive.

On one hand the sea, the Sagami plain watered by the Baniū-gawa and Sakawa-gawa, the Ō-yama, Kurakake, Tanzawa, Sōbutsu and Yagura-ga-take ranges, and many of the mountains of Kō-shiū, on the other, the wooded heights beyond the Hakone pass, which dwarf the nearer ridge of Takanosu, then turning towards the right, the double-crested Mt. Futago, Koma-ga-take, Kammuri-ga-take and the long ridge to the west of Hakone, which terminates in the tooth-shaped peak of Kintoki-zan, and above and beyond all the gigantic shape of Fuji. The path, which deflects to the right without going on to the summit of Karino-zan, now begins to descend, and half way down, where it forks, the right branch leads to Tsukawara and Odawara, and the left to the monastery of Sai-jō-ji. The left branch is of course taken, and after a further descent the hitherto treeless slope begins to show a varied vegetation, the Deutzia, Azalea, the scarlet Pyrus japonica, etc., while in spring the ground is covered with a carpet of violets. Stretching along the gully beneath is a stately grove of

pines and cryptomerias, in the midst of which stand the temple buildings. The whole distance traversed from Miya-no-shita is 3 *ri*. It will be best to make straight for the furthest of the buildings in the enclosure, where reside the officiating priests and their disciples, any of whom will be found willing to act as guides. They belong to the Sōtō sect.

Sai-jō-ji was founded by a hermit named Iō-an, who died A.D. 1401, but owes its special reputation for sanctity to his successor Dō-riō, who was supposed to be one of the numerous incarnations of the Goddess Kwan-non.

Standing with his back to the main gate, through which the crowd of ordinary pilgrims is not allowed to pass, the traveller sees three separate edifices ranged round a court planted with cherry and other flowering trees. Those to the right and left, called respectively Hō-ō-In and Dai-ji-In, are small and poor in appearance. That in front, which stands on a higher level, fenced off by a stone balustrade, is much more important, containing, as it does, not only a fine, though simply decorated temple proper with images of Daruma, Dai-gen Bo-satsu and Bi-sha-mon, together with a temple in the same simple style dedicated to the founder of the monastery, but also the dwelling places of the priests. This is Sai-jō-ji proper. Beyond this again and to the l. a sacred well, called Kon-gō-sui, whose waters are drawn,—and then only for purposes of religious ablution,—but three times in the course of the year, lies encased in a large and handsomely carved wooden cover, while opposite to it stands an upright stone called *It-teki-seki*, said to have been thrown from the opposite mountain into its present position by Dō-riō himself. Passing out through a small wooden gate and up a flight of steps, the traveller sees to his r. a wooden belfry, to his l. an avenue of small lanterns lining the road which forms the usual approach for pilgrims, and again to his r. a 2-storied pagoda, the latter containing an image of Iō-an flanked by images of Shō-oku (founder of the lesser temple of Hō-ō-In) and Tai-kō (founder of Dai-ji-In). In front of the pagoda are some fine white stone lanterns of unusual construction, and all around tower magnificent cryptomerias. Scattered about are large upright stones of irregular shape inscribed with characters in red or gold. These are, for the most part, memorials of persons who have at various times contributed towards the repairs of the temple. A second flight of steps and a wooden bridge lead to a fountain falling from the mouth of a bronze dragon, beneath which the devout perform their ablutions. In front of this fountain is a curious stone monument, the offering of a society of pilgrims. Again ascending, the traveller sees a small shrine dedicated to Kwan-non, whence turning to the r. he ascends a final flight of steps, divided into two parts by an iron chain, to the links of which the pilgrims tie their prayers, written on small twists of paper. There stands the most striking of all the temples. It is called Miō-kwaku-dō and is specially dedicated to Dō-riō, whose crest—a fan of feathers—appears in great profuseness. The porch is supported on elegantly carved wooden columns resting on wrought bronze pedestals, while the projecting rafters above take the shape of the dragon of the fantastic mythical zoology of Japan. The interior is very rich. A splendid gong hanging from the ceiling, enormous cakes of gilt brass, gilt lanterns resting on images of the God of Waters, and especially, to the r. and l., two gigantic carved wooden figures of winged goblins, bearing in their hands the omnipresent fan of feathers, are the most noticeable features of the ornamentation. The sanctum sanctorum may be looked into through a wire screen dividing it from the rest of the temple, and contains a very handsomely deco-

rated altar. Those who are desirous of leaving no portion of the grounds unexplored may like to mount a further hill to see what is called the Oku-no-In, or inner temple. From the temple dedicated to Dō-riō the visitor descends to the l. to the spot where the Miya-no-shita road strikes in, and returns by the little temple of Kwan-non mentioned above.

Altogether the aspect of the Monastry of Sai-jō-ji is very striking; and peculiarly grateful to the traveller on a hot summer's day is the refreshing coolness and deep shade of the gigantic trees. A further advantage is the absence of mosquitoes.

The temple is quitted by the main gate, and the road leads down through the lower portion of the magnificent cryptomeria grove. At the shed marking the 20th *chō* a path diverging to the l. should be taken. The forest trees gradually become scarcer and the undergrowth of ferns, lilies and Aucuba laurel is replaced by little patches of vegetation. The bold summit of Yagura-ga-take, commanding the Ashigara pass, to cross which is the traveller's next object, soon comes in sight, but the path bends away from it to the right round a spur of the mountain, and after crossing the Shimidzu-gawa, an affluent of the Sakawa-gawa, joins the main road from Odawara to Fuji at the village of Amatsuba, a distance of 1 *ri* from the temple. From this point to Odawara is a distance of 3 *ri;* the path here turns to the left and commences gently to wind up the valley. Yagura-ga-take directly faces the traveller, flanked on the right by Ashigara-zan. Before entering Yagura-zawa (1 *ri*) Kintoki-zan, the high mountain rising to the right of the Otomi tōge, again comes in sight, almost exactly repeating the tooth-like shape of Yagura-ga-take. A civil welcome and decent accommodation are to be had at the Fuji-ya inn, and pack-horses can likewise be engaged to cross over the pass, the ascent of which may be considered to commence from this spot. Though two *ri* in length, the ascent is not a particularly steep one, but owing to the barrenness of the hills the traveller will find it a hot walk in summer. There are two ways, called respectively the *Kiūdō* or old road, and the *Shindō* or new road. They separate some 12 *chō* above Yagura-zawa, and meet again at the village of Take-no-shita at the base of the pass. The new road, which is the r. branch, is the one to be taken. A short way beyond the point where these roads separate, a bridge at which a small toll is levied spans the Uchigawa. The view of Fuji is good both from the summit and from a point lower down, where the road winds up a second and minor ascent to the left. At Take-no-shita the Ōza-gawa, which rises on Higashi yama, is crossed. The best hotel is Idzumiya on the r. hand side of the village street, but the traveller is advised to push on to Gotemba. A direct road to Subashiri at the foot of Fuji, distance 3 *ri*, diverges to the right just outside the village. The chief feature of the road to Gotemba is a most picturesque avenue of pines and cryptomerias, stretching along the fertile plain formed by the lower slope of Fuji. The great mountain itself towers to the r. in close proximity, while to the l. are Kintoki-zan and the other hills lying about the Otomi tōge. The town of Gotemba, so named from having been the seat of the hunting lodge of the great Yoritomo when he came from his capital, Kamakura, to hunt in the neighbourhood of Fuji, consists of one long straggling street. The Ōmi-ya, Fuji-ya and Sakai-ya are the chief inns, and are more comfortable than their outward appearance would seem to indicate. Foreign liquors are to be obtained. Just opposite the first mentioned a road leads to Subashiri, 2 *ri* 8 *chō*. To return to Miya-no-shita viâ the Otomi tōge the path turns to the left

just beyond the Ōmi-ya inn and passes through fields and gardens, the fences of which mostly consist of camellia-trees, while the Mitsumata (Edgeworthia papyrifera) is also to be seen in considerable abundance. The red blossoms of the former contrasting with their glossy dark-green leaves form a great ornament during the spring months. A plough which is worked by two men may be noted as an agricultural implement peculiar to this neighbourhood. Not far from Gotemba, paths diverge to Higashi yama and Fukuzawa on the l., while that to the Otomi pass crosses the Higashi kawa and continues straight on. The actual ascent commences about 1 *ri* after leaving Gotemba, where the path, or rather trail, leads over a grassy sward very different from the usual bamboo-grass of the country and which would afford good pasturage. A small water-course is twice crossed before the summit of the pass (2 *ri* from Gotemba) is reached. The view of Fuji from the top is remarkable, though perhaps scarcely beautiful. Nothing intervenes to hide any feature of the black volcanic mass. But this very distinctness and too close proximity rob the Peerless Mountain of the grace which charms the spectator who views it from Idzu, the Tō-kai-dō or the sea.

On the other side of the pass is seen the Hakone range, together with a strip of the lake, and, in faint outline, the Idzu mountains in the far distance. The traveller may rest at a small hut where he will find hard-boiled eggs. From this point Ashigara tōge might be reached (although there is no actual path) by following the track along the top of the connecting ridge. It would also be possible from the top to reach the Nagao tōge by a walk of 20 *chō*, while a further walk of 25 *chō* would take one to the Fukuwara tōge above the lake of Hakone. The descent from the Nagao tōge to the village of Ubago near the lake is 1 *ri* 8 *chō*. The descent of the Otomi pass on the Miya-no-shita side is very steep. On reaching the base the road traverses a small green plain of oval shape, called Sengoku-hara, apparently surrounded on all sides by mountains,—Kammuri-ga-take, Karinozan, etc.,—with which the traveller is already familiar; whence, following the left side of the valley, and passing through the poor village of Sengoku hara, it finally reaches Kiga and Miya-no-shita (2 *ri*). A fine view of Fuji may be seen from a grassy slope over which the road passes after leaving Sengoku hara.

Instead of returning thus directly to Miya-no-shita a detour may be made viâ the sulphur springs called Ō-jigoku (see page 99). The road thither branches off to the right from the village of Sengoku hara, crosses the stream that issues from the Hakone lake (called the Haya kawa), and after about 18 *chō* divides. Both turnings lead to hot springs; but it is best to take that to the left, which, after a walk of 18 *chō* up a wooded spur of Kammuri-ga-take, brings the traveller to the Yoshimura-ya tea-house, where he can procure good Japanese food and take a hot sulphur bath if he does not object to undressing in public, after which a further walk of 20 *chō* brings him up to the Ō-jigoku. Should he elect to return straight to Miya-no-shita from the Yoshimura-ya, he can do so by a pleasant walk of 1½ *ri*.

ROUTE 6.

EXCURSIONS IN IDZU:—HAKONE TO ATAMI; MISHIMA TO ATAMI AND ODAWARA; YAMANAKA TO NIRAYAMA AND SHU-ZEN-JI; MISHIMA TO SHIMODA VIÂ SHU-ZEN-JI AND AMAGI-SAN; YU-GASHIMA TO ATAMI VIÂ ITŌ; COAST ROAD.

Hakone to Atami.

From Hakone to Atami there is a choice of roads. The finest is that which commences at the end of the village. Turning to the left up a steep path, half an hour's stiff walking is required to reach the top of a hill, from which there is a magnificent sight of Fuji towering above the lake, the peaks of Ashidaka yama to the left, and the Hakone range to the right. There is then an uninteresting path to be followed, where the trees obscure the view, then more ascents, till at last the traveller arrives on the summit of Higane san, where a stone states that from this spot the ten Provinces of Idzu, Suruga, En-shiū, Kō-shiū, Kōdzuke, Sagami, Musashi, Awa, Kadzusa and Shimōsa, can be seen. The prospect is an extremely fine one, including, on a clear day, the higher mountains of the above-named provinces and also a magnificent view of Fuji. To the right lies the peninsula of Idzu, with its numerous bays and promontories, whilst beyond are seen the islands of Hasshima, Rishima, and the volcano of Ōshima (Vries Island) sending forth its constant cloud of smoke. Six *chō* further on, a road from Mishima comes in, and 2 *chō* more bring the traveller to the small hamlet of Higano mura, where in a clump of trees stands the temple of Tō-kō-ji, a small and unpretending building. From this place a steep descent of 49 *chō* leads to Atami. At the 12th *chō* the road divides: the left branch leads to the hamlet of Idzu san, distance 1 *ri*. The whole journey to Atami by this route is a walk of not less than five hours. Or the traveller can turn off from the Tō-kai-dō just before reaching the hamlet of Yamanaka, and follow a rough track through the grass, which will bring him by the small vill. of Tashiro 1½ *ri* to Karuizawa. The path, however, is difficult to find and it is not practicable for horses.

Mishima to Atami and Odawara.

Mishima to	*Ri.*	*Ch.*	*M.*
Daiba	1	—	2½
Hirai	2	18	6
Karuizawa	4	—	9¾
Atami	6	6	15

Atami can be reached either from Mishima or Numadzu. From the latter place the following is the itinerary as far as Daiba, where the roads join:—

	Ri.	*Ch.*	*M.*
Numadzu to Kanuki		10	¾
Ferry.			
Tokura	1	10	3
Nagabuse	1	20	3¾
Ferry.			
Umeno	2	4	8½
Daiba			5½

The first part of the journey can be accomplished in *kuruma*, the road ascending a well cultivated valley. At the vill. of Hirai (*Restt.*, Morobuse) a gradual ascent commences up the slope of the ridge dividing the valley of the Kano-

gawa from the Eastern coast, and the route is no longer practicable for *kurama*. A walk of 1 *ri* leads to the poor hamlet of Binnozawa, 18 *ch.*, beyond which is the small vill. of Karuizawa, whence a rather steeper climb of 28 *ch.* takes the traveller to the summit. During most of the ascent a magnificent near view of Fuji is obtained, with to the l. Amagi-san and the smaller ranges of the peninsula, and in front the Bay of Numadzu at Fuji's base. The barrenness of the ridge is a great drawback during the summer season, Binnozawa being almost the only shady spot on the road. On the other hand, the trees at the very summit intercept the view just where it should show out at its best. Descending on the Atami side (1 *ri* 14 *ch.*) the prospect, though restricted, is rather curious, embracing a number of minor ridges, all green, but all treeless, which, running down to the sea at right angles to the general southerly direction of the peninsula, resemble the outstretched legs of a centipede. Oshima is conspicuous for the column of smoke issuing from its volcano. It should be mentioned that, before reaching Karuizawa, roads turn off to the r. to Kakizawa (15 *ch.*) and Tanna (1 *ri*; both these distances are from Hirai).

ATAMI (*Inns*, Shin-sei-sha, Watanabe, Fuji-ya, Sagami-ya, Sakaguchi-ya, Suzuki-ya and Kasumigi;—the first 4 to be much recommended, but the Fuji-ya and Sagami-ya generally object to receive foreigners) is a favourite health-resort of the official classes of the capital, and possesses the mildest climate to be found within two days' journey of Tōkiō. It owes its reputation chiefly to its mineral waters, which six times during the course of every 24 hours issue boiling from a small cave with a mass of steam and a loud detonation. This geyser is situated in the grounds of the Shin-sei-sha inn. Other minor springs are scattered about the neighborhood, and the hot water is led into the various tea-houses. Expeditions may be made hence by boat to Ō-shima and Hasshima and across the bay to Enoshima. The usual method of returning to Tōkiō or Yokohama is by land viâ Odawara either in *kago* or on foot.

ITINERARY.

Atami to	Ri.	Ch.	M.
Idzusan	—	18	1¾
Yoshihama	2	30	7
Eno-ura	4	26	11½
Nebukawa	5	2	12¾
Hayakawa	6	22	16
Odawara	6	32	16¾

The road consists of a perpetual series of ascents and descents, with the blue waters of the Pacific on the r. hand. A detour of 2 *chō* will show the pedestrian the hot spring named Idzusan-no-Taki-no-Yu (*Inns*, Ejima-ya and Sagami-ya), which falls from the rock on to the beach, where the bathers stand to receive the water as a douche. The midday halt can be made either at Yoshihama (*Inn*, Suzuki-ya) or at Enoura (tea-houses, Suji-ya, Shin-ya and Saku-ya, all poor), the latter known for a small variety of the mandarin orange. A little further on, up a steep flight of steps, is a small temple dedicated to Sanada Yoshitada, a Minamoto warrior who fell in the year 1180.

From Yoshihama to Odawara is said to be four *ri*, but they are probably of 50 *ch.* each, for it is a five hours' walk, somewhat fatiguing, but full of interest.

YAMANAKA TO NIRAYAMA.

Yamanaka to	Ri.	Ch.	M.
Kami Sawa-mura	1	18	3¼
Yatsumizo	1	23	4½
Nagasaki	2	14	5¾
Nirayama	2	35	7¼

Just outside the hamlet of Yamanaka, on the Hakone pass, a path l. leads over the grassy slopes and

tops of ridges, till it finally descends to the hamlet of Kami Sawa in the plain. Several paths to Atami viâ Higane san branch off to the l., and where the road divides at a post which marks the distance to Yokohama 20 *ri*, the l. turning should be taken, the r. descends to Mishima 1½ *ri*. The greater part of the road commands a perfect view of Fuji, and it is recommended to the pedestrian as a more agreeable route to Mishima during the cool season than that by the Tō-kai-dō. At Yatsu-mizo the traveller crosses the road leading from Mishima to Atami (see page 104), and 6 *chō* further on arrives at Nitta mura, where the Kwa-getsu Tei inn can be recommended. It commands a fine view of the surrounding country, with Fuji rising grandly from the plain. Before coming to Nagasaki a path r. joins the road from Mishima to Shimoda (see other col.). At Nagasaki a short cut l. can be taken across the fields to Nirayama, passing through the hamlet of Sada mura. NIRAYAMA, formerly the seat of local government of the prefecture, which is now removed to Numadzu, has the appearance of a poor decaying village. It is situated at the foot of a low range of hills, which so almost completely shut it in as to render it an unbearably hot place in summer. It possesses no good inns nor any attractions to induce the traveller to go out of his way to visit it. From Nirayama the traveller can join the main road to Shu-zen-ji by taking the l. turning near the end of the village and skirting the foot of a range of hills till he reaches Nanjō, dist. 32 *chō*, or by following the short cut across the plain to Hō-jō, dist. 10 *chō*.

MISHIMA TO SHIMODA VIÂ SHU-ZEN-JI AND AMAGI-SAN.

	Ri.	*Ch.*	*M.*
Mishima to			
Daiba	1	—	2½
Hō-jō	3	5	7½
Nanjō	3	10	8
Ōshito	5	6	12½
Uriūno	5	11	12½
Shu-zen-ji	6	1	14½
Tachino	6	19	16
Kadonohara	8	19	20½
Yugashima	9	19	23½
Amagi tōge (top)	12	19	30½
Nashimoto	15	19	37½
Mitsukuri	18	13	44½
Shimoda	20	19	50

On leaving Mishima the road crosses the plain to Daiba, where it divides (l. to Atami) and turning to the right ascends the valley of the Kanogawa, passing through the villages of Hō-jō and Ōshito, the former noted in history as the birthplace of the founder of the great Hō-jō family, who during the 13th century and early part of the 14th ruled Japan in the name of the "Puppet Shōguns." At present, however, the place presents nothing but the appearance of a miserable village. The scenery the whole way up the valley is extremely pretty. A striking object on the road is the overhanging rock called Jō-yama, which is seen to the right beyond Hō-jō. On looking back most charming views of Fuji greet the eye. At Hō-jō the road crosses the Kano-gawa by ferry and enters the hamlet of Uriūno. A short way on it recrosses the river and ascends the valley to Tachino, 10 *chō*. Instead of crossing the second ferry the traveller should proceed to Shu-zenji, by following the path up the l. bank of the Katsura-gawa for a distance of 18 *chō*.

SHU-ZEN-JI (*Inns*, * Kiku-ya, Idzu-chi-ya and Yanagi-ya, good) is situated near the head of a valley amidst very picturesque scenery,

and is much resorted to on account of its mineral waters. The baths are for the most part public, but the visitor should endeavour to secure the inner rooms at the first-mentioned hotel, where he will not only find private baths, but a charming suite of apartments. In the middle of the river, which flows down through the village, a hot spring rises up in a basin of rock. A roofing has been built over the spot, and a wooden bridge connects it with the bank, and here may be seen crowds of bathers enjoying the high temperature of the spring or tempering it with the cold water of the stream which dashes along on either side. On the l. bank of the river stands the temple of Shu-zen-ji, belonging to the Sō-tō sect, which gives its name to the village. The original temple was burnt down about 50 years ago, and was replaced by the present insignificant building. *Kuruma* can be taken as far as Shu-zen-ji, and with two men even as far as Yu-ga-shima, but the road is very hilly. The pedestrian may, instead of returning to the ferry along the road by which he came, take a shorter cut to Tachino by descending the r. bank of the stream for a few *chō* and taking the turning to the r. across the hill, dist. 18 *chō*. At the ferry just below Tachino a path l. leads up the valley to Hiye-kawa viâ Kadono, Tashiro, Ō-gawa and Hatsuma, distance 3 *ri*. It is practicable for *kuruma* with 2 men. At Hiye-kawa it joins the road to Itō viâ the Hiye-kawa tōge (see page 109). The road to Yu-ga-shima ascends the bank of the Kano-gawa through very pretty scenery. A few *chō* beyond Tachino the traveller should turn aside r. for a couple of *chō* and visit the Asahi-no-taki, a cascade of about 100 feet in height, which tumbles down over the rocks, forming a series of 4 or 5 falls. At Shimo Funa-Hara a path r. leads to the hot springs of Funa-Hara, distance 1 *ri*. Accommodation poor and the baths public. At Kado-no-Hara a path leads up the valley on the right to Yoshina (*Inns*, Tō-fu-ya and Yu-moto-ya, fair), a hamlet pleasantly situated on the banks of a stream and much resorted to on account of its hot springs. There are no private baths, and men and women bathe promiscuously. Beyond Kadono the road follows the r. bank of the Kano-gawa, and crosses one of its tributaries before entering

Yu-ga-shima (*Inns*, Shiwo-ya and Yamazaki-ya, fair), a hamlet at the foot of the Amagi tōge. The neighbouring baths of Suko-no-taki are not worth visiting. The ascent of the Amagi tōge (3 *ri*) for the greater part is on a gradual incline, and only one-third of the distance can be called steep. The path continues along the r. bank of the Kano-gawa to the small hamlet of Takijiri, whence, passing through a pretty rocky valley and over open grassy hills, it ascends the forest-clad slope of one of the spurs to the r. of the mountain. Amagi-san is the name given to the whole ridge of mountains stretching across the promontory of Idzu from east to west, the highest summit of which is called Ban-ji-tō. The path does not lead over the highest part, but over one of the spurs to the r. of Ta-no-iri, one of the lesser peaks, and does not command any extensive view. On the journey over the pass water can be had at several resting places which are conveniently placed at distances of about 1 *ri* apart.

Before commencing the ascent, the traveller should take the branch path r. about 30 *ch.* from Yu-ga-shima and visit the Jō-ren taki, a pretty cascade formed by the waters of the Kano-gawa, which cut their way between wooded rocks and fall over a precipice about 60 feet high. A steep path leads down the side of the ravine and brings the traveller in full view of the fall.]

Nashimoto, the hamlet at the foot of the pass on the other side, is a

poor place and offers but very indifferent accommodation, and the traveller should, if possible, arrange to complete the distance from Yu-ga-shima to Shimoda in one day, as none of the accommodation by the way can be recommended. Beyond Nashimoto the road crosses the Konabe tōge, an elevation of 18 *ch.*, and after passing Mitsukuri descends a picturesque valley, well cultivated and irrigated by the waters of the Nodzu-gawa, a stream which flows into the harbour of Shimoda, and which from the hamlet of Hon-gō is navigable for flat-bottomed boats. The country round is beautifully diversified and the soil is carefully cultivated. Every hill is laid out in a series of terraces planted with rice and barley. Near Hon-gō is the small hamlet of Ren-dai-ji, noted for its hot mineral springs. The accommodation, however, is poor. Further on the valley widens till it forms an open expansive plain before reaching

SHIMODA (*Inn*, Satsuma-ya), a compactly built and regularly laid out town situated on the banks of the Nodzu-gawa. The situation of Shimoda, occupying as it does the extremity of a peninsula, looking seaward, is such as to command a healthy climate, owing to the dryness of the soil and the fresh sea-breezes. The harbour is small but safe and convenient. There is also an inner anchorage for small junks and boats, which is connected with the Nodzu-gawa. It is artificially constructed by means of dykes and a breakwater.

From Shimoda is exported most of the stone used for the new constructions in the capital. It comes from extensive quarries, or rather mines, near the village of Kisami, which will repay a visit.

Shimoda was first visited in 1854 by Commodore Perry and the ships of the United States squadron. By the treaty which he concluded it was constituted an open port for American shipping, and here Mr. Harris, the American minister, resided until the substitution of Kanagawa as a trading port in 1859 (cf. Griffis).

YU-GA-SHIMA TO ATAMI.

Yu-ga-shima to	*Rt.*	*Ch.*	*M.*
Nagano		20	1½
Ikadaba	1	50	2
Warabō	2	19	0¼
Nakahara	2	29	0¾
Hiye kawa	4	03	10
Itō	6	03	14¾
Atami	11	31	29

On leaving Yu-ga-shima the road winds up an extremely pretty valley and passes through the hamlet of Nagano, beyond which it ascends the Hashi tōge, an easy climb of 17 *chō*. A mound to the l. at the top of the pass affords a superb view of Fuji, and the lofty summits of the range dividing Kō-shiū from Shin-shiū. The entire ridge of Amagi san, stretching as it does almost across the peninsula, is seen to great advantage from this spot. To the l. of Ban-ji-rō, the highest peak of the ridge, is the bare summit of Tō-ga-sawa yama, and further down is seen the rounded top of Owata tōge, the pass leading over to Ike mura from Nakahara. The path now descends to the hamlet Ikadaba and crosses a stream at the foot of the pass which flows into the Ōmi-gawa, an affluent of the Kano-gawa. At the hamlet of Ikadaba the traveller has the choice of roads to Hiye-kawa. He can either take the path to the l. which follows down the stream and joins the road from Tachino, or he can cross the hill to the r. to Warabō, which on the whole is a journey of 18 *chō* less. At WARABŌ (*Inn*, Ishiwa-ya) the road crosses the Nishi-gawa, the upper waters of the Ōmi-gawa. Here may be seen quantities of timber from Amagi-san, prepared for the use of the Naval Department, and which at different seasons of the year is floated down the stream. Just

beyond Warabō the road divides r. to Itō, l. to Mishima, viâ Tachino. Taking the former, the traveller crosses the Higashi-gawa, another tributary of the Omi-gawa, and arrives at the hamlet of Nakahara, which commands a charming view of Fuji rising above a gap between two ridges in the foreground. Here again the road divides, the r. branch leads to Ike-mura, 3 *ri* over the Ōmata tōge, an ascent of about 18 *chō*.

Ikemura is the name given to the small hamlet lying at the foot of Ōmuro-zan, a conspicuous mountain which much resembles Fuji in miniature. Formerly the country for several miles round the base of this mountain, on the side where the hamlet of Ikemura now stands, was a large swamp, but at present there only remains a small pond, the land having been drained by a canal which joins a stream flowing into the sea beyond Yawatano.

Ōmuro-zan, called by the people in the neighbourhood, "Sen-gen-yama" and "Fuji no imōto" (Fuji's younger sister), is in all probability the crater of a former volcano. From a little distance it has the exact appearance of the frustrum of a cone; its sides are very smooth and the summit is quite hollow and overgrown with grass. It can be best ascended from the hamlet of Tōtari on its western side. There is no regular path, but the traveller can easily scale the slope, and the distance is only 18 *chō*. To the r. of Ike-mura rises Yakazu-yama, the double summit of which forms part of the range of Amagi-san. Deer are said to be plentiful in its neighbourhood. Following the road to the left at Nakahara a climb of half a *ri* brings the traveller to the top of the ridge before descending to the valley in which lies the hamlet of Hiye-kawa. Near the foot of the hill may be seen a very ingenious method of cultivating mushrooms. Trees about 6 inches in diameter are felled, and cut into lengths of 6 feet. The back is then scarred with a sharp knife and the logs are laid on open ground, where they remain for upward of two years, after which the sound logs are stacked in rows in a perfectly shady place, and in a short time become covered with the desired fungi. The first crop is gathered in March, and about August the logs are prepared for the second crop, which is done by soaking them in water for a day, and beating them well with a wooden mallet, after which they are re-stacked in rows as before. In a few days the mushrooms again appear, and continue growing for some considerable time. Large quantities are yearly sent to the markets of Tōkiō and Yokohama. This method is pursued in nearly all mountainous parts of the country, and forms a considerable industry.

At Hiye-kawa the road from Tachino comes in; the remainder of the journey to Itō crosses the Shirazaka, called also the Hiye-kawa tōge, a stiff climb of 1 *ri*. The summit commands a magnificent and most extensive view. After following the top of the ridge for a short distance the road descends to the valley in which, scattered along the shores of a very pretty bay, lie the villages of Wada, Matsubara, Yukawa, Take-no-uchi and Arai, known collectively under the name of Itō and famed for their hot mineral waters.

Wada (*Inn*, Ōsaka-ya, good) stretches along the headland to the r. and is separated from Matsubara by the stream called the Ō-kawa.

At Matsubara (*Inn*, *Shishido, baths recommended) boats can be taken to Atami, 5 *ri*. The ordinary charge with three boatman is 1 *yen*, and the journey can be completed in 3 hours. If late in the day, however, or in rough weather, the charge is 1½ *yen*. The road to Atami is a pretty walk, but from its continual ascents and descents is somewhat fatiguing. The distance (5 *ri*, 28 *chō*) cannot well be accomplished under 4 hours.

Coast Road.

It is possible to make a complete tour round the peninsula by following the road which skirts the coast. The journey, though fatiguing, is an extremely pretty one. The path continually winds up and down the cliffs along the sea-shore, passing a succession of charming nooks and bays.

The itinerary is as follows (from Odawara to Atami see page 105):

Atami to	Ri.	Ch.	M.
Kami Taga	1	18	3½
Usami	4	18	11
Itō (Wada)	5	28	14
Yawata no	9	02	22
Inetori	12	31	31½
Hamamura	17	5	41½
Shirahama	17	32	43½
Shimoda	18	33	46½
Nagatsuro	23	33	58½
Ko-ura	24	33	60½
Nirahama	28	15	69½
Tago	30	15	74½
Ukusu	31	33	77½
Doi	35	15	86½
Mitsu	41	15	101
Daiba	44	33	109½

From Mitsu, instead of crossing to Daiba the coast road can be continued to Numadzu viâ E-ura. Distance, 8 *ri*.

ROUTE 7.

FUJI AND ITS NEIGHBOURHOOD.

Mount Fuji, the highest mountain in Japan, stands between the provinces of Suruga and Kai. Its height is variously stated. Mr. Knipping in 1873 found it to be 3729 meters or 12,234 English feet, as the mean of 73 observations extending over a fortnight. Mr. R. Stewart of the Japanese survey found it to be 12,365 ft. and Dr. Rein gives 3745 meters or 12,287 feet. According to the ancient Japanese legend, for which there is no authority earlier than a book written is 1652, Fuji arose in a single night, while the Biwa lake near Kiōto was formed simultaneously. Eruptions are mentioned as having taken place in the years 799, 864, 936, 1082, 1649 and 1707. The last began Dec. 16th, 1707, and lasted till the 22nd Jan., 1708. On this occasion the hump called Hō-yei-zan on the upper slope of the south side of the mountain was formed. The first ascent of the mountain is said to have been made by the celebrated hermit En no Shō-kaku, who flourished in the 7th century. In 806 a temple, under the name of Sen-gen Dai-gon-gen, was founded on the summit in honour of the beautiful goddess Ko-no-hana-saku-ya Hime, and about a century later was founded the temple at Yoshida, also dedicated to the same goddess.

The Japanese have a belief that the sand brought down during the day by the feet of pilgrims re-ascends of itself during the night. It is also said that the snow disappears for a few hours on the 15th day of the 8th moon and begins to fall again during the following night. Some hold Fuji to have been the same as mount Fēng-lai (Hō-rai zan) of which Shin no Jo-fuku, the Chinese Hsü Fu, went vainly in search. Mount Fuji stands by itself, rising with one majestic sweep from a plain which is almost surrounded by ranges of mountains. The southern side slopes down to the sea, its graceful sweep being only broken on the S. E. by the rugged peaks of Ashidaka-yama. The ascent can be made from five different points, viz.,—Murayama, Suyama, Subashiri, Yoshida, and Shito-ana. The first of these, termed the "Front Entrance,"

Omote guchi, is reached by following the Tō-kai-dō to Yoshiwara (see Rte. 3), and then taking the road to the right viâ Omiya, which, though very rough and on a considerable incline, is practicable for *kuruma* with two men to within a short distance of Murayama. The distance to Omiya from Yoshiwara is about 3 *ri*, and to Murayama 1½ more; but, without entering the former place a short cut to the r. can be taken, which joins the proper road from Omiya further on, and saves in distance about 8 *chō*. The slope of the mountain up to this place is richly cultivated with rice, tea, tobacco, millet and various vegetables, and higher up the paper plant (*mitsumata*, Edgeworthia papyrifera) abounds.

The hamlet of Murayama consists of about 20 houses, with little over 200 inhabitants. The best accommodation is to be had at the temple just opposite the road leading up the mountain. Here live the family to whose charge for years has been entrusted the care of guarding this the main entrance to Fuji san. Although in the present day it is not necessary to obtain permission before making the ascent, still a certain amount of etiquette attaches itself to the formal ceremony of opening the mountain on the 1st day of the 6th moon by the old calendar, and through Fuji Sōshirō, the present master of the temple above alluded to, all arrangements are carried out for those who wish to ascend the mountain. In March, 1877, the temple was destroyed by fire and the building which has been erected to replace it is most humble and unpretentious in appearance. The traveller will, however, meet with great attention and civility from its inmates, and every facility and assistance for making the ascent will be readily afforded on very reasonable terms. The following list of charges may be found useful:—

	yen.	sen.
A guide to make the ascent and descent in two days, and who will carry baggage	1	25
fu-tan (quilt)		2
1 bag of charcoal		12
1 *ben-to* (a supply of Japanese food)		5
1 mountain pole		5
Accommodation for the night on the mountain, including rice		20

The number of guides required will depend of course on the amount of baggage to be carried, and here travellers are warned that they must take everything with them in the way of food. During the season *futons* are to be got at the different huts on the mountain; at other times, a couple for each person are carried up by the guides, but in addition the traveller is recommended to provide himself with a thick coat. It is advisable also to take plenty of charcoal, to avoid the necessity of having at the halting place a wood fire, the smoke of which is painful and suffocating. Pack-horses can be taken as far as Naka-miya, called also Mma-gayeshi or "horse turn back," distance from Murayama 3 *ri* 8 *chō*. Those who are not good pedestrians will find it an advantage to ride this portion of the ascent, and also to arrange for pack-horses to be sent out to meet them at the same point on their return. The charge per horse for each journey is 50 *sen*.

On commencing the ascent the road passes r. the shrine of Asama, situated in a grove of fine cryptomerias, and after crossing partly cultivated ridges, passes an old *keyaki* tree and wooden *torii* at a spot called Fuda-uchi-ba, about 1 *ri* from Murayama. From this point the ascent becomes gradually steeper, leading over an open prairie and through small groves of trees. Near Mma-gayeshi the path enters the belt of forest which almost encircles Fuji to a height of about 3,000 feet above this level. At the rest-shed the traveller is provided with a mountain pole, which, on his return to Murayama, after completing the ascent, is stamped with the characters "Fuji san, omote-guchi." About 20 *chō* beyond Mma-gayeshi is Shin-

goya, also called Nio-nin-dō, the limit beyond which women were in former times not allowed to go. The next stages are Ō-momi 18 *chō*, Sasa-kori 10 *chō* (branch path r. to Kumokiri), and Yokowatari 10 *chō*, whence a steep climb of 20 *chō* brings the traveller to the rest-shed of No. 1 station (ichi-gō-me), where good accommodation for the midday halt can be had. The road so far lies through the thick forest, and, with the exception of being generally very wet, is comparatively easy. The remaining stations are numbered 2, 3, 4 up to 9, and at each of them, with the exception of the 2nd, sleeping accommodation of a very rough kind can be had during the pilgrimage season, viz., from the 1st of the 6th moon to the 8th moon (old cal.). The tourist who may wish to make the ascent before the above-mentioned time will, however, generally be able to get accommodation for the night at any of the huts up to the 7th station inclusive.

The distances between the several stations are as follows:—

	Ri.	*Ch.*		
1st	5	16	f'm	Murayama.
2nd	5	31	"	"
3rd	6	—	"	"
4th	6	10	"	"
5th	6	20	"	"
6th	6	35	"	"
7th	7	19	"	"
8th	7	35	"	"
9th	8	11	"	"
10th (summit)	9	—	"	"

Beyond the 2nd station trees become scarce and of stunted growth, and at the 4th they disappear entirely, their place being taken by a vegetation of small bushes. Here a path r. leads to Hō-yei-zan, 9,400 feet. [At the 5th station we cross the *O-chiū-dō*, a path by which the circuit (15 *ri* 20 *ch.*) of the cone can be made about half way between the base and the summit. Towards Suyama, Subashiri and Yoshida this path continues almost at the same level, but in the other direction, after passing a spot called Fu-dō ishi, on the edge of a wide precipitous gully, it descends a considerable distance to Ōzawa, whence it re-ascends to Daruma ishi on the former level.] The path now becomes very bad, winding by steep zigzags over hardened lava, which, higher up, is replaced by rough loose boulders, cinders and soft scoria. The last stage to the summit is an arduous climb, although even here there is no shadow of danger to relieve the monotony of the ascent.

Ascent from Suyama.

This village is most conveniently reached from Hakone (see p. 72), a distance of about 6 *ri*. At the W. summit of the Hakone pass a narrow path turns off to the r. and skirts the W. side of the lake, keeping for some distance along the top of the hills. After a walk of 2 hrs. the path descends across excellent pasture-land, then enters a prettily wooded valley, well cultivated and dotted with cottages, and in 2 hrs. more reaches the village of Sano on the high road from Mishima to Gotemba. One hr. further stands a wayside chapel dedicated to Ji-zō. The road here turns to the r. and ascends by the side of a stream which rushes down a dark channel over rough ledges of rock. At Suyama the innkeepers take it in turn to receive foreigners. From Suyama the path lies for about 2 hrs. over the prairie, ascending very gradually. The mountain behind on the the l. is Ashidaka-yama. Hō-yei-zan looks like a mere mound of sand on the side of the cone.

Pack-horses can be engaged as far as the 1st station (ichi-gō-me). The path emerges from the wood on to the almost bare flank of the mountain just before reaching the 2nd station. Here the vegetation becomes very sparse and consists only of a few species, among which a Campanula, a Cnicus and a Poly-

gonum are conspicuous. The latter is found nearly the whole way up to No. 8. At the 6th station, the path round the waist of the mountain crosses the ascent. From this point Hō-yei-zan can be easily reached. The last stage of all is the most fatiguing, on account of the rarefaction of the atmosphere. The path winds over large coarse round lumps of cinder scattered amongst detached rocks and boulders. The top of the ascent lies between two peaks of the summit, which are visible ahead.

APPROXIMATE HEIGHTS OF THE STATIONS.

No. 1	4,100 feet.
" 2	5,500 "
" 3	6,100 "
" 4	7,700 "
" 5	8,500 "
" 6	9,120 "
" 7	9,900 "
" 8	11,400 "

ASCENT FROM SUBASHIRI.

If it be desired to ascend from Subashiri, which lies at the base of Fuji on its eastern side, that starting point is best reached by crossing from Miya-no-shita to Gotemba (see Route 5), thence over the plains for a distance of 2½ *ri*. From Gotemba the road, which can be traversed by *kuruma*, passes through a very charming country and is for the most of the way lined with trees, affording delightful shade. The whole route affords good views of Fuji, each different stage revealing some new feature of the mountain. The soil consists principally of volcanic ash and scoriæ, for though the upper surface generally has the appearance of a fertile loam, it extends to no depth.

SUBASHIRI (*Inns*, Kome-ya, Yamada-ya, Dai-kōji and Shō-kōji, where guides for the mountain can be obtained) is crowded with pilgrims during the season, and those who intend to spend the night at this place will do well to arrive early, as they may otherwise find difficulty in obtaining accommodation.

The first part of the journey, as far as the mat shed at Mina-gayeshi 2½ *ri*, is a broad straight road through a dense forest, with an average incline of 4 or 5 degrees; the path through the wood beyond is narrow and impracticable for horses, as it is much obstructed by projecting roots of trees. The 1st station, called Sunaharai, is near the upper limit of the forest. Here commences the real ascent. Wild strawberries abound just beyond this point. The roughest part of the climb lies between the 5th and 8th stations, where in some places the route passes over very steep ridges of hardened lava. Although there is no regular path the way is not difficult to find, for the ascent is very clearly marked by the débris of the pilgrims' straw sandals (*waraji*), and the huts are also generally visible one from the other.

ASCENT FROM YOSHIDA.

YOSHIDA (*Inns*, Dai-koku-ya, Jōmon-ji Shidzuye, Tanaka-ya) lies on the northern base of Fuji and may be reached from Yokohama viâ Miya-no-shita and the Otomi pass to Gotemba (see Rte. 5), thence to Subashiri as above described, from which place it is a walk of 4 *ri* and 8 *chō*. From Tōkiō the best way is by the Kō-shiū Kai-dō to Ōdzuki, where the road to Fuji turns off to the l. (see Rte. 14).

A short way out of Subashiri the road ascends rapidly to the top of the Kago-zaka 1 *ri* (rest-shed just beyond the summit); it then descends gradually across the slope of

Fuji to the hamlet of Yamanaka on the shores of the Yamanaka no Midzu-umi, a lake about 1 *ri* in length by 18 *chō* in breadth, whose shape somewhat resembles a pear with an abnormal excrescence on the left side. In winter this lake is frozen over for a period of two months, and ought to afford a capital skating ground for those whose enthusiasm for that sport will enable them to triumph over the preliminary obstacle of a three days' journey from Yokohama. Its waters are also said to abound with silver carp (*funa*), carp (*koi*), *akahara*, eels and loach. Yamanaka possesses no inns, but decent accommodation can be procured at the house of Ōmori Shinjirō, the headman of the place. The road on continues across the moor which encircles the base of Fuji, and is comparatively level. *Kuruma* can be taken the whole way from Subashiri, the Kago-zaka being the only part where it is necessary to get out and walk. The scenery gradually becomes prettier. Glimpses are occasionally caught of the Katsuragawa, which flows out of lake Yamanaka, and a pretty cascade which this river forms comes in view about half way to Yoshida. A peep is also obtained of the Kawa-guchi lake, and several mountain ranges in Kō-shiū are seen to great advantage. At the entrance of Yoshida l. in a grove of magnificent trees stands the temple formerly dedicated to the god Sen-gen Dai-bo-satsu, but now recognised as the Shintō deity Ko-no-hana-saku-ya hime no mikoto. Here each pilgrim receives from the priests a passport which entitles him to ascend the mountain. R. and l. at the back of the principal shrine stand two small buildings in honour of the sun and moon. The entrance avenue is lined with stone lanterns, some of which are in a dilapidated condition. The entrance gate was formerly adorned with images of the fierce looking Buddhist gods called Ni-ō sama, but since the purification of the shrines by the restored government of the Mikado, their niches are vacant. An immense red *torii* or arch stands in the middle of the court, and in its form and colour still attests the influence of Buddhism. In fact everything is Buddhist at this temple except the small arch of unpainted pure white wood which stands at the entrance of the path leading to the summit of Fuji. In front of the steps of the temple are two marvellous bronze images, called *ama inu* or heavenly dogs, one of which, the male, has a horn on his forehead. The date on them corresponds to 1730. There is also a fine piece of bronze, in the shape of a dragon, painted green and red, through whose mouth water gushes into a gigantic stone tank, where worshippers must dip their fingers, in order to purify themselves for prayer. The founders of the temple were Kwammu Tennō (782-806) and Kō-kō Tennō (885-7). The other noteworthy objects are a shrine to the god worshipped at Suwa in Shinano, and a white wooden horse, supposed to be for the use of the goddess above referred to when she wishes to go out riding; but it is also regarded as the patron deity of the silkworms, *o ko sama* (young gentlemen), as they are called by the people in this part of the country.

The path up Fuji lies along a wide avenue of cryptomerias and *hi-no-ki* (Chamæcyparis obtusa), and passes through a small pine wood on to the open prairie before entering the forest which surrounds the base of the cone. Pack-horses may be engaged at Yoshida for this first portion of the journey. They cannot, however, be taken beyond Mmagayeshi, the 2nd station, as from that point onward the path is rough and narrow, winding among rocks and roots of trees. At the 3rd station the pilgrims' passes are inspected. The upper edge of the forest is at the 5th station, beyond which lie two other zones of vegetation, the first consisting of low

bushes, the second of alpine plants. Beyond the 6th station the steepness of the ascent increases, but the path is easily distinguished, even in misty weather, by the quantity of straw shoes thrown aside by pilgrims. From the 8th station to the summit the ascent is extremely laborious, owing to the rarity of the atmosphere and the loose formation of the soil, which consists of ashes and scoriæ. Here the path becomes identical with that from Subashiri.

Heights on the Yoshida Ascent.

[By J. J. Rein.]

Yoshida	2,650	feet.
Mma gayeshi	4,750	"
No. 4 Station	5,620	"
No. 5 "	7,300	"
No. 7 "	9,200	"
No. 8 "	10,720	"
Top	12,280	"

From Shiro-ana the climb up to the path which encircles the cone at the 5th stage is a very difficult one. Thence onward the choice lies between the routes from Murayama or Yoshida.

"Fuji terminates in an undulating platform, the peaks of which consist of scoriæ and mounds of lapilli. Amongst these are continuous masses of lava and the remains of the old crater. The latter forms an approximately circular aperture, with a diameter of from 1300 to 1600 feet, and a depth of 518, which was ascertained by aid of an aneroid. The old walls have fallen in in several places, so that the debris on the S. side permit the descent being made with safety to the bottom of the crater, where a horizontal layer of sand shows that water collects here when the snow melts or during heavy rains."

"Two hills projecting above the edge of the crater form the highest peaks of Fuji, namely Ken no mine (Sword peak) on the N. W. side, and the almost equally high Koma-ga-take (Foal mount) on the S. E. side, about 5 minutes' walk from the small temple. All statements of height refer to the latter, while the Japanese look upon Ken no mine as the real summit. From Koma-ga-take the S. W. point of the richly wooded peninsula of Idzu, Cape Sakura, is seen due S. To the S. E. we observe the beautiful lake of Hakone, and round it the volcanic peaks of the beautiful and much admired Hakone mountains. Beyond, and slightly to the r. appears the bay of Odawara, with the bay of Yedo in the distant background. To the S. we descry the bay of Suruga, abundant in fish, round which the Tō-kai-dō winds from Hakone, and closer again the tea-district of Suruga."

"Ken no mine affords the most unconfined prospect towards the N. and W. From this point we look over the province of Kai or Kō-shiū, with its high frontier mountains, and the fertile plain shut in by them, lying at an average height of 1150 feet, in which we distinguish the provincial town of Kō-fu, besides other places. Not far from it are the localities which provide the inhabitants of the capital with the first grapes. In the same direction, behind volcanic spurs, mighty Kimpu-zan, whence the famous Japanese rock-crystals are procured, raises its proud crest, and further in the background we distinguish the cone of Asama yama, with its sharply defined cloud of smoke rising up. If we turn our glance further W. the first thing that attracts our notice is the broad pebbly bed of the Fuji kawa, and behind, the wide-spreading Yatsu-ga-take or Mount of the Eight Peaks. Over the wide depression in the range to its l. through which passes the road from Kō-fu to the Suwa lake in Shinano and to the Naka-sen-dō, we observe in the background the mightiest mountain range in Japan, that of the snow-mountains of Hida and Shinano. Its steeply rising rocky precipices and long streaks of snow in the ravines and on the ridges are visible

to the naked eye in spite of the great distance. Still further to the W. bearing 62-64° N. W., rises the lofty ridge of On-take or Mi-take. Many other noteworthy mountains are seen to the W. on the boundary of Kō-shiū."—[*J. J. Rein.*]

The traveller will rarely be fortunate enough to obtain a perfectly clear view from the summit of Fuji, but the best chances undoubtedly are just before and at sunrise. "Nor will the pilgrim be wholly fortunate unless he sees the superb cloud effects which the mountain affords. These are most likely to be enjoyed in ordinary summer weather, between noon and 6 o'clock in the evening, and they are truly magnificent. The summit of the mountain remains clear, but its shoulders and waist are surrounded by billowy masses of dense white vapour of indescribable splendour. Here and there a momentary break may permit a glimpse of the earth beneath, but usually nothing can be seen landward but this vast ocean of cloud, amid which the peak stands as the only island in the world. Turning seaward, the ocean itself can be seen over the circumambient vapour, and affords a striking contrast to the turmoil and restless change of form of the clouds themselves."

A curious phenomenon may also sometimes be witnessed at sunrise from the western side of the summit. As the sun's rays appears above the horizon the shadow of Fuji (in Japanese *Kage-Fuji*) is thrown in deep outline on the clouds and mist, which at that hour clothe the range of mountains to the west.

Before dawn the pilgrims betake themselves to Ken no mine (12,231 ft.), the peak on the N. W. side of the crater, to await the sun's rising, which they greet with devoutness, rubbing their chaplets between their hands and muttering prayers to the great deity. Below this point is the steep talus called *Oya-shirazu Ko-shirazu* ("recognising neither parent or child"), from the notion that people in danger of falling from it over the edge of the crater would not heed their dearest relations who might be sharers of the peril, but strive to save themselves as best they might. The name is found in many parts of Japan. Descending the Ken no mine the path goes E. and skirts the edge of the cone, passing a huge and precipitous gorge which extends downwards to the very base of the mountain. Then it goes outside the wall of the crater, and ascends the 'Shaka no wari-ishi,' Sâkya's Broken Stone, by a passage over rocks well suited for goats, and descends to the *Kim-mei-sui* ("golden famous water"), a spring of ice-cold water, situated on the flat shelf between the N. edge of the crater and the outer wall. Ascending again, and passing the peak called Yakushi-ga-take (12,-044 ft.), which commands the best view of the crater, the path reaches the top of the ascent from Yoshida and Subashiri. It then turns to the l. outside the wall of the crater under the Kwannon-ga-take, crosses a depression called Seishi-ga-kubo, ascends the E. Sai no Kawara, covered with stones piled up to represent images of Ji-zō, then down again to the *Gim-mei-sui* ("silver famous water"), where the ascent from Suyama ends, and arrives at the huts by the top of the Murayama ascent. Between this and Ken no mine is a small crater, accessible from the N.

It is also possible to go round the summit by keeping altogether to the outer route; it is, however, a little more fatiguing, and does not give the traveller such a good view of the deeper part of the crater. The total distance round is 1 *ri*.

The ascent and descent of Fuji on the Subashiri side have been made in 11 hrs. 37 mins., including all stoppages; 6 hrs. 27 mins. was the actual time of ascent, and 2 hrs. 2 mins. that of descent. These details may be of use to the tourist;

at the same time, the ordinary pedestrian is strongly recommended to prepare himself for the climb by first taking a week's good training over the hills in the neighbourhood. If the tourist wishes to tarry about the the mountain, an inducement to descend to Maruyama is a visit to the

Shira-Ito no taki, a lovely group of waterfalls in that neighbourhood. The road passes through the hamlets of Yama miya 1 *ri*, Kita yama 30 *ch.*, and Kami-ide 1 *ri* 6 *ch.*, but as it consists of lanes and turnings which are difficult to find, it is advisable to take a guide. At Kami-ide, which is in the close vicinity of Shira-Ito no taki, accommodation can be had at the Fuji-ya, about the middle of the street. Here guides can be obtained and arrangements made for taking utensils, etc., should the party of tourists wish to picnic at the falls. Turning to the l. at the head of the village, the path a few *ch.* on crosses the Shiba kawa. Here the traveller should turn aside to the l. and visit the *Nen-Nen Fuchi*, a fine cascade which this river forms a few yards further down. The fall is quite 100 feet in height, about 30 feet in width, and tumbles into a dark deep pool beneath. Several other smaller streams issue from various crevices in the rocks. Regaining the path, the stream which forms the Shira-Ito no taki is forded, and a short way on, at a small shed, the path descends the wooded side of a ravine, bringing the traveller in view of a most lovely and picturesque scene. In the centre of a large semi-circular basin are two fine cascades about 85 ft. in height,—one, a solid fall about 12 ft. broad, and the other a thin transparent sheet of water. They are respectively called the Male and Female Falls. All round the perpendicular sides of the basin are a succession of beautiful cascades of different forms and sizes, which flow out from innumerable crevices in the rocks, and from beneath the trees and shrubs which line the upper part of the ravine. Some resemble showers of silvery threads and produce a charming effect. The total number of the larger falls is forty-eight. The stream which flows from the basin formed by the cascades is called the Shira-Ito kawa; a short way on it joins the Shiba kawa, the larger river to the l. It abounds with *Iwaname*, a kind of trout, which may afford sufficient sport to induce the traveller to stay a day or two in this beautiful neighbourhood. At Hara, a small hamlet close by, good lodging may be had at the houses of Watanabe Tōsaburō or Watanabe Hiōgo, both well to do farmers.

The *Kuma-kubo taki*, another pretty cascade in this vicinity, is also worth seeing, but it will perhaps be better to take it first, before visiting the more beautiful scene at Shira-Ito no taki. This can be done by following the path to the l. at the lower entrance of Kami-ide, which 10 *ch.* further crosses a bridge over the Shiba kawa and leads to the hamlet of Kuma-kubo, 8 *ch.* beyond. The fall is best seen from a house a little way off. It is difficult to obtain a good view close by.

From Kuma-kubo a path r. to Hara 18 *ch.*, whence Shira-Ito no taki can be easily reached. From Hara a pretty route follows the windings of the Shiba kawa to its confluence with the Fuji kawa, 10 *ch.* above the *Tsuri-bashi* at Utsubusa (see Rte 8). The distance is said to be 3 *ri* of 36 *ch.*, but the traveller will find it much under estimated, and that probably 5 *ri* would be nearer the mark. The road passes through the hamlets of Shimo Warabi, Nishi-yama, Minawatarino, and Ōkubo. Near the latter place a branch path leads to the Tsuri-bashi.

Circuit of Fuji.

An excursion may also be made from Kami-ide to Yoshida, round the base of the mountain. The road at

first crosses an extensive grassy slope, which in several places is intersected by water-courses formed by the melting snow. On the l. rises a range of hills backed by the lofty mountains on the borders of Kai and Suruga. The hamlet of Shito-ana (1½ *ri*), so-called from a curious cave in the neighbourhood, lies on the confines of a small wood. Fair accommodation is offered at Shito-ana no Ō-ya, the house of Akaike Zen-ichi-rō. By taking the turning r. a few *ch.* beyond the hamlet and ascending a flight of stone steps to a grove of trees, the traveller reaches the entrance of the cave. Here may be seen several stone monuments, erected by pilgrims to this sacred spot. The width of the entrance is about 9 feet. A few steps lead down to the bottom, and here the traveller must be careful to pick his way, for in many places he has to walk on narrow planks laid over deep pools of mud and water. It is necessary to be accompanied by a guide and to be supplied with torches. The extreme length of the cave is about 250 yards, its greatest width not more than 24 feet, and the height varies from 6 or 7 to 10 feet. At the extreme end the roof shelves down until it is necessary almost to creep, and the bottom, in this part solid rock, is covered to a depth of 2 feet with water, which, although most bitterly cold, does not deter the devout pilgrim from wading through it and faithfully performing his service to the little image of Kwan-non which sits perched on a projecting rock at the end.

From Shito-ana to the next stage, Ō-da mura, is a distance of 6 provincial *ri* of 50 *ch.* each (8 *ri* 12 *ch.*). Throughout this part of the journey there is no sign of habitation, and no water can be obtained. A supply of the latter should therefore be taken from Shito-ana before starting. The road for the first 2 *ri* continues across the belt of forest surrounding the lower part of Fuji, emerging from it some distance further on to open grassy hills, which, here and there, dotted with trees, have a park-like appearance. Glimpses are caught of the lakes of Shō-jin no ike l. and Nagahama in front, before descending the Ō-zaka to

Ō-da mura, a miserable hamlet, which does not even offer a mat for the traveller to rest on. Throughout the greater part of the route to Ō-da mura the views of Fuji are remarkably fine. The varied shape the summit assumes is curious. This will be particularly noticed after descending the Ō-zaka. From Ō-da mura the path turns to the r. and skirts the lower slope of Fuji, leading through a grove of pine trees. About 2½ *ri* further on it joins the road from Funatsu leading to Kami Yoshida (see Rte. 15).

Before descending the Ō-zaka a path l. leads to the village of Narusawa, 2 *ri* of 50 *ch.*, where accommodation may be had for a midday halt, and the traveller might find it preferable to take this route instead of descending to Ō-da mura, as the entire distance to Yoshida is thereby only increased about 1 *ri*.

From Murayama a path also leads round the E. side of the mountain to Subashiri, passing between Fuji and the jagged peaks of Ashidaka yama. A halt can be made at a solitary hut tenanted by a hunter and his family; but on this route, as on that leading round the W. side, the traveller should be provided with whatever supplies he may require for the journey. After passing through the miserable hamlet of Jūrigi 5 *ri*, the path enters a wood, and 3 *ri* further on reaches the village of

Inno (accommodation at the *Kochō's* house), and a short way on joins the road from Gotemba to Subashiri (see page 114).

The following are given as alternative ways of returning from Fuji, instead of taking the usual route by the Tō-kai-dō, or going from Gotemba over the Otomi Pass.

1. Yoshida to the Kō-shiū Kai-dō.
2. Yamanaka to Miyagase.
3. Yamanaka to Ōyama by the Valley of the Sakawa-gawa.

1. Yoshida to the Kō-shiū Kai-dō.

Tōkiō may be reached from Yoshida in about 2½ days by the Kō-shiū Kai-dō, joining the latter at Ōdzuki (Ōhashi). (See Rte. 14). *Kurume* can go the whole way. The itinerary is as follows:

Kami Yoshida to	Ri.	Ch.	M.
Shimo Yoshida		18	1¼
Arakura		—	—
Kami Kurechi	1	18	3¾
Onuma	2	3	5
Tōka-ichiba	3	7	7¾
Yamura	3	25	9
Yokka-ichiba	4	7	10¾
Tanokura	5	10	13
Ōdzuki (Ō-hashi)	5	33	14½

The road descends the valley of the Katsura-gawa, along the lava torrent. It is curious to observe the gradual conversion of the lava into cultivable soil, partly by weathering and partly by the labour of the farmer. At Onuma the inn is Inaba-ya. At Tōka-ichiba the road crosses by a bridge to the r. bank of the river, which here forms a fine cascade. Beyond Yamura (*Inns*, Shima-ya and Tsuchi-ya), a thriving town, a path r. leads over the Hinatsura tōge to the hamlet of Hara, and descending the valley of the Akiyama-gawa joins the road from Yamanaka to Miyagase at the vill. of Awono.

2. Yamanaka to Miyagase.

ITINERARY.

Yamanaka to	Ri.	Ch.	M.
Hirano	1	4	2¾
Shirasakura	3	22	8¾
Kanji	5	4	12¾
Kozenji	6	22	16¾
Kubo	7	22	18¾
Awono	9	22	24¾
Nagano	11	22	30¾
Awonohara	12	4	32¾
Toya	13	22	34¾
Ochiai	14	4	34½
Miyagase	15	22	36

This way is only suited for pedestrians, who should not be encumbered with much baggage, for coolie hire is often difficult to obtain, and in winter women have to do the work, most of the men being then away hunting. The wooden frame used for carrying packages is called *Yasemma* (scraggy horse) or *Shoibashigo* (carrying ladder) according as it is small or large, and is fastened on the back like a knapsack. Game abounds in this neighbourhood, and companies of hunters exist among the peasants, who spend the winter in pursuit of bears, deer, wild boar, etc. The bears are usually tracked to their holes by the marks of their footsteps in the snow, and are then annoyed by various means, such as piling the snow over their hiding-places, till in an unwary moment they put out their heads and offer a mark for the matchlock. The bears do not, it is said, attack human beings unless provoked, and the same is the case with the few wolves that inhabit these hills. The accommodation on this route is very poor, in most places being only the humble lodging the peasant's house affords. Occasionally quarters are to be got at the houses of the headmen of the villages, and Kozenji is recommended as the best place on the route at which to spend the night. The road follows the N. shore of lake Yamanaka, and passing through the hamlet of Nagaike reaches the vill. of Hirano, whence

the path lies over the fields to the Yamabushi tōge, the ascent of which is very easy. From Hirano to the top, which is one of those curious sharp ridges so frequently met with in this country, is a distance of 46 *ch.* There is no view on account of the dense woods on either side. The descent to Nagamata, a wretched hamlet consisting of 4 or 5 huts, is through a thick wood by the side of the Dōshi-gawa, whose course is now followed down the valley as far as Awonohara, the path, which passes through very picturesque scenery, ascending and descending the steep sides of the valley, winding in and out of deep ravines, and crossing and recrossing the stream in several places. From Kubo, where the baggage coolies must be changed, on to Awone, is the most beautiful portion of the route. Beyond the latter vill., the path ascends to a considerable height, and commands a fine view of several mountains, including the Kobotake pass. At Awonohara it turns to the r., leaving the river, which further on joins the Katsuragawa a little below Obara on the Kōshiū Kai-dō. Half an hour's climb brings the pedestrian to the top of a ridge, whence a glimpse of Ōyama is obtained. The ridge at the back of Awone yama is also visible on the r. Beyond Toya, a straggling vill. in a hollow, the path makes a steep descent to Ochiai, where two streams meet. It then crosses a bridge, and at the forking of the road, a little further on, there is a choice of ways of reaching Miyagase. The upper branch is the more direct, but being rather difficult is not used except when the bridges on the Miyagase stream have been carried away by floods. The safer path, that to the l., crosses and recrosses the river before leading up the last ascent to the village.

From Miyagase the usual way back to Yokohama is by Suzugaya, Atsugi and the Tō-kai-dō; but a pleasant variation may be made by taking the route to Ogura 4 *ri*, where boats can be obtained for the journey down the Ba-niū. The path, which branches off r. from the Awonohara road about a *ri* from Miyagase, leads to Nagatake, where there is a fine grove of cryptomerias surrounding a Shintō temple, thence to Nekonoya extends a flat table-land planted with mulberries. The road, which here crosses the path at right angles, leads to the vill. of Katsuse, opposite to Yoshino, on the Kō-shiū Kai-dō. Just before reaching Ogura there is a charming vignette view of the opposite bank of the Ba-niū, with the vill. of Oshima almost hidden among the trees.

From the ferry at Ogura the passage to Atsugi takes, under ordinary circumstances, 3 hours. There are two sizes of boats. The larger, which is called *takase fune*, is managed by 3 boatmen and costs 2½ *yen*. The scenery during the passage is very pleasing, the river at first flowing between precipitous rocky bluffs which are covered with bamboo, firs, and a variety of other trees both evergreen and deciduous, amongst which the maple is rendered conspicuous in autumn by its brilliant masses of scarlet. At Tana the bluffs on the l. bank disappear, and before reaching Atsugi the river has gradually entered the plain. From Atsugi the direct route to Fujisawa (4 *ri*) lies across the fields, but it is not practicable for *kuruma*. For other ways of reaching Tōkiō or Yokohama see Route 4.

3. Yamanaka to Ōyama by the Valley of the Sakawa-gawa.

ITINERARY.

Yamanaka to	*Ri.*	*Ch.*	*M.*
Hirano	1	4	2¾
Uyeno	3	8	7¾
Oyama	4	8	10½
Yagamura	5	18	13½
Ei-an-kiō	6	12	15½
Yama Kita	6	30	16½
Matsuda	8	30	21½
Magari-matsu	10	10	25
Tawara	11	10	27½
Minoge (Ōyama)	12	4	29½

The road follows the northern shores of the lake of Yamanaka to the vill. of Hirano (*Inn*, Hameda-ya), and crossing an easy elevation of 20 *ch.*, now known as the Miō-jin-toge, descends to the hamlet of Uyeno. The latter part of the descent commands a fine view of the Fuji plain, beyond which rises the ridge of mountains dividing the provinces of Suruga and Sagami, the most conspicuous peaks of which are Yagura-san to the l. and Kin-toki-san. The round mountain behind is Kane-yama, which rises up above the Miya-no-shita valley. Near the foot of the pass a path r. leads to Subashiri 2 *ri*, and from Uyeno a path crosses to Gotemba, also a distance of 2 *ri*. Taking the l. turning at the hamlet of Uyeno, the traveller crosses several grassy slopes before descending to the valley of the Suzu-gawa, where, before entering the hamlet of Ochiai, a path branches off l. to Yanagi-shima and Kanawa, whence Tanzawa-yama can be reached. Beyond Ochiai the road enters the valley of the Sakawa-gawa, and crossing the river descends its r. bank to

Ōyama (*Inn*, *Maru-ya), whence it follows the windings of the river down the valley. From Morobuchi, the hamlet below on the l. bank before reaching Yagamura, a path ascends the valley of the Kōchi-gawa to Taneri 3 *ri*, and Tanzawa 1 *ri*. Beyond Yagamura the road leaves the river for a short time, rejoining it at the hamlet of

Ei-an-kiō (fair accommodation at the Hashimoto-ya, close to the bridge), whence the traveller can enjoy a charming view of the river and watch the rafts descend the rapids close by. After crossing the bridge the road divides, l. to Kannabe 2½ *ri*, Nakagawa 1 *ri* and Dōshi mura in Kō-shiū 3 *ri*, the r. to Yama Kita, where it leaves the valley of the Sakawa-gawa, the scenery of which, although it can lay no claim to wildness, is yet extremely pretty. The river is also full of fish, *ai* and *haya*, which are both taken with the rod and caught in long cone-shaped baskets hung across the rapids of the stream. A short way beyond Yama Kita the road again divides, the r. branch descending the open valley to Odawara by way of Sekimoto and Tsukahara, while the l. leads to the vill. of Masuda and up the valley of a mountain stream to the pleasantly situated Kutsukake tea-house. The top of the hill just beyond commands a fine view of the whole of the Tanzawa range, including Sōbutsu yama, Tanzawa yama, Bodai yama and, on the extreme r., Ōyama, which stands apparently quite detached from the rest of the chain. At Magari-matsu, where are a few pleasant tea-houses, the road to Ōyama turns to the l., and passing through Tawara reaches Minoge, a small hamlet at the foot of the mountain (see Rte. 4).

The traveller to Yokohama should continue on from Magari-matsu, across the cultivated plain to

Soya, called also Tōka-ichiba (*Inns*, Murata-ya and Tanaka-ya), a clean and busy little town, where *kuruma* can be obtained. From this place there is the choice of returning to Yokohama viâ Isebara and across the plain to Chō-go, joining the Tō-kai-dō at Kashiwō (see Rte. 4), or of going direct to the Tō-kai-dō, which may be joined by taking either the road to Shin Hiratsuka, or that which passes through the grounds of the Yawata temple close to the Ba-niū ferry, dist. 3½ *ri*.

The above route can be recommended to pedestrians going to Fuji.

ROUTE 8.

FROM THE TŌ-KAI-DŌ TO KŌ-FU BY THE TEMPLES OF MINOBU; VALLEY OF THE HAYA-KAWA.

The Monastery of Ku-yen-ji at Minobu was founded in the 13th century by the celebrated Buddhist Saint Nichi-ren (see p. 42), a portion of whose remains are here interred. It is the head-quarters of his sect, and the new temples, which are now (1880) being raised to replace the former buildings, destroyed by fire in 1875, are exquisite specimens of Buddhist architecture.

There are various ways of reaching Minobu from the Tō-kai-dō. Travellers from Tōkiō usually go by way of Ōmiya from Yoshiwara (see p. 117), and cross the Fuji kawa at Utsubusa. The itinerary is as follows:

Ōmiya to	*Ri.*	*Ch.*	*M.*
Utsubusa	2	—	5
Sakai-gawa	3	—	7½
Manzawa	4	—	9¾
Nambu	7	—	17
Minobu	10	18	25½
Kiri-ishi	13	18	33
Kajika-sawa	16	18	40½
Kō-fu	21	—	51½

Travellers coming from Kiōto generally leave the Tō-kai-dō at Ōkitsu, and join the above road near the village of Sakaigawa, while others branch off from Iwabuchi on the Fuji kawa, and ascend the r. bank of the river to Utsubusa (4 *ri* 18 *ch.*). The road from Okitsu alone is practicable for *kuruma* all the way, but it is necessary to take 2 men and to engage them for the whole journey to Kajika-sawa, as relays can seldom be got at the intermediate stations. The itinerary and description of this last road, to its junction with the route from Ōmiya, are as follows:

Okitsu to	*Ri.*	*Ch.*	*M.*
Ōshima	1	—	2½
Shishibara	4	8	10½
Shiwode Bridge	5	16	13½

Branching off to the r. near the E. end of Okitsu, where a stone on which is inscribed in Chinese characters "Pilgrims' Road to Minobu" marks the turning, the road ascends the broad and fertile valley of the Okitsu-gawa, and passes through the little village of Ojima, from the upper end of which, on looking back, we get a peep of the sea and the promontory of Idzu. From the Yone-Bashi, which spans the Okitsu-gawa, it turns into the valley of the Ko-gawa, crossing and recrossing that stream several times, and passing through a succession of hamlets collectively known as Kogō-chi. The top of the Sekiya tōge, 18 *ch.* before reaching SHISHIBARA (*Inn*, Kome-ya), commands a very striking view of Fuji. The greater portion of the mountain is seen completely from its base, and the interval which separates it from the spectator is sufficiently great to give to the cone the graceful sweep, and to the whole mountain the imposing appearance of height, in which views from nearer points are wanting. Shishibara lies in a pleasing valley, close to a mountain torrent whose deep pools and little cascades afford tempting spots for bathers. Beyond the village the road again ascends for a short distance, and then descending a thickly wooded ravine by the side of a torrent, crosses the Shiwode Bridge, where it joins the route from Ōmiya, 8 *ch.*, before reaching Sakai-gawa.

From Ōmiya the road leads direct to the Fuji kawa, passing through the hamlet of Numakubo, and crosses the river on a swinging bridge constructed of bamboo rope.

The plaiting which forms the bridge, and which is only between 4 and 5 feet broad, is suspended between rocks at a height of about 80 feet above the river, which rushes along below at a very rapid rate. The length from the supports on either side is a span of 60 feet. The roadway consists of single planks without any hand-rail, and the whole structure shakes and sways considerably when any one crosses. Although the swinging motion produces a disagreeable sensation, there is, however, no danger. The best plan is to run across, taking care to look straight ahead.

From Utsul-usa the road ascends the picturesque valley of the Sakai-gawa for ½ *ri*, leaving the river at the village of the same name, which is seen to the r. overhead after the boundary post of Suruga and Kō-shū is passed. The top of the ridge 18 *ch.* further commands a fine view of the wide valley of the Fuji kawa. Mt. Fuji is also seen rising behind the high wooded mountains which form the l. bank of the river. After descending for ½ *ri* the road crosses a small stream and enters MASZAWA (*Inn*, Maru-ya), whence the route lies up the valley at varied intervals from the river, and passes through a rich and fertile district which everywhere shows signs of careful cultivation. Indigo (*ai*) and cotton are grown in large quantities. The scenery is extremely pleasing, and the light green of the graceful feathery bamboo which clothe the hill-sides imparts a charming character to the valley. The pointed summit seen straight ahead before the Fukushi-gawa ferry is crossed is one of the peaks of Yatsu-ga-take. Beyond the hamlet of Ine the road winds to the l., and leaving the river, joins it again after passing the Owa tōge, an ascent of 18 *ch.*, the summit of which commands a view of Shichi-men san to the l. and of Oku-no-In near Minobu in front. At the ferry over the Tokuri-gawa, a small but rapid stream, just before NAMBU (*Inn*, Nii-ya) is reached, the boat is attached by a rope to an overhanging tree and swung across the rushing current. At the hamlet of Ōno, 2 *ri* 24 *ch.* beyond Nambu, the direct path to Minobu branches off from the main road to Kō-fu, but there is a shorter cut over the hills viâ Armata, which diverges at the hamlet of Nakano, just beyond Nambu. To the gateway at the entrance of the temple domains is 30 *ch.* Here the traveller enters a fine avenue of cryptomerias before reaching the village of

MINOBU (*Inns*, Tanaka-ya, Masu-ya, and others, none good), which consists of a single street about 10 *ch.* in length, lined with shops devoted to the sale of rosaries. It was also formerly noted for the manufacture of hempen rain-coats, a fact to which the origin of the name has been ascribed. The village is charmingly situated in a valley surrounded by well-wooded mountains, among the most prominent being Oku-no-In, which rises behind the site occupied by the temples, and Shichi men san, the high mountain at the head of the valley. Passing through a large gateway at the upper end of the village and entering the actual grounds of the monastery, the traveller crosses a courtyard, and to reach the temples may either climb the Otoko-zaka (Men's Ascent), a steep flight of 239 stone steps, or follow the Onna-zaka (Women's Ascent) to the r., which is considerably less fatiguing, and which commands a good bird's-eye view of the village below; or thirdly, take a path by the side of the steps which crosses them further up. The approach is lined by rows of cryptomerias of magnificent height. On reaching the top of the Otoko-zaka the traveller will, if the present plan be carried out in its entirety, come to the various temple-buildings in the following order: r. the belfry, l. the store-house and the building destined to contain a com-

plete copy of the Buddhist scriptures, then the Temple of *Sâkya* Muni (O Shaka Dō), the Founder's Temple (Kai-san Dō), the Temple of the Thousand Buddhas (Sem-butsu Dō), the Temple of the True Bones (Go Shin-kotsu Dō), the Temple of the Monumental Tablet (I-hai Dō), the Reception Rooms (Kiaku-den), and finally the residence of the archbishop and the business offices of the sect. The Founder's Temple, the Temple of the True Bones, the Temple of the Monumental Tablet and the residence and offices are all that are as yet rebuilt, and in addition to them must be mentioned an insignificant pagoda, which standing on high ground behind, escaped destruction in 1875. The dimensions of the main hall of the Founder's Temple are: length 120 feet, depth 75 feet, height 26 feet, while the altar is 24 feet long by 15 feet in depth. The roof is supported on red and brown pillars, the altar being likewise of the latter colour. Each square of the coffered ceiling contains a gilt dragon. The gaily coloured carvings of birds, trees and so forth add greatly to the general effect. The gem of Minobu, however, is the Temple of the True Bones, where the lover of Oriental decorative art will find in contemporary freshness all those beauties which in most of the religious edifices of Japan have already been too much tarnished by the hand of time. The exterior is unpretentious, but on entering the oratory, the visitor should observe the life-like paintings of cranes on the ceiling, the handiwork of a native of Owari. The lacquering and the wood-carvings are not yet finished. A long gallery leads hence to the *sanctum sanctorum* where Nichi-ren's remains are enshrined. It is a small octagonal building, all ablaze with gold and colours, and elaborately decorated. Round the walls, on a gold ground, are full-sized representations of the white lotus-flower, the emblem of purity and of the Buddhist faith. The horizontal beams above are elaborately carved and painted, while the black, mixed with gold, of the rafters, tempers the general effect. Black and gold, likewise, are the colours used in the ceiling, which is secured by beautifully worked metal fastenings. In the *ramma* are carvings of the sixteen Disciples (Jiū-roku Rakan), and on the doors paintings of musical instruments. The reliquary (*hō-tō*), which was presented by the faithful of the province of Owari, is of gold lacquer and shaped like a two-storied pagoda. In it will rest the casket of gold and precious stones containing Nichi-ren's remains. Above hangs a baldachin given by the inhabitants of Nagasaki. The only European innovation in the place is the presence of two glazed windows, which permit of a much better examination of the building than is often alone obtainable in the "dim religious light" of many Japanese sacred edifices. A gallery unites the Temple of the True Bones to that of the Monumental Tablet, which is a plain, uninteresting building. Pending the erection of the new buildings, it has been temporarily used to hold the remains of the saint and an image of him carved by his disciple Nichi-rō. The archbishop's residence is a beautiful specimen of Japanese house-decoration in the old style, and the traveller should be provided beforehand with a letter of introduction enabling him to gain admission. An application to the priests in charge for permission to inspect the Temple of the True Bones is also necessary.

The ascent to Oku-no-in winds up Uyeno no yama, the hill immediately behind the Founder's Temple, and is an easy climb of *50 ch.* After passing the small temple of Sankō-dō, the road ascends through a forest of fine cryptomerias, and near the summit commands a very extensive view, including part of the Gulf of Suruga and the promontory of

Idzu. Fuji is also seen to the l. On the top stands a small and unpretending temple dedicated to Nichi-ren, whose crest is prominently marked on various objects within the enclosure.

The ascent of Shichi-men san is generally made from Minobu by the road which leads directly up the ravine to the hamlet of Akasawa, 3 *ri* 2 *ch.* (fair accommodation at the Yedo-ya and Ōzaka-ya inns). Akasawa can also be reached from Oku no-in, the path, which winds round the head of the gorge, descending at first, but afterwards rising abruptly to Jū mam bu, where it joins the direct road up the ravine. Those who intend to make the ascent of Shichi-men san by this round, will find it convenient to halt for the night at the priest's house at San-ko dō, 20 *ch.* above the main temples of the monastery, instead of staying in the vill. of Minobu. A short way beyond Akasawa the road crosses the Haruka-gawa, and ascending its stony bed for 12 *ch.* reaches the small temple and torii at the foot of the final ascent. From this point onward is a steep climb of 50 *ch.*, each *ch.* being marked on a stone lantern. The view from the summit, on looking back, includes the full sweep of Suruga bay, with the promontory of Idzu stretching far out to sea, a magnificent prospect of Fuji, the fertile plain of Kō-fu intersected by the various streams which form the Fuji kawa, the valley of the Haya-kawa below to the l., beyond which are seen a portion of Asama yama, Yatsu-ga-take, and the Koma-ga-take of Kō-shiū, to whose l. rises the lofty summit of Mount Shirane.

On the summit is a temple built in the style called *Yatsu-mune-dzukuri*, and dedicated to the goddess Shichi men ten-nio (see p. 43). Behind it, near a small tarn, one of seven that exist on the top, stands the little shrine of Ike no dai-jin.

Game is very plentiful on the hills surrounding Minobu. Deer and bears are frequently seen and pheasants are abundant. Shooting, however, is strictly prohibited, as contrary to the tenets of the Buddhist faith, a notice to that effect being posted up at the entrance to the village.

Instead of returning to Ōno, the main road can be rejoined by taking the turning to the r. at the upper end of the village. The road, which passes to the r. of the temples, ascends for a short way, bringing in view the wide sandy bed of the Fuji kawa, which is here split up into several streams. The mountains which rise to the N. of Kō fu are also seen in the distance. Descending for half a *ri*, the main road is joined shortly before reaching Fukui, formerly called Shimo Yama, a poor village offering no accommodation. Between Fukui and Itomi the road crosses the Haya-kawa, a river which has its source on Mount Shirane on the borders of Shinshiu (see p. 127). At the ferry the current is so swift that the boat has to be fastened to either bank by a rope. By quickly hauling on one end as the other is slackened, and by the assistance of a pole, the crossing is effected. From Kiri ishi (*Inn*, Matsuzaka-ya), where *kurumas* may sometimes be got, the way onward to Kajika-sawa skirts the side of the river and is extremely pretty. By crossing the river at the ferry about 1½ *ri* from Kiri-ishi and recrossing it a little higher up, the distance is somewhat shortened, and an ascent on the r. bank is avoided. At KAJIKA-SAWA (*Inn*, Uyeda) boats may be engaged by those going in the opposite direction. This journey down the river is recommended both for speed and on account of the striking scenery near Utsubusa. It also has the additional excitement of a few small rapids. Passengers for Minobu get out at Ōno, 2½ *ri*. A private boat for the entire journey to the Tō-kai-dō costs 1 *yen* 62 *sen*. As far as Ōno the charge is 60 *sen*. Beyond Kajika-sawa the road enters the plain of Kō-fu with its amphi-

theatre of mountains, whose various summits are seen from numerous other points, but the best general view of which is enjoyed while crossing the bed of the Fuye-fuki-gawa (called Fuji kawa lower down). The imposing mass to the l. is Yatsu-ga-take (the "Eight Peaks"), rising between Mitake to the r. and Koma-ga-take to the l. The high mountain to the l. of the latter, distinguished by a sharp needle on its summit, is Jizō-dake, to whose l. are seen in succession the double topped Hō-ō-zan and the long range of Mount Shirane. The high mountain to the r. of Mitake is Kimpu-zan, and the next important feature is Fuji, whose cone only is visible above the intervening range. Shi-chi-men san is seen on looking back.

Valley of the Haya-kawa.

ITINERARY.

Itomi to	Ri.	Ch.	M.
Koretsubo	3	00	7¼
Shiwo-no-uye	4	02	10
Kiō-ga-shima	5	16	13½
Hō	5	24	13¾
Hayakawa	6	11	15½
Arakura	7	14	18
Yujima	9	33	24¼
Narada	11	32	29
Ashikura	16	32	41¼
Arino	18	33	46
Dōdō	19	11	47¼
Midai	19	21	47¾
Kō-fu	21	21	53¼

This journey can only be accomplished on foot, and the pedestrian should travel as lightly as possible, for baggage must be carried by coolies, who are often difficult to obtain. The traveller will meet with no regular inns, but the officials and headmen of the various hamlets are very civil, and ready to provide the best accommodation their places afford.

From Itomi, near the confluence of the Haya-kawa with the Fuji kawa, the road ascends the bank of the former river through wild and picturesque scenery to the hamlet of Koretsubo, beyond which a steep climb of 18 *ch.* leads to Gokamura. This place can also be reached by another route from Fukui. The path which branches off to the l. near the post office in Daiku machi, climbs the range of hills lying to the W. of the village, and after passing over the Hashi-koshi tōge, descends to the valley of the Haya-kawa, where it crosses the river on a *tsuri-bashi* or "swinging bridge" a few *ch.* below Koretsubo. This kind of bridge was formerly frequently met with in the interior of Japan, but is now disappearing from all but the most secluded districts. It consists of a slight network of bamboo rope about 4 feet in width, swung from cross-pieces attached to beams which protrude, at an angle of about 45°, a short way beyond either bank, and which are partly supported by a frame-work of wood, their ends being buried in a mass of stones. The extremities of the beams are also connected with the banks by a similar kind of network. Along the netting is laid planking one foot in width, which forms the pathway high above the rushing torrent, and is a construction so light and airy as to be anything but pleasant to all but the most cool-headed. Occasionally, however, a rough railing, also of twisted bamboo strips, affords some support for the hand, and the centre may be steadied by a tall pole stuck in the river bed. The length of some of these bridges exceeds 220 feet.

Another primitive kind of bridge, called *Man-nem-bashi*, has sometimes to be crossed on this route. It consists of a long piece of timber which is simply tied at the end to projecting supports, such as are used in the swinging bridge. The span is not so great as that of the *tsuri-bashi*, but the extreme narrowness of the roadway, and the very imperfect manner in which the projecting beams are supported, give the traveller a most uncomfortable feeling of insecurity. The native name means "Bridge of Ten thousand

years"; in reality, the average duration is ten years, while the swinging bridges have to be renewed every year.

A short way beyond Gokanura the path descends to a pretty valley near the hamlet of Shiwo-no-uye, and here the scenery is particularly striking. To the l. rises the thickly wooded Shichi-men san, seen to much better advantage here than from Minobu, right opposite is the bold round summit of Ame-bata yama, also called Zaru-ga-dake, through the deep ravine to the l. of which flows the Ame-bata-gawa. Below is seen the Haya-kawa winding down the valley on the r. and forming almost a complete circle as it bends round a low wooded promontory, which from this point has quite the appearance of an island. This part of the valley can be reached from Akasawa (see p. 125). The road leads over the spur between Shichi-men san and Oku-no-In to the hamlet of Ōshima, 30 *ch.* where the Haya-kawa is crossed by a bridge. A path is then followed over the hill to Shiwo-no-uye, 1 *ri* 6 *ch.* At Ōshima the pedestrian, by crossing the Ame-bata-gawa and ascending the ravine to the l. of Ame-bata yama, can reach the hamlet of Tashiro in the province of Suruga, distant 6 *ri*, whence he can descend the valley of the Ōi-gawa to the Tō-kai-dō. The path now descends over a rough water-course to the bed of the river, and ascends its l. bank to Kō-ga-shima. Eight *ch.* further on it crosses the stream on a *tsuri-bashi* to the hamlet of Hō, in the neighbourhood of which is worked a gold mine. Beyond Hō the path leads over one of the lower spurs of Dai-koku yama and follows the steep side of the valley high above the stream. After passing the hamlet of Nishi-no-miya the traveller recrosses the river to Hayakawa, where he will find very comfortable quarters at the house of the *Kochō* of Misato, the "three villages" of which this place is one. Gold is said to be found in quantities in the neighbourhood, while plantations of the paper-tree (Edgeworthia) and of tobacco line this part of the valley. Higher up beyond the hamlet of Arakawa the scenery is charming. The river dashes along through a fine rocky glen and is spanned by one of the *man-nen-bashi* at an extremely picturesque spot. After crossing the bridge the road divides. The path to the l. up the ravine leads over the Den-zaku tōge to the l. of Notori san, and passing to the W. of Shirane san, reaches the hamlet of Ōkawara in Shin-shiū, distant 7 *ri*. The journey is by no means an easy one, but a new road is now in course of construction, which, when completed, will render it much less fatiguing. The route to Narada turns to the r. and ascends a very steep hill for about 1 *ri*, winds round its upper slope and descends again to the river through wild and rugged scenery before reaching the hamlet of Shimo Yu-ga-shima. Beyond this place the path crosses the river on a *man-nen-bashi* and recrosses it further up on a bridge of similar construction. About 40 *ch.* on, and a little way up a ravine to the r., is the hot spring of Kami Yu-ga-shima. The accommodation is very poor, and the baths are public, offering no inducement for the traveller to stay. The hamlet of Narada lies at the foot of the mighty range which divides the provinces of Kō-shiū and Shinano, and which is generally known as Shirane san. This, however, is properly the name of the central and most elevated portion, consisting of three peaks, viz., Shiro-take, Ai-no-take, and Kui-gane san, of which the first is the highest. Bettō and Notori san are the high mountains to the l., while those to the r. are named Hō-ō-zan, Jizō and Koma-ga-take. It is possible to ascend Notori san and the different summits of Shirane san from Narada, but the tourist must be prepared for hard and rough work,

and will find it necessary to be accompanied by a guide, as there are no regular paths, and in many places not even a mountain track. The distance to the top of Notori san is said to be 4 *ri*, and to the highest part of Shirane san 6 *ri*. The latter mountain can also be ascended from a hut at Yakazawa on the new road to Ōkawara in Shin-shiū; the distance is said to be 3 *ri*. The top of Bettō can also be reached from Hirokawa on the same road, distance 1½ *ri*.

Narada boasts of "Seven Wonders" (Nana Fushigi), though they are wonders only in the eyes of those who have never left the valley—primitive folk of a very peculiar type of countenance, who wear in summer a loose hempen dress, and deer and bear-skins in winter. Among the so-called wonders may be mentioned a brackish pool and a reed whose leaves grow only on one side.

On leaving Narada the path ascends the ridge to the r., to the summit of which is a distance of 1½ *ri*. It then winds up and down a succession of forest-clad slopes, whose thick foliage almost entirely shuts in all view. Now and then, however, glimpses are caught of Shirane san and of the valleys of the Ara-kawa and Noro-kawa, streams which form the upper waters of the Haya-kawa. Further on, the path divides, r. to Kō-fu viâ Hira-bayashi, l. to Kō-fu viâ Ashikura. The former route, which is passable at all times, crosses the mountains, and joins the main road to Kō-fu near the town of Kajika-sawa. The latter is not practicable during heavy rains, but the traveller is recommended to take it, when it can be traversed, on account of its wild and beautiful scenery. The Ide-zawa, a precipitous rocky ravine, is the finest part of the route, and affords a most striking example of savage mountain grandeur. The path descends by the side of a torrent, crossing and recrossing the stream on trunks of trees. The gorge in many places is so narrow that its perpendicular sides seem almost to meet overhead. Occasionally the path is carried over clefts and landslips on bridges of very primitive structure, affording by no means a perfectly safe footing. The torrent flowing down the Ide-zawa is joined by a rapid stream from a valley on the r., and the junction of these waters forms the Chō-kushi-gawa, a tributary of the Fuji-kawa. Before reaching Ashikura a stream joins the Chō-kushi-gawa from a ravine on the l. known as the Sone-zawa. By following up the gorge through which it flows, it is possible to reach the valley of the upper waters of the Haya-kawa, thence to the summit of Sen-jō-ga-take on the r. of Shirane, from which point the pedestrian can either descend the range to Ichi-nose and so reach Takatō on the Inakai-dō or follow the track to the l. and join the road leading to Enshiū viâ the village of Wada and the Ōkudzure tōge. It is impossible to attempt this journey without a guide who knows the country well, and the traveller is warned that he will most likely be obliged to camp out one night, or at any rate he may not have better shelter than a woodman's shed affords, for although the distance from Ashikura across the range to the nearest hamlet in Shin-shiū is approximately given at 10 *ri*, still the journey is a very rough one, and even a sturdy pedestrian may find difficulty in accomplishing it in one day.

From Sone-zawa it is possible to ascend Jizō-dake. The path ascends the ravine for 15 or 16 *ch.* and then ascends the ridge to the r., whence to the summit of the mountain is a climb of 4 *ri*. Hō-ō-zan can also be climbed from the same ridge, but both of these mountains are more easily ascended from Yanage-zawa mura, a hamlet near Dai-ga-hara on the road to Shimo no Suwa (see Rte. 14). From Ashikura the road down the valley to Arino lies through

very pretty scenery, though much tamer than that of the preceding part of the journey. Beyond the latter place it enters the plain of Kō-fu, and at Dōkō *kurume* can generally be obtained.

ROUTE 9.

THE TEMPLES OF AKIHA AND HŌ-RAI-JI; THE RAPIDS OF THE TEN-RIU-GAWA.

The Pilgrims' Road to Akiha leaves the Tō-kai-dō at the little vill. of Ōike, just beyond the town of Kake-gawa. The itinerary is as follows:

Kakegawa to	Ri.	Ch.	M.
Mori	3	—	7½
Mikura	6	—	14½
Inui	10	14	25½
Sakashita	10	24	26
Summit of Akiha	11	28	28½
Tokura	13	6	32

The road is practicable for *kurume* as far as Mikura. The first part to Mori calls for little remark. It lies chiefly along rice-fields and at the foot of the lowest spurs of the hills. The only notable ascent is that occurring just half-way and known as Gō-ga-mine. From this point the bold outline of Mu-ken-zan, or Awa ga take, which is said to be used as a landmark by mariners at a distance of 50 *ri*, is seen to particular advantage. Beyond Mori (1700 inh.; *Inn*, Daikoku-ya, at the entrance to the town) the road ascends the banks of the Ōta-gawa, a small stream which falls into the sea at Hama Shin-den, and which is perpetually crossed and recrossed on rickety bridges (whence the name of *Shiya kase*, "the Eight and Forty Fords", applied to the locality). From Mikura it leads through a pleasing alternation of hill and dale, dark cryptomeria wood and open cultivated land, to Inui (*Inn*, Akura-ya), thence to Sakashita (*Inn*, Yoroizu-ya), where the road from Hamamatsu, 9 *ri* (of 50 *ch*) comes in on the l. Here the ascent of Akiha commences, and every *ch.* is marked by a small granite mile-stone bearing a number,—50 up the mountain and 50 down to the commencement of the vill. of Tokura, but the real distance is undoubtedly exaggerated, by at least a fifth, in order to obtain the round number of a hundred. The stream which is followed for a portion of the way is the Inui gawa, a tributary of the Ten-riū. There are several rest-houses before reaching the summit where pilgrims generally halt to look at Mt. Fuji. The last part of the ascent commands an extensive and beautiful view, including the wide plain of En-shiu with the sea beyond, winding its way towards which is seen the broad white bed of the river Ten-riū. To the r. are the lower ranges of En-shiū, and to the l. the Kō-shiū range, while behind the latter rises the graceful cone of Fuji. The grounds of the temple are approached by a handsome two-storied gate-house, almost the sole remnant of the former Buddhist buildings. The images on either side have been replaced by *Sakaki*, the sacred tree of the Shintōists.

This temple, dedicated to the Shintō god Onamuji, seems to date from a very early age. Afterwards the Buddhists dedicated a chapel to Kwan-non, at what period is unknown, as all the records were destroyed in the wars of the 16th century. Its great popularity dates from 3 centuries ago, when the buildings were miraculously preserved

from an attempt to set them on fire, made by the unruly troops of Takeda Shin-gen. Since that time multitudes of pilgrims ascend the mountain annually, to pray for protection, firstly "against wounds from bow and arrow, sword and spear;" secondly, against "destruction by fire;" and thirdly, against "floods and death by drowning."

On the withdrawal from Buddhism of government endowments in 1874, the *hon-zon*, etc., were removed to Kasui, 9 *ri* distant, and the temples themselves handed over to the Shintō officials. On the occasion of the great yearly festival in 1875, a fire consumed them all, and the present edifice was thereupon raised in the bare and uninteresting style of "pure Shintō". There are a few houses clustered round the new building and an office for the sale of pictures and charms, but all trace or mention of the original objects of worship is carefully excluded.

Just beyond the rest-house at the *torii* that marks the approach to the actual temple grounds from the Tokura side, the road from Hirayama 50 *ch.* and Misakubo at the foot of the Awo-kudzure pass (8 *ri* of 50 *ch.* each) joins in. The descent lies almost completely through a dense wood of cryptomerias, some of those near the top being magnificent specimens of timber, but on the whole the trees are small, owing to the custom which prevails in this portion of the valley of the Ten-riū of felling them every 20 or 30 years. The woods are not thinned throughout as elsewhere, but whole tracts are denuded and then replanted. From the commencement of the scattered houses forming the vill. of Tokura, a succession of ascents and descents leads along a path that overhangs the river Ten-riū, and after 10 *ch.* reaches the Yanagi-ya inn, where there is fair accommdation. Mosquitoes are scarcely known, though the height does not exceed 300 feet. From Tokura one way of returning to the Tō-kai-dō is by the Temples of Hō-rai-ji. The itinerary is as follows:

	Ri.	*Ch.*	*M.*
Tokura to			
Ishi-uchi	2	3	5
Kuma	4	31	11¾
Tobisuyama	9	28	23½
Ōno	11	10	27½
Hō-rai-ji	12	10	30
Kadoya	12	19	30¾
Shin-gen	13	24	33¾
Shin-shiro	15	2	36¼
Nagayama	18	2	44
Toyokawa	20	30	50½
Toyohashi	22	30	55½
If going W.			
Toyokawa to			
Goyu on the Tō-kai-dō	2	—	5

After crossing the ferry over the Ten-riū the way is by a fatiguing succession of ups and downs, and, except by the stoutest pedestrians, a halt for the night is generally made at Tobisuyama (*Inn*, Yoshida-ya). Beyond this place, at the top of a hill called the Kawa-ure tōge, the boundary-line of the provinces of En-shiū and Mikawa is passed; and 7 or 8 *ch.* before reaching Hōrai-ji are seen the celebrated rocks known as the *Giō-ja-Gaye*, or "Pilgrim's Passage," from the fact of their being scaled by most of the pilgrims despite of their precipitous aspect. Those who are afraid to trust their feet to the insecure steps that are hewn in the stone have to make a longer round. The Hō-rai-ji temples, which belong to the Shingon and Zen sects, were formerly extremely fine, but have suffered much from fire and from want of funds during the late decline of Buddhism. There is a fair inn (Daikoku-ya) at Ōno, and another (Shin-Yedo-ya) at the vill. of Kadoya. From the latter place to the Tō-kai-dō the road is practicable for *kuruma*, but such conveyances must not be counted on.

A delightful way of reaching either Akiha or Hō-rai-ji is by descending the rapids of the Ten-riū-gawa from Tokimata (good accommodation at the boat office kept by Ihara Bampei), the port of Iida on the Ina-kai-dō. This place may be reached from Shimo no Suwa on the Naka-sen-dō, either in flood time by small boat from Okagaya near the exit of

the river from the lake, or more usually, by road to Matsushima and thence along the Ina-kai-dō (see Rte. 10). The whole way is practicable for *kurama* and the journey can be easily accomplished in 2 days. When the river is not very low, boats can be got at Matsushima, Iijima, and Minami Jō, but Tokimata is the only place that can be depended on, and it is here, in any case, that the proper sort of boat for shooting the rapids must be engaged. These boats are long, narrow and sharp at both ends, the exact measurements being—

	Ft.	In.
Length	45	—
Greatest width	3	8
Depth	2	6

They are constructed of planks of cryptomeria, fastened together in the usual manner employed by Japanese boat builders, as follows: iron nails are driven vertically downwards through slits cut in the planks, which are afterwards filled with wooden plugs so that no part of the nail is visible. The several pieces in each length are dove-tailed together and fastened with iron clamps, and the whole structure is so extremely flexible that it gives and bends freely as it passes over the rapids. Each boat is managed by 4 men, who use paddles made of evergreen oak, 3 measuring 9 feet in length, the other, which is worked by the steersman, 14 feet. Bamboos shod with iron are used for pushing the boat off the rocks. The total cost of one of these boats, with gear complete, is 41 *yen*, and they generally last for 3 years, the bottom being renewed yearly. The charge for a private boat to Nishi-no-to (20 *ri*), the furthest point to which the descent from Tokimata is usually made, was, in 1880, 8 *yen* 50 *sen*. It will, however, be found best to arrange to go the whole distance to Tokura at the foot of Akiha san, 4 *ri* further down, instead of changing at Nishi-no-to. The passage to Nishi-no-to can be made in 6½ hours when the river is at its ordinary height; this includes a delay of half an hour at Otani, where the men stop to take their midday meal. Below Nishi-no-to the river is less swift; to Tokura takes about 1½ hr. When the river is swollen 2 feet above its ordinary level, boats only go as far as Matsushima. If the water rises 3 feet, the rapids are not passable. The return journey is effected by hauling the boat up with ropes, a sail also being set in one or two of the easier places.

In summer it will be advisable to break the journey down the river, and to go as far as Matsushima the 1st day, starting in the cool of the afternoon. By getting off early next morning it will be possible to reach Tokura before the great heat of the day. Other inducements to spend a little time at Tokimata are the good fishing which the river affords, and the pretty walks in the neighbourhood. The little temple of Hō-jiū-ji, on the hill on the l. bank of the river, is prettily situated in a grove of cryptomerias. The *hon-zon* is *Kwan-non*, protectress of horses. The interior of the building is quite plain, but the site affords a good view of the valley and range of mountains beyond, including the summit of Ina san in Mikawa.

The scenery of the Ten-riū-gawa is most striking. After passing the bridge at Oda the river enters a rocky ravine, and from this point on to Nishi-no-to is almost one continued series of rapids and races. Walled in between forest-clad mountains rising abruptly to a height of from 1000 to 2000 feet, the river twists and tears along their rocky base, carving for itself a channel where there seems no possible means of exit. It is in such places that the skill of the boatmen will be most admired, where the boat, which looks as if it would be dashed to pieces in another moment, is shot round the corner only to be whirled on to some new danger equally exciting. On approaching a rapid the man for-

ward beats the bow of the boat with his paddle, both as a signal to the others and in the superstitious belief that it will bring good luck. Of the rapids properly so-called, there are upwards of 30, the finest of which are—Yagura ("The Turret"), near Ōshima; Shin-taki ("New Cascade"), 3 *ri* below Mitsushima; Taka-ze ("High Rapid"); Chōna ("Adze") just beyond Ōtani; Kon-yaku ("Potato"); Shira-nami ("White Waves"); Iori ga taki ("Iori's cascade"); and Yama-Buro ("Mountain Bath"), the grandest of all.

From Mitsushima there is a path over the mountains and up the valley of the Toyama-gawa to Wada 3 *ri* (of 50 *ch.* each) on the pilgrims' road from Iida to Akiha by the Awokudzure pass. This latter route can scarcely be recommended, as the beauty and wildness of the scenery are outbalanced by the roughness of the road and scarcity of accommodation. The itinerary is as follows, and the *ri* are taken at 50 *ch.* each.

Iida to	*Ri.*	*Ch.*	*M.*
Koyekubo	2	—	6¾
Top of the Ogawachi tōge	5	—	17
Kami-mura	7	—	23¾
Kizawa	8	—	27
Wada	9	—	30½
Top of the Awokudzure Pass	11	—	37½
Midzu-kubo	14	—	47½
Nishi-no-to	18	—	61
Hirayama	21	—	71½
Akiha	22	—	74½

At Kawai, about 17 *ri* down the river, a short cut can be taken to Hō-rai-ji. The path, which is very rough, ascends the valley of the Ura-kawa for 1 *ri* and then crosses the mountains to Ōno (5 *ri*) on the regular road from Akiha. The best place at which to disembark for either Akiha or Hō-rai-ji is Tokura, though the former can be reached by road from Nishi-no-to.

From Tokura the road by Akiha san, as already described, can be followed to the Tō-kai-dō. The easier but less interesting way is by boat 10 *ri*, fare 20 *sen*. The first half of the journey is pretty, but afterwards the river widens considerably and slackens its pace, making the journey slow and tedious, especially for the last 2½ *ri*. A short halt is made at Tajima, a little way below which a curious application of the windlass and pulley can be seen in use for taking the ferryboat across. At the landing place at Naka no machi, on the Tō-kai-dō, the Awokiya inn is recommended for the midday halt. By starting from Tokura at 6 a.m. this place can be reached by noon.

ROUTE 10.

FROM NAGOYA THROUGH THE POTTERIES AND BY THE INA KAI-DŌ TO SHIWOJIRI ON THE NAKASEN-DŌ.

ITINERARY.

Nagoya to	*Ri.*	*Ch.*	*M.*
Seto	5	9	12¾
Shimo Shinano	6	9	15¼
Shimo Hadagawa	7	—	17
Ichinokura	8	—	19½
Tajimi	8	27	21¼
Oroshi	9	30	24
Sogi	11	30	28¾
Ōkawa	13	27	33½
Akechi	16	9	39¾
Kamimura	19	32	48½
Nobane	22	32	55½
Hiraya	25	14	62
Namiai	27	19	67½
Ōno	29	29	72¾
Komamba	31	10	76½
Nakamura	33	12	81½
Iida	34	26	84¾
Ichida	36	3	88
Ōjima	37	30	92½
Katagiri	38	10	93¾
Iijima	40	9	98¾
Aka-ho	42	1	102½
Miyada	43	1	105
Inabe	45	6	110½
Sakashita	45	14	110¾
Kitadono	46	28	114¾
Matsushima	47	27	116¾
Miyaki	49	35	122
Ono	51	35	126¾
Chikumaji	52	21	128¾
Shiwojiri	54	15	133¾

The road is practicable for kurumas as far as Seto, about 5 ri 9 ch. It leaves Nagoya by Ozone, a suburb on the N. E., and traverses in succession the insignificant villages of Yada, Moriyama, Oiata, Omori, Arai and Inamura, crossing the wide bed of the Yada-gawa just before entering Moriyama. From this point it passes over large tracts of flat sandy soil, producing nothing but pine scrub. On the r. some 2 m. distant, a range of low, flat hills is visible. Just before entering Seto a path l. branches off direct to the village of Shimano.

Seto consists of four hamlets, named Kita and Minami Shin-gai, Ito and Hora, situated on the low hills which surround an almost circular valley. There are about 80 households engaged in the manufacture of porcelain, and 17 or 18 who make common pottery. The porcelain clay is found in the immediate neighbourhood, and the silica is brought from Saunagi in the N. W. corner of Mikawa, about 3 ri distant. A large part of the common pottery known as Seto ware comes from Akaizu, about 1 ri further up the valley E. The best porcelain makers for the foreign market are Kawamoto Masukichi in Kita Shin-gai and Kawamoto Kansuke in Gō. Katō Gosuke in Minami Shin-gai is celebrated for his translucent white ware, chiefly small pieces. Another superior maker is Yama-Kiū. Specimens of their productions may most easily be obtained at the warehouse of Katō Kansuke in Kita Shin-gai. Most of the potters work under advances from capitalists in Nagoya, and as soon as a fournée is baked they despatch it thither, so that it is of little use going direct to them for their wares.

The road now winds up a sandy valley and then along a ridge of sand hills which grow little else but pine brush, to Shimo Shinano, where a little porcelain is baked, and clay is dug for the common pottery made at Naka Shinano. The porcelain clay used comes from Seto. Here the path to Ichinokura crosses a small stream on the l., and climbing up to the top of another pine scrub waste, suddenly plunges into a deep ravine with densely wooded rocky sides, by a noisy stream. This spot is called Jamohara, the serpent's lolly. Descending to the mouth of the ravine, the path comes to Shimo Hada-gawa, and crossing the stream to the r. proceeds up the valley to Kami Ichinokura and over the hill to Kasawara, where there are some potteries. It then descends the r. side of the valley to Tajimi (*Inn*, Matsu-ya), a considerable village, where inferior porcelain is made. A short cut may be taken through Shimo Ichinokura, up the hill by a path along a high ridge, then down the river bed to a little hamlet called Obata, and so to Tajimi. At Ichinokura is produced the best porcelain in Mino, with delicate decorations in light blue, derived from the impure Chinese cobalt. Katō Gosuke is the best maker, chiefly tea-pots, tea-cups and *sake* cups. The kilns used for producing the ware called biscuit are also utilized for *Yaki-tsuke*, or porcelain with a design over the glaze. No tea-pots are made in Tajimi. From Tajimi the path turns up a hill to the r. about the middle of the village, and traverses undulating granite hills, covered with young pine, azalea and box. On the way may be seen a place where clay is dug for baking saggars, and further on is a small mill driven by water power, where the silicious stone used for glaze and for mixing with the porcelain clay is ground. About 1 hr's. walk from Tajimi the path divides, the r. branch going to Tsumagi and the l. descending to Oroshi, where common porcelain wares, chiefly *sake* bottles and tea-pots, are produced. Near the entrance of the village is a small mill where the porcelain clay is broken up, and the felspar sifted out. The best potters are Yasaburō Han-

za-ye-mon and Katō Ya-hei-ji. Most of the production goes to Tajimi. Tsumagi lies ½ *ri* S., where large articles of common porcelain, such as dishes and basins, are made. The native cobalt, called *Kon-jō*, is found here, and is used to produce the pale blue so much admired by connoisseurs. A darker shade is derived from an impure cobalt imported from China, and known among the potters as *Kiō-gosu*. Our word cobalt has been corrupted by them into *Ko-haru*, and this term is employed by them to denote the pure pigment obtained from Europe. At the E. end of the village the path divides, the l. branch going to Dachi, where finer porcelain is produced, and the r. climbing a ridge to a considerable height, which commands a fine view of the country W. A quarter of an hour between the sandy hill tops, covered with box, brake, juniper and young pine brings us to the top (1500 ft. above the sea). The Andromeda Japonica (*asemo*) is common on the descent, which brings us to Sogi. Here are one or two potters at the W. limit of the village. Crossing the bridge and looking down the stream we see the lofty round top of Ena san in the E. department of this province. Sogi is chiefly agricultural, and extends over two valleys, divided by a low ridge, at the top of which the path falls into the main road from Seto to Iwamura by Shinano and Kakino. After descending slightly the road rises again through the second part of Sogi, and crossing rough granite hills of the same general appearance as before, but rather steeper, comes down into the tiny hamlet of Ōkawa. During the descent, Ena san N. E. and Koma-ga-take N. E. by N. are seen well away on the horizon. A few potters, who limit themselves to making porcelain rice-bowls, are established at the W. end of the hamlet. At Midzukami, ½ *ri* further, are a few potters, while at Mashidzume, a large village ½ *ri* beyond, a large quantity of inferior porcelain rice-bowls are produced. Here accommodation can be had for the night, but better quarters will be found at Akechi, 2½ *ri* further. About ½ mile beyond Mashidzume the road divides; the r. branch should be followed up a narrow valley, in which lies the scattered hamlet of Kirami. About 1 m. further on a branch path leads down a side valley to the r. and crosses over into Mikawa, while the main road continues to rise to a cutting in the top of a ridge, and descends into the upland valley of Ō-idzumi, closed at its lower end by a narrow rocky gorge, through which the road descends rapidly by the side of a noisy stream, and soon reaches

Akechi (*Inns*, *Sumiyoshi-ya, Fujita-ya), a small but thriving town of about 2000 inhab. Porcelain, chiefly tea-cups and rice-bowls, of no artistic value, is baked in the town, the materials being obtained from Mashidzume and Hara, in its vicinity. The pottery establishment dates only from 1875. A small quantity of raw silk is also produced in the valley. Akechi Mitsu-hide, the traitorous general who murdered his lord Nobunaga, took his surname from this place, and the foundation walls of his castle are yet to be seen on a hill above the town. The main-road from here climbs a hill, throwing off a branch on the l. to Iwamura, and crosses to Baki, a small hamlet, whence it descends to Higashi-gata and winds round to the l. up the Takanami valley. Crossing the stream by a wooden bridge, it begins to ascend gently to the top of a range of low sandy hills covered with grass (1840 ft. above the sea, 1½ hrs. from Akechi). It then descends rapidly into the valley of the Yahagi-gawa at Urushi-bara, and follows the stream along the r. bank to Kamimura. At Kamimura inferior sleeping accommodation is procurable at one or two inns. The path continues along the r. bank for about a mile, crosses the stream

by a bridge to Kiji-yama, and climbs for ½ hr through a forest of kashiwa (Quercus dentata), many of them 60 ft. high, but seldom exceeding 8 inches diameter, then passing a few cottages proceeds by a gentle ascent between hills covered with chestnut, to Onose (2570 ft.), which stands on a ridge that forms the boundary between Mino and a tiny bit of Mikawa, which here pushes up between Mino and Shinano. Passing down through Onose the road reascends to the boundary of Mikawa and Shinano, at a height of 2,600 ft., and after winding along the flank of a hill, descends rapidly through a thickly wooded ravine to Tsukize, on a stream which later on is destined to join the Ya-hagi-gawa in Mikawa. The scenery gradually assumes a grander aspect. From Tsukize the road crosses a slight hill, and keeping always on the r. bank, turns a corner, and crosses the bridge into Nebane, generally called Neba for shortness' sake. This is a great centre of traffic between Shinano and Mikawa, and at the hour of noon the street is full of pack-horses engaged in exchanging their loads. Mikawa sends raw cotton and fish, for which Shinano returns tobacco, hemp and dried persimmons. Two roads branch off here to Mikawa, one S. by Hō-rai-ji to Toyo hashi, the other W. to Busetsu, and so through the N. of the province to Nagoya. Inns of an inferior class are numerous. The Iida road turns to the l. at the distance post, and climbs gently for some 2 m. by the side of a stream through an endless succession of scattered cottages, all of which belong to the vill. of Nebane, until the source of the stream is reached at a height of 3300 feet, on an elevated grassy flat between hills about 500 feet high. From the solitary hut which stands here is a descent of about a mile to the picturesque mountain village of Hiraya (*Ina*, Nihen-ya). Near Hiraya a little rice of inferior quality is cultivated; it is the early variety called *Wase*, planted about May 10 and reaped about the 20th September. Snow usually begins to fall about the middle of November, it seldom exceeds 2 ft. in depth, but lies long on the ground. Mosquitoes are unknown. The tops of the hills in the neighbourhood are covered with *Nara* oak and *Abies*, a few Magnolia hypoleuca (*hō-no-ki*) are also seen on the lower slopes. The stream which flows from r. to l. across the village street unites with another that comes from the Jibu-zaka pass, and the combined waters make their way down through a deep gorge on the W. to Kamimura in Mino, thus forming a source of the Ya-hagi-gawa. The road rises gently from the bridge, as the valley closes in. *Nara* oak is the commonest tree, with a few horse-chestnut and beech further on. About 2 m. from Hiraya is a tea-house, where a rough night's lodging may be had at a pinch, and the top of the Jibu-zaka pass (4150 ft. above the sea) is ½ hr's. walk further, the whole ascent being very easy. The summit commands no extensive view, but 5 mins. lower down on the N. side a glimpse of the Shin-shū Koma-ga-take is caught, distinguished in earlier winter from the lower mountains round it by its snowy top. The descent to Nammai (3460 ft. *Ina*, Ige-ta-ya) takes about 40 mins. The formation throughout this range is grey granite, with a thin covering of alluvial soil. Just below the village the road crosses the stream and turns to the l. up another valley, which it ascends gradually for about ¾ hr. to a point almost on a level with the low neighbouring hills, then descends again rapidly by a steep and narrow valley. Koma-ga-take forms a frequent and conspicuous object in the limited view to the N. Above Ōno (*Ina*, Idzumi-ya) the valley opens out and the road, after passing through 2 widely separated clusters of houses belonging to the vill. of Onogawa, crosses a stream coming

from the N. W. called the Achi-gawa (or Komamba-gawa), and following the l. bank for a few minutes reaches Komamba (*Inn*, Ōgi-ya). The view down the stream from the toll-house at the bridge is well worth stopping to look at. Range after range are seen rising to the gigantic jagged peaks behind. It is the first extended prospect that the traveller will have seen for more than two days, and is a pleasant relief from the monotony of the narrow valleys through which he has been passing. The road now turns to the N. and crosses a well cultivated plateau between low hills, forming the r. bank of the Ten-riū-gawa, the mountains of the Kai-Shinano range showing their lofty peaks now and then on the r. hand, passes through the villages of Maye-hara, Komekawa, Yamamoto, Nakamura (*Inn*, Toshima-ya), and Ōsegi, then descends through Yamamura, crosses the Matsu-gawa, and on ascending the other bank, at once enters the S. suburb of Iida. Just before descending to Yamamoto, the road comes to a point which commands a magnificent prospect of the wide valley of the Ten-riū-gawa, its E. side rising gradually from the stream to the giants of the frontier range, which in winter distinguish themselves by their snowy covering from the humbler mountains in front of them. As we gradually approach Iida the road descends further into the valley, until the nearer summits insensibly eclipse the higher peaks, while the prospect of well-cultivated fields and populous hamlets widens out on all sides. Tobacco and dried persimmons are the chief special products of the district traversed, and a few mulberry plantations are to be seen.

Iida (*Inns*, *Iwaki-Masu-ya, Mihara-ya), a town of 9000 inhab., was formerly the residence of a *dai-miō* named Hori, whose fief was rated at 13,000 *koku*, and his disappearance from the place seems to have had little effect on its prosperity, which was due more to its trade than to the money spent in it by his retainers. The only special manufacture is a kind of paper string called *moto-yui*, used by women to tie up their hair. From this point N. *kuruma* form the ordinary means of conveyance, at the rate of 10 *sen* a *ri*.

The ordinary route is now by the upper road through Idzu-hara. Mulberry plantations are numerous. Ichida is a small place (*Inn*, Ki-kiō-ya). A bare uncultivated moorland stretches from the village of Shirden to Ōjima (*Inn*, Dai-maru-ya). After traversing the village of Kashi-wara, the road crosses the Komatsu-gawa, a small tributary of the Ten-riū-gawa, and ascends into the poor hamlet of Katagiri. Koma-ga-take now begins to show over the shoulder of a densely wooded spur, and the road, after crossing another bit of moorland, descends into the deep, wide valley of the Yotagiri-gawa. The view up the ravine is extremely picturesque. The ascent of Koma-ga-take is usually made from Iijima up this ravine, to a landslip called the *hiakken nage*, and thence to the sleeping-hut at the summit; the descent is by the Naka-tagiri-gawa on the N. side. Beyond Iijima (*Inn*, Ōgi-ya), a fairly prosperous town, the aspect of the villages improves, the soil is more fertile and the scenery of the valley, which here begins to widen out, becomes more pleasing. After passing through a strip of pine-forest, which extends from the base of the mountains to the river bank, and passing the vill. of Ōbiki, we descend to the hamlet of Tajiri, in the bed of the Naka-tagiri-gawa, between cliffs 100 feet high. The composition of the plateau is well seen at this point, and it proves to be the bed of some huge ancient river of which the Ten-riū-gawa is the diminutive modern representative. On reaching the top of the other bank we have a fine view of a mountain, which some of the people in this locality call Higashi-dake, others

Ōji-koroshi. Straight ahead is the long line of the mountains on either side of the Wada pass. After crossing another moor, we come to Akabo (*Inn*, by Tono-oka Han-za-ye-mon), which, though only a scattered village, boasts a good-sized theatre. From the top of the further bank of the Ōtagiri-gawa, the next stream whose bed is crossed, the view extends over a considerable plain, stretching right up to the foot of the Wada pass. The road soon begins to skirt the r. bank of the Ten-riū-gawa, and the valley of Takatō opens out. The town of Takatō can be reached by a branch-road r. from Inabe (*Inns*, Ton-ya, and Tokiwa-ya).

Near Inabe a road branches off l. to Miya-no-koshi on the Naka-sen-dō by the Gombei tōge. For about 1½ *ri* it lies across the prairie at the base of the hills, and then descends suddenly to the bed of a stream, which it follows for some way, and then diverges to the l. into a wooded valley. During the ascent as well as from the top of the pass (3 hrs. from Inabe) a fine prospect is enjoyed of the valley of the Tenriū-gawa, the mountains of Kō-shiū on the opposite side of the river and Yatsu-ga-take further to the N. After descending for 1 hr. 40 mins. the road crosses a stream, ascends again for about ½ hr. and then dives down a narrow valley, joining the Naka-sen-dō about 12 *ch.* from Miya-no-koshi on the side nearest to Tōkiō.

A few *ch.* further the road descends into the large and busy village of Sakashita, whence Shaku-jō, the highest peak of Koma-ga-take, is seen on looking back. Kinoshita (*Inns*, Masu-ya, Tsutsumi-ya) is a place of considerable size. At Matsushima (*Inn*, Ton-ya) a road branches off r. to Shimo no Suwa. The general land-scape is broken and picturesquely varied. The mountains on either hand are much diminished in height, especially to the E., where a peak called the Suwa no Fuji rears its head above them. At Miyuki (*Inn*, Koku-ya) the road turns to the l. away from the Ten-riū-gawa, and ascending the narrow valley of the Yokokawa, rises imperceptibly to Ono (*Inn*, Abura-ya). About 1 m. further are numerous lime kilns, and at Chikumaji mura, ½ m. beyond, is the quarry which furnishes them with the raw material. Passing over a gentle ascent known as the Utō-zaka, the road descends through Kita-jō and Kanai to Shiwojiri, where the magnificent range of the Shinano-Hida mountains comes in sight.

ROUTE 11.

TARUI ON THE NAKA-SEN-DŌ TO NAGOYA.

ITINERARY.

Tarui to	*Ri.*	*Ch.*	*M.*
Ōgaki	2	20	6½
Sunomata	4	27	11½
Arai mura	6	34	17
Okoshi	7	10	17¾
Hagiwara	8	9	20¼
Inaba	9	20	23¼
Kiyosu	11	17	28
Nagoya	13	33	34

This route is in itself absolutely devoid of interest, but affords the most expeditious way of getting from Kiōto to Nagoya. The traveller embarking about 8 p. m. at Ōtsu in the steamer for Maibara, will be landed there under ordinary circumstances about 4 a. m. the next day. He should at once engage *kuruma* for Tarui (30 to 35 *sen*), and on arriving there take care to be set down in the town itself, for the coolie will probably try to carry him

to the last tea-house at its E. end, so as to impose his own terms for the next stage. At Tarui arrangements should be made for *kuruma* to go right through to Okoshi, as they cannot be obtained at the intermediate places. In fine weather the journey from Maibara to Nagoya can be performed in one day.

Ōgaki (*Inn*, Kimura-ya), a town of 10,000 inhab., owes its importance to having been formerly the seat of a *dai-miō* named Toda, owning a fief assessed at 10,000 *koku*. It contains several good curiosity shops. The Ōgaki clan distinguished itself in 1868 by rendering good service to the Mikado's cause at the beginning of the revolution.

In fine weather somewhat over 1 *ri* can be saved by taking the r. hand road at the distance post (which stands at the E. end of the town), by way of Take-no-hana, rejoining the high road between Okoshi and Hagiwara. After about 3 miles' walk from Ōgaki this route crosses the Ibi-gawa at the Hiramura ferry, and about the same distance further on crosses the Sunomata-gawa at the Hon-gō ferry. Take-no-hana is 1½ m. beyond, and is the only place on this bye-road where food can be procured. 2 m. beyond is the Komadzuka ferry over the Kiso-gawa, which here runs through a wide bed of sand.

The main road is preferred by the *kuruma* men in bad weather. Sunomata (*Inn*, Kawachi-ya) is a poor place. At Araimura the Kiso-gawa is crossed to Okoshi (*Inn*, Rōsoku-ya), a place of some size. Hagiwara (*Inn*, Abura-ya) and Inaba (Maru-ya) are poor villages, and the inns inferior. Rough accommodation can be had at the *rest*. Yorodzu-ya at Yotsu-ya. No words can express the horrible state of greasy mud to which a single day's rain at once reduces roads in Mino and Owari from the W. boundary of the former province to Yotsu-ya. Near this place is a Shintō temple called Kōno Miya, where an interesting ceremony is performed on the 13th day of the 1st moon, according to the old calendar, which appears to be a survival of the ancient practice of sacrificing living human beings. A certain number of young persons of both sexes are chosen by lot for presentation to the god, and the spectators amuse themselves with teasing the defenceless victims. The temple is dedicated to Takami-musubi, one of the first pair of creative deities.

The best place to put up at in bad weather, when it is impossible to reach Nagoya before night, is the inn at the W. end of Kiyosu. The suburbs of Nagoya begin at the Shin-kawa, but the Biwa-jima-gawa (also called Shōnai-gawa), where the road crosses 2 long bridges over a bifurcation of that river, is officially recognized as the boundary of the town in this direction. All the rivers passed between the Kiso-gawa and the town of Nagoya are branches of that river, and the route lies across its sandy delta. This explains the flatness of the country and the badness of the roads, which in rainy weather are almost impassable. Between Yotsuya and Nagoya they are, however, somewhat better than before.

ROUTE 12.

FROM THE TŌ-KAI-DŌ TO THE TEMPLES OF ISE, AND ROUND THE COAST OF KI-SHIU TO ŌZAKA.

ITINERARY.

Oiwake to	*Ri.*	*Ch.*	*M.*
Kambe	1	20	3¾
Shiroko	3	27	9¼
Uyeno	5	2	12¼
Tsu	7	19	18¼
Kumodzu	9	25	23½
Hiru	...	...	...
Tsukimoto	...	...	...
Nakamichi	...	...	...
Odzu	...	...	...
Rokken	...	...	...
Ichiba Shō	10	32	26½
Tsukamoto	...	...	...
Funaye	...	...	...
Matsuzaka	12	16	30¼
Kushida	12	34	31½
Inaki	...	...	...
Takegawa	...	...	...
Sai-gu	...	...	...
Miō-jō	15	11	37¾
Shin Chaya	...	...	...
Obata	...	...	...
Naka-gawara	...	...	...
YAMADA	17	17	42¾
Tamaru	19	27	48¼
Ōkase	22	35	56
Awō	24	25	60¼
Aso	28	17	69¼
Mayumi	31	17	76¾
Nagashima	34	17	84
Furusato	34	33	85¼
Dōze	35	3	85¼
Miura	35	21	86¼
Mase	36	21	89¼
Owase	39	28	97
Mikisato	42	28	104½
Sone	44	10	108
Arashika	46	14	113¼
Kinomoto	48	14	118
Kuchi Arima	49	5	120
Atawa	53	3	129¼
Ida	54	21	133¼
Shin-gū	55	28	136
Hama no Miya	58	30	143¼
Uragami	62	33	153½
Shimo Tawara	64	6	156½
Nishi Mukai	65	18	159¾
Igushi	66	...	161
Nishiki	68	...	166
Arida	69	...	168¼
Tonami	69	27	170¾
Eda Ura	70	3	171
Tako	70	33	173
Wabuka	72	2	175¾
Satono	72	34	178
Esumi	73	28	180
Mirodzu	74	24	182¼
Wabuka-gawa	76	5	185½
Kuchi Wabuka	76	30	187½
Susami	77	29	189¼
Ago	79	27	194¼
Tomida	83	1	202½
Asao	83	26	204¼
Shin-jō	84	9	205½
Tanabe	85	16	208½
Sakai	86	26	211¼
Minabe	87	20	213¾
Iwashiro	88	20	216
Shimada	90	2	219¾
Nishi Mochi	90	5	220
Inami	90	23	221¼
Tsui	91	5	222½
Kusui	91	23	223¼
Noshima	92	10	225¼
Minami Shiwoya	94	1	229½
Kita Shiwoya	94	7	229¾
Go-bō	94	25	231
Komatsubara	95	25	233½
Hagiwara	96	25	236
Haradani	97	9	237¼
Yuasa	100	10	244¼
Itoga pass (top)	101	5	246¼
Arida-gawa	101	27	248¼
Dō Mura	102	6	249½
Kabura Saka (top)	102	25	250¾
Tachimoto	103	25	253¼
Fujishiro Saka (top)	104	4	254
Fujishiro	104	22	255¼
Kuroye	105	7	256¾
Kii Miidera	106	3	258¼
Wakayama	107	25	262¼
Yamaguchi	110	19	269¼
Yamanaka	113	3	276
Shindachi	114	16	279¼
Kishi no Wada	118	3	288
Sakai	122	19	299
Ōzaka (Kōrai Bashi)	126	1	307½

Wakayama to	*Ri.*	*Ch.*	*M.*
Iwade	3	25	9
Kokawa	5	29	14¼
Nate	6	31	16¾
Anabushi	7	10	17¾
		hr.	*min.*
Hirokuchi		1	15
Top of pass		2	40
Makinō		4	...
	Ri.	*Ch.*	*M.*
Butsunami	...	26	1¾
Kokubu	1	6	2¾
Nōke	1	35	4¾
Uyenohara	3	12	8¼
Yamada	4	1	9¾
Kusabe	4	7	10¼
Ōtori	4	28	11¼
Sakai	6	1	14¾

At Oiwake a large *torii* on the l. hand side bestrides the road to the Dai-jin Gū, temples of the Sun-goddess and the Goddess of Food, which have for the Japanese the same importance as the Holy Places of Palestine for the Greeks and Armenians or Mecca for the Mahometans. Thousands of pilgrims resort thither annually, chiefly in spring, when the farmer has more leisure than at other seasons. In Tōkiō no artisan considers it possible to gain a livelihood unless he has invoked the protection of these goddesses by performing the pilgrimage at least once, and the peasants are even more devout believers. In former times it was a common thing for the little shop-boys of Yedo to abscond for a while from their employers, and to wander along the Tō-kai-dō as far as Ise, subsisting on the alms which they begged from travellers; and having obtained the bundle of charms, consisting of the wood of which the temples are built, they made their way home in the same manner. The Ise pilgrims are distinguished on their return by large bundles of charms wrapped in oiled paper, which they carry suspended from their necks by a string. Stories are even told of dogs having performed the pilgrimage by themselves.

The road is perfectly level the whole way, and maintained in excellent condition, owing to the natural fitness of the disintegrated granite sand supplied in quantities by the rivers of the province. Carriages ply from Oiwake to Yamada at moderate prices. On the r. lies the range of mountains which divides Ise from Ōmi and Iga. The most prominent peak N. of the Suzuka pass is Kama-ga-take, while at the S. end rises Kiō-ga-mine. To the l. the sea shore is visible about 2 m. distant. The Utsube-gawa and Taka-oka-gawa are crossed in succession; between them lies the village of Taka-oka at the foot of a low table-land which stretches away N. W. between Shō-no and Ishi-yakushi on the Tō-kai-dō. The Taka-oka-gawa, which in ordinary times is a narrow stream, swells in flood-time to a width of 160 yds. It rises on the Kabuto-goye, by the side of the road from Seki to Uyeno in Iga, and is joined lower down by the Suzuka-gawa and Idzumi-gawa, both on the l. bank. In this province the fields are made to bear two crops,—winter barley, which is reaped at the end of May, and rice, which is harvested in the first half of November.

Kambe (*Inns*, Dōgu-ya, Sakura-ya), pop. 2700, takes its name from the fact that in ancient times the land in the vicinity was occupied by serfs of the Dai-jin Gū. The grove on the l. of the entrance to the town contains a small temple of Hachi-man, called Ajika no jin-ja, on what is evidently an artificial mound. After crossing a wooden bridge about ¼ m. within the town, the street divides, the l. branch going straight towards Yamada, while 50 yds. down the r. branch the direct route to Kameyama on the Tō-kai-dō turns to the r. In this street are l. a Shintō temple, Iino jin-ja, dedicated to Ii-toyo Hime, the local patron-goddess, with which is amalgamated the Kō-datsu no Shimmei, and r. the Buddhist temple of Riō-kō-ji, belonging to the Rin-zai sect. The *hon-zon* of this temple is a small gilt image of Shaka Nio-rai on a lotus. On one side is a large sitting effigy of the founder, Esson Dai-kin. It was formerly under the patronge of the Mikado, and was endowed by the Toku-gawa family with lands rated at 21 *koku* of rice. A little further down a street on the r. is the temple of Rin-kō-ji, belonging to the Shin-gon sect, and dedicated to the Thousand-handed Kwan-non. R. and l. of the shrine stand images of Tamon-Ten and Shō-gun Ji-zō (the same as the Zō-ō Gon-gen of Yoshino). On the walls at each end are paintings of the Ni-ō, the Four Dêva Kings, Bi-sha-mon and Fu-dō, much dimmed by

age. They are probably as old as the building itself, which dates from the end of the 17th century. Round the upper part of the walls are gilt images of the Kwan-non of the Thirty-three Places. Room has been found here for an image of Yaku-shi with his twelve attendants, and the Eleven-faced Kwan-non in a shrine with her 28 followers painted on the inside of the doors. The porch has a coffered ceiling with groups of flowers painted on the wood. On the r. of the building in a small niche behind a horse-shoe window is an image of En no Gió-ja. On one side of the court is a curious stone statue of Sei-shi Bo-satsu.

S. E. of Kambe, 1 *ri* distant, lies the small junk-port of Wakamatsu. At the village of Tamagaki, half way to Shiroko, is a Buddhist temple belonging to the Takata section of the Shin sect called Shō-Shin In, with fine carvings of phœnixes and peonies, and coloured geometrical decorations; exterior unpainted, as is usual with this sect. Just beyond is the Shintō temple Midzugaki no Jin-ja, dedicated to Hani-yasu Hime, the goddess of clay. The road approaches the shore just before reaching

SHIROKO (*Inns*, Nojima-ya, Kon-ya), a populous seaport, noted for vermicelli and punched paper patterns used by dyers. The latter form a considerable article of trade to all parts of the country. Large quantities of *sake* are brewed in the villages and towns along this road, and exported to other provinces. Outside the town on the l. is a large grove of tall pine-trees containing the temple of the Waka-miya Hachi-man, under which name Nin-toku Tennō is worshipped. The oratory in front contains a number of ex-voto pictures. A little further on, r. in a grove of pine-trees is the Shintō temple Dai-hō Tennō no Yashiro, dedicated to Susanō no mikoto, and opposite to it stands the Buddhist temple of Sei-riū-ji, belonging to the Shin sect, and dedicated to Amida Nio-rai. The exterior of this building is perfectly plain, but over the folding doors of the *mi-ro* are two huge gilt dragons, occupying a space 24 ft. long, and the shrine is handsomely gilt.

Beyond the town, a little way to the r. is the temple of the Koyasu Kwan-non, much visited by pregnant women in order to pray for a safe delivery. It is commonly believed that the women who inhabit the immediate neighbourhood have no need of the usual precaution of girding themselves tightly during the latter half of their pregnancy. It is said to have been founded by Tan-kai Kō in 750 A. D. The image, which is extremely ancient, and indeed black with age, according to the statement of the custode, is called the Biaku-ye, or White-garmented Kwan-non; r. and l. of the shrine are figures of Bi-sha-mon and Ji-zō. In front stands a circular metallic mirror, as is usual in temples of the Shin-gon order. Under the portico is a little shrine containing 1000 tiny figures of Ji-zō, presented as an ex-voto. In a line with this Buddhist temple are three Shintō chapels, dedicated 1st, to Ko-no-hana-saku-ya-hime; 2nd, Shimmei, or the Sun-goddess; 3rd, the Gon-gen of Kumano, beginning from the S. In front of these, enclosed by a fence, is the celebrated *Fudan-zakura* or Perpetual Cherry which is reputed to blossom all the year round. The writer saw it once on the 17th November with a large number of flowers, at least a hundred, on the branches on the N. side.

UYENO (*Inn*, Yorodzu-ya) lies along the base of a low plateau, for at least a mile. At the village of Kogawa a path marked by a tall hewn stone branches off r. to Isshinden, 17 *ch.*, a village on the Seki road, where stands Sen-shu-ji, the chief monastery of the Takata section of the Shin sect, founded at Takata in Shimotsuke by Shin-ran Shō-nin in 1226, and removed here in 1465 by the priest Shin-ye. The *Kai-san Dō*

or hall of the founder is a huge structure of one story 48 yards square, not including the wide external verandahs. The height of the ridge pole from the ground is over 150 feet. Some carvings of peonies in the soffits of the porch and dragon's heads terminating the beams which rest on the pillars of the wall are the only external ornaments. The interior consists 1st, of an aisle fifteen feet wide which runs entirely round the building, then a nave for the congregation 30 ft. deep and 38 yards in length, without ornament except gaudily painted carvings of dragons, *kirin* and phœnixes, and small groups of birds under the front architrave towards the aisle. To this succeeds a matted space 24 ft. deep by 38 yds. long, which is partitioned off, and has a coffered ceiling, containing triple chrysanthemums in red and green alternately on a gold ground surrounded by arabesques. The last division is marked off by richly gilt pillars and folding screens which usually stand open. The upper ends of the pillars, the architrave and cornices are all lavishly decorated with geometrical patterns and arabesques in various colours, ultramarine, red and light green predominating. The *ramma* which divide the *nai-jin* and *ge-jin* are filled with enormous gilt carvings of the tree peony, and the end *ramma* have the lion and peony combined. In the central part is a shrine dedicated to the founder, having others on its r. and l., respectively dedicated to the 14th Abbot and the builder of the temple, while to the r. and l. again are hung *kake-mono* portraits of eminent priests. The whole wall behind these shrines and pictures is gilt, and painted with the pine-tree and lotus. On the W., connected with the Founder's hall by a broad corridor is the Shaka-dō, a plain and uninteresting building 28 yds. square. Five o'clock is the nominal hour for shutting the doors, but they are usually closed soon after four. Cherry-trees line the courtyard in front of the temples, but on the l. and r. of the main entrance stand a willow and a Tilia Mandschurica. The latter being also called Bodai-ju, is here taken instead of the Ficus religiosa, the real 'Tree of Wisdom.' A large 2-storied gateway stands in front with priests' houses r. and l. of the approach from Isshin-den. From the road to Tsu looking back we see very plainly to the N. W. the three peaks of Mitsugo yama N. of the Suzuka pass on the Tō-kai-dō, and S. W. beyond Kiō-ga-mine the long ridge of Nuno-biki yama begins to open out.

Tsu (*Inns*,* Matsuzaka-ya near the entrance of the N. suburb, called Heta, convenient for travellers arriving too late to visit the local lions on the same day; Wakasa-ya and Heitan-ya in the town itself, Daikoku-ya in the S. suburb Iwata, close to the temple of Emma-Ō), pop. 22,000, originally called Ano no Tsu, or 'Port of Ano department,' and afterwards abbreviated into Tsu, is situated between the Tōse-gawa, which divides it from Heta on the N. and the Iwata-gawa, which flows between it and the suburb of the Iwata on the S. The latter forms the port, accessible to junks of 1000 *koku* burden and small sea-going steamers. It was formerly the castle-town of the Tōdō family, 323,950 *koku*, who were regarded as *Koku-shu dai-miō*, or princes ruling over a province, although the whole of Ise did not belong to them. It is now the chief town of the Miye prefecture, which includes the three provinces of Iga, Ise and Shima, with the N. E. part of Kishiū down as far as Shin-gū. The road to the Ise Temples from Seki on the Tō-kai-dō enters the town by the Yedo-bashi at the N. of the suburb of Heta.

Ten minutes S. of Matsuzaka-ya in Heta turn to the r. to visit the Shintō temple Kō-zan no yashiro, erected in 1877 to the memory of

Takatora, founder of the Tōdō family. The oratory in front is a separate building, the chapel standing in an enclosure of its own behind. Opposite is a small temple of Hachi-man of much more ancient date. Above and behind is the public garden, formerly the private park of the *daimiō*, planted chiefly with pines, interspersed with cherries and maples. The latter are at their finest in the first half of November. Above a small pond are the summer-house of the prince, the chief room of which is full of paintings in the Shijō style pasted on to the wall, and two buildings constructed for the local exhibition of 1877. Above is a small umbrella-shaped summer-house, from which the most prominent of the surrounding peaks are visible. Mikuni yama W. S. W., Kiyo-ga mine W. N., Yadzu-san S. W., Ontake san of Kiso E. N. E., and Asama yama of Ise S. E. The pointed peak seen over a dip N. W. from the path below is Shakujō-gatake. Returning to the main street we shortly pass the prefecture on our r., a neat 2 storied structure in foreign style. Turning an up alley r. next to the prefecture, we arrive at the Yaku-shi Dō, a large building of considerable age. Outside hangs a comic ex-voto picture of the seven Gods of Wealth going on a journey. This Yaku-shi's aid is especially implored in cases of eye-disease. In the centre of the courtyard in front stands a small bronze lantern dated 1785. Close by is the Tai-shi Dō, containing a shrine of Shō-toku Tai-shi; r. and l. are Amida and Dai-nichi Nio-rai, with six forms of Kwan-non, three in front of each. Next is a lotus-pond sacred to Ben-ten. The neighbouring monastery of the Zen sect, called Shi-ten-nō-ji, is dedicated to Shaka, whose effigy is supported on the r. by Fugen mounted on an elephant and l. by Mon-ju on a 'Chinese lion.' Handsome brocade hangings of dragons in gold on a dark blue ground envrap the pillars in front of the altar. This temple is said to have been founded in 737 by Shō-mu Tenno, who commanded that a temple, dedicated to the Four Dēva Kings, should be erected in each province, a project which was, however, abandoned before the order was entirely carried out. It was restored in 1147 by Katō Kagemichi, and the present building was constructed after a fire in 1680. On reaching the Tōsegawa at the end of Hota, turn to the r. below the hospital, and presently the prettily wooded hill of Atago san comes in sight; the maples here form a charming contrast with the brilliant green of the pines in mid-autumn.

The next places to be visited are the Kwan non-ji and the Kō no Amida, which stand close together in the N. E. corner of Tsu proper. The former is dedicated to a stone image of the Nio-rin Kwan-non, found by a fisherman in his net in the year 709. By order of the Mikado a temple was built for it. This building was burnt in 1599 and replaced afterwards by the present one. A boisterous festival called *oni-yaye* or 'keeping down the demon,' used in ancient times to be annually celebrated here. Two fishermen were brought in a cage to the temple, with flaming torches on their heads, and it was their part as demons to enter the temple and carry off the image, while others of the confraternity repelled them with naked swords. Wounds were frequently inflicted, and in fact it was held that the shedding of blood on this occasion was necessary to ensure the prosperity of the fishing craft. A quieter festival, held on the first three days of March, has been recently substituted. In front of the closed shrine stands a gilt wooden copy as *mayedachi*. R. and l. are images of the Kwan-non of the Thirty-three Places, with the Four Dēva Kings, 2 on each side in front of them. The upper part of the back and side walls have panels

with phœnixes painted on the wood, executed with much spirit. A nightly fair is held in the courtyard. The entrance to the Kō no Amida is by a gateway on the l. Here in a small temple is a shrine containing a life-size gilt statue of Amida, with Kwan-non and Dai-sei-shi on his r. and l. Behind, and continuing all round the walls of the building are small images of all the Buddhas and Bodhisattvas (called *Sen oku butsu*, lit., thousand hundreds of thousands of Buddhas). The *ramma* of the chapel are filled with gilt and painted carvings of Buddhas and *Ten-nin*. The first on the l. of the spectator is Ji-zō. The coffered ceiling in green is covered with gilt Sanskrit characters in relief. A mirror in front of the altar attests that the temple belongs to the Shingon order. A small octagonal chapel on the l. contains gilt images of the Thirty-three Kwan-non. The former castle of the prince occupies the centre of the town, and is yet (1879) intact. Nothing but the exterior walls of lath and plaster are visible.

Tsu, including its two suburbs, is a narrow town 5 miles in length. Crossing the bridge which spans the Iwata-gawa near the centre of the town and turning down by the r. bank, we reach, after 20 minutes' walk, the grave of a certain Heiji at Akogi ga ura, a spot which, though now ¾ m. inland, was once on the sea-shore. The story, which furnished the plot of a popular drama entitled Akogi ga Ura, is placed in the end of the 8th century. Its hero was a retainer of Yamabuki Shōgen, owner of a castle in Tamba, who, when a traitorous fellow-vassal had slain their common lord, fled to this province with his master's daughter. He then changed his name to Heiji, married the princess, and adopted the calling of a fisherman. Compelled by want, he violated the law against fishing on a part of the sea-shore which was sacred to the Sun-goddess, for which offence he was buried alive on the spot from which he had cast his nets. Following this path hence to the S. we rejoin the main road at the temple of Emma Ō, the Buddhist King of Hell, whose especial attributes are a cap like a judge's beret and huge mace in the r. hand. Before him sit his two myrmidons, one of whom holds a pen to write down the sins of human beings, while the other reads out the list of offences from a roll. In front is a woman weighing heavier than a mountain of sin. A little further on, a path branches off to the l. to a chapel erected in honour of Yūki Kōdzuke no suke, a celebrated retainer of Kusunoki Masashige, and to a temple of Hachi-man, which was repainted in 1878, and presents an example of gorgeous decoration. The sides of the chapel are adorned with 'Chinese lions' painted on a vermilion ground, and the front is decorated with highly coloured geometrical patterns and arabesques. A vermilion paling encloses the building, while the oratory, which stands apart, is perfectly plain. We rejoin the main road in Yawata, and shortly afterwards the last houses of the interminable town of Tsu are left behind. Here a path branches away l. to a temple on the sea shore between the two branches of the Kumodzu-gawa, called Karasu Gozen no yashiro, or more familiarly Karasu. It stands in the middle of a pine forest, which is lit up it autumn by the blaze of colour from some maples judiciously planted near the temple, and is said to be dedicated to Waka-hirume, or Ori-hime, the Weaving Lady, a younger sister of the Sun-goddess. There is evidently some connection with the Sun-goddess in the name Karasu, which signifies 'crow,' for the sun is popularly supposed to be inhabited by a crow. However, the temple was not of sufficient importance in former times to gain admittance into the official catalogue promulgated in 927.

Kumodzu (*Inns*, Tsu-ya, Kashiwa-ya and Kiō-ya) is properly Shima-

nuki, one of a group consisting of seven villages, the collective name of which is Kumodzu. A path to Kamasu lies along the dyke on the l. bank, crossing the N. branch to Yano, from which it is 6 *ch.* more to the temple. The detour, including a visit to the sea about 150 yds. further, occupies 2 hours and brings the pedestrian into the main road again at Nakamichi. At Tsukimoto, the Yamato road by way of Uyeno and Hisai falls in on the r.

Rokaku (*Inns*, Hotei-ya, Isobe-ya N. of the bridge, Odzu-ya, S.) stands on a small stream known as the Miwatari-gawa. The road from Iga by way of Tajiri comes in on the S. side of the bridge. From the bridge Kio-ga-mine bears N. W. by N., Azaki W. S. W., Iwa-uchi yama, on which is a temple of Kwan-non, and Hosaka S. W.

Funaye. On the r. hand is a temple of Yakushi, to whom are offered up wooden ladles as a charm against hereditary disease, and a Koyasu Jizō, propitious to women in childbed. Funaye is separated by a small stream from

Matsuzaka (*Inns*, Kome-ya), pop. about 8,800. The celebrated scholar Moto-ori Norinaga, was born here in 1730, died in 1801 and was buried at Mō-raku-ji on a hill 50 *ch.* r. from the stone finger-post in the Minato Machi. He is now revered by his own followers as a Shintō god.

Kushida (*Inns*, Adzuma-ya and Momiji-ya), on the Kushida-gawa, which is crossed by a bridge 162 yds. long. This river rises close to Takami yama, on the boundary of Ise and Yamato, and after a course of 35 m. splits in two at the vill. of Hōda, the l. branch, which is the widest, falling into the sea at Kurobe, the r. branch, called Inaki, or Fujiwara, or Take or Harai-gawa, entering the sea at the vill. of Fujiwara. About 2 m. N. E. of the road from the vill. of Take-gawa is the temple called Kan-hatori no hata-dono, dedicated to Itoma no Kami and Matohata no Kami, where in ancient times the clothing presented to the sun goddess at the festival of the 4th month, 9th day, was woven. The Kan-omi no hata-dono at the vill. of Iguchi, also off the road in the same direction, is likewise connected with the Sun goddess' temple in a similar manner. At Inaki the Mikado's envoy to the temples used in former times to perform the rite of lustration, whence the name *harai-gawa*, one of the four given to the stream which flows past this place. From this point to the bank of the Miya-gawa is a continuous street, divided into several villages, as follows:

Saiku (*Inns*, Naniwa-ya, Idzumi-ya), where the imperial princesses, who until the reign of Go-daigo Tenno (1319-39) successively held the appointment of High Priestess of the Sun-goddess, used to reside. Rush hats and oiled paper tobacco pouches are made both in this and the next village in large quantities for sale to pilgrims. Mio-jō (*Inns*, San-da-ya), Shin-chaya (*Inns*, Izumi-ya, Akita-ya), Onya (*Inns*, Ki-ya, and Ka-shiwa-ya overlooking the Miya-gawa); this place is 37 *ch.* or a little over 2½ miles, in length. The large number of houses which have their gable ends turned towards the street and the general narrowness of the thoroughfares, give the towns and villages on this road a peculiar aspect which distinguishes them at once from those of the E. provinces. The Miya-gawa rises on Odai-gahara, at the junction of Ise, Yamato and Ki-shiū, and after a course of 80 miles falls into the sea at the vill. of Obayashi. Naka-gawara and Yamada form a continuous street of 23 *ch.* in length from the ferry to the entrance of the Ge-kū. The best inns at Yamada are Kitamura-ya, Kado-ya; in O-no-uye machi, Jiū-mon-ji-ya, Kikiō-ya, Fuji-ya; in Furu-ichi, Daiyasu; in Uji, Sushi-Kiū. Population, 22,500, including Uji and all the intervening O-no-uye machi, Ai no yama and Furu-ichi.

Kitamura-ya stands opposite to one entrance of the Ge-kū, which is situated in the midst of a large grove of antique cryptomerias, with a few huge camphor trees, some *keya-ki* (Zelkowa) and maples. Among lesser trees the sacred *Ma-sakaki* (Cleyera japonica) is the most frequent. The main entrance is about 100 yds. further E. On the r. hand is a building occupied by Jin-kwan, as the attendants of a Shintō temple are now called. Close to this is the *tchi no torii*, or first archway, whence a broad road leads through the trees to the temple. The *torii* is of unpainted wood, in conformity with correct Shintō ideas, and consists of two upright trunks planted in the ground, on the tops of which rests a long straight tree whose ends project slightly; underneath this is a smaller horizontal beam, whose ends do not project. About 100 yds. further in the grove stands a second *torii* of exactly similar construction, and close by it, l. is a shop for the sale of *harai* or pieces of the wood used in the construction of the temple, small packets of the rice which has been offered to the gods, small gold and silver medals inscribed with the name of the temple, and other charms, and next to it a building where the *kagura* dances are performed at the request of pious pilgrims, and the food offerings are disposed of for a few *sen* a meal. The charge for *kagura* is 5, 10 or 20 *yen*, according to the number of dancers required. Beyond these buildings r. is an enclosure containing the Ge-kū, or Outer Palace, as the temple of the Goddess of Food is called. The outer fence, called *Ita-gaki*, is built of cryptomeria wood, neatly planed and unpainted. It is 247 feet in width at the front and 235 feet in the rear; the E. side is 339, the W. side 335 feet long, so that the shape is that of an irregular oblong, the formation of the ground rather than any necessary relation of numbers having determined the proportions. A little on one side of the middle of the front face is the principal entrance, formed of a *torii* similar to the other two, but of smaller dimensions. The screen opposite is called a *bampei*. There are 4 other entrances in the *ita-gaki* formed by *torii*, one on each side and two at the back, one of which belongs to the *Mi-ke-den*, where the food offerings are set out twice a day. The whole of the *ita-gaki*, with the exception of the *torii* on the S. side, has been erected since the Restoration in 1868. A comparison with the older pictures shows that it did not formerly exist. The S. *torii* gives access to a small court, the further side of which is formed by a thatched gateway closed ordinarily by a white curtain, while the ends are formed by the *ita-gaki*. On the l. hand is a gatekeeper's lodge. Unless the pilgrim be a privileged person he is prevented by the curtain from seeing much further into the interior, but by ascending a bank on the W. side of the enclosure the whole arrangement of the temple can be at once perceived. The thatched gateway above-mentioned is the principal opening in a second fence composed of cryptomeria trunks alternately long and short, placed at intervals of about 2½ feet, with two horizontal railings, one running along the top, the other along the centre. The distance of this fence from the outer enclosure varies, being 36 ft. on the S., 27 ft. on the W., 25 on the E., and 10 ft. on the N. It is called the *ara-gaki*, and like the *ita-gaki* has been erected since 1868. Besides the gateway on the S. there are three others, one on each side, corresponding to the other three main entrances of the boarded enclosure. These are unusual in style, being *torii* closed with solid gates, an arrangement rarely seen in Shintō temples. Inside the thatched gateway on the r. is a shed 40 feet by 20, called the *Shin-jō den*, a restoration of one of three buildings anciently called

Naoraui dono, which were set apart for the entertainment of the envoys sent by the Mikado, after the celebration of the Kan-name no Matsuri or Harvest Festival. Just inside a small *torii* are the *ishi-tsuba*, spaces marked out by larger stones, r. for the Mikado's envoy, l. for the priests of the temple. At a distance of 33 yds. from the first thatched gateway is a second, which gives access to a third court, surrounded by a palisade called the *tama-gaki*, formed of planks about 8 ft. high placed close together. Just within this court is a small wooden gateway, immediately beyond which is a third thatched gateway, forming the entrance into the central enclosure. This enclosure is surrounded by a wooden palisade called *Midzu-gaki*, and is almost a perfect square, the N. and S. sides being each 134 ft., the E. and W. 131 ft. in length. It contains, at the back, the chapel, (*Shō-den*) on the r. and l. of the entrance to which are the treasuries, (*hō-den*).

The architecture of the temples of Ise is supposed to represent the purest and most ancient style, without any colour or carvings and very little metal ornament. The chapel (*shō-den*) is 34 ft. in length by 19 in width. Its floor, raised about 6 ft. from the ground, is supported on wooden posts planted in the earth. A balcony 3 ft. wide, which is approached by a flight of 9 steps 15 ft. in width, runs right round the building and carries a low balustrade, the tops of whose posts are cut into the shape called *hō-shi no tama*. The steps, balustrade and doors are profusely overlaid with brass plates, and the external ridge-pole, cross-trees and projecting rafters are also adorned with the same metal. A covered way has recently been erected from the inner gate up to the steps of the chapel. The two *hō-den* or treasuries resemble the store-houses of the Loochoonans; they can be best seen from the inside of the W. gate. In them are said to be kept precious silken stuffs, raw silk presented by the province of Mikawa and sets of saddlery for the sacred horses.

Between the *ita-gaki* and the *ara-gaki* in the N. W. corner, stands the *Hei-haku-den*, a building intended to contain the *go-hei*, wands of unpainted wood, from which hang long pieces of paper, notched alternately on opposite sides, so that they twist in a curious manner. They represent offerings of cloth fastened to a branch of the *Ma-sakaki* (Cleyera japonica). At the N. E. corner stands the *Mi-ke-den*, where the water and food offered up to the gods of both Ge-kū and Nai-kū are daily set forth, in winter at 9 a.m. and 4 p.m., in summer at 8 a.m. and 3 p.m. Up to 729 the food-offerings for the Nai-kū, having been first prepared at the Ge-kū, were conveyed to the former temple, there to be set out. In that year as the offerings were being taken there as usual, they were unwittingly carried past some polluting object which happened to be in the road. The consequence was that the Mikado fell ill, and the diviners attributed his sickness to the anger of the Sun-goddess. Since that time the offerings for both temples have been set out only at the Ge-kū.

The offerings made to each of the principal deities consists of four cups of water, sixteen saucers of rice, four of salt, besides fish, birds, fruits, seaweed and vegetables. The offerings to each lesser deity are the same, except that only half the quantity of fruit is provided.

The chief festivals are the

"Praying for harvest" (*Kinen sai*)	Feb. 4
"Presentation of clothing" (*On-zo sai*)	April 17
"Monthly Festival" (*Tsuki-nami no matsuri*)	June 15
"Divine Tasting" (*Kan-name*)	Sept. 15 and 16
"Harvest Festival" (*Shin-zō sai*)	Nov. 23

A "Great Purification" (*Ō-harai*) is performed once every month and

also before each of the above-named chief festivals.

The principal deity worshipped at the Ge-kū is Toyo-uke-bime no Kami, also called Uke-mochi no Kami, the Goddess of Food. The first of these names may be rendered "Abundant-food-lady god," the second may mean "Food-possessor god," or "god who receives and holds." In either case this goddess seems to be a deification of the earth, either as the producer of food, or as the supporter and upholder of all things on its surface. For a long time the temple was said to be dedicated to Kuni-toko-tachi no mikoto, or the "August one who stands-up as the foundation of the country," also an epithet of the earth. In the Ni-hon-gi we are told that the Sun-goddess sent the Moon-god down from heaven to visit Uke-mochi no Kami, who turning her face successively towards the earth, the sea and the mountains, produced from her mouth rice, fish and game, which she served up to him at a banquet. The Moon-god took offence at her feeding him with unclean viands, and drawing his sword, cut off her head. On his reporting this act to the Sun-goddess, the latter was very angry, and secluded herself from him for the space of a day and night. From the body of the murdered Earth sprang cattle and horses, millet, silkworms, rice, barley and beans, which the Sun-goddess decreed should henceforth be the food of the human race. In the Ko-ji-ki version of the myth it is Susanō no mikoto, the "Energetic Man," who kills the Earth-goddess, and there are other slight differences of detail. The secondary deities are Ninigi no mikoto, grandson of the Sun-goddess and ancestor of the Mikado, Ame no koya-ne no mikoto and Futo-dama no mikoto. These two last accompanied Ninigi no mikoto when he descended upon the earth. Their emblems are a bow and sword.

The Ge-kū is said to have been founded in 478 (the 22nd year of Yū-riaku Tennō). According to a very ancient rule the buildings are renewed every twenty years, the construction of the new temple being commenced towards the end of that period on the vacant site close by. A small cage covers the spot where the central pillar of the chapel has to be planted. Opposite to the chief temple is a broad path leading past the Kaze no Miya (temple of the wind) on the l. and the Tsuchi no Miya (temple of the soil) on the r. to the Taka no Miya, dedicated to I-buki-do Nushi, god of purification. All three are built in exactly the same plain style, raised high above the ground on piles, and thatched with grass. Like the main temple, these lesser shrines are rebuilt every 21st year.

From the Ge-kū to the Nai-kū is a distance of 3 m., past the temple of Toyokawa Inari, with its countless *torii* offered up by worshippers, through Okamoto chō, O-no-uye machi, Furu-ichi, Ai-no-yama, Naka no chō and Uji, which form an almost unbroken street of houses. The Jin-gū-ji Chō, or official building where the business of the two temples is transacted, is at Uji, r. Opposite is the Ō-nusa Kioku, where the charms sold to pilgrims are made. Tanaka Yoritsune is the present chief warden (Jin-gū-ji). The entrance to the Nai-kū grove is extremely pretty. Maples overhang both banks of the Isuzu-gawa, a stream which flows from the temple through the village. Just within the first *torii* are steps leading down to the water-side, where pilgrims wash their hands before visiting the temple. The arrangement of the temple grounds and enclosure is similar to that at the Ge-kū. On the l. of the avenue are a lecture room, a stable for horses dedicated to the service of the goddess, a shop for the sale of charms, where *kagura* is performed on payment by the visitor, a large shed, the *imi-bi-ya den* (hall of sacred fire), where the rice-offer-

[illegible] are prepared, some more stalls, and lastly the [illegible], where the [illegible] are kept, close under [illegible] the adjacent site of the [illegible] [illegible]. The enclosure is [illegible] ft. in front, [illegible] ft. at the sides and [illegible] ft. at the back. The interior of [illegible] [illegible], [illegible] ft., back [illegible] ft., and each [illegible] ft.

The principal deity worshipped at the Naiku is Ama-terasu-o-mi-kami, the Sun-goddess, [illegible] Kosaji, which is the Chinese form of her name. She has several other appellations, but is most usually known by this one, which means "From heaven Shining Great August Deity." Her emblem is a mirror, which in ancient times was kept in the Mikado's palace, together with the sword, which was the symbol of the [illegible] of sovereignty over [illegible]. But in the reign of the Mikado known in history as Sujin Tenno, a separate temple was built at Kasanui in Yamato to receive both mirror and sword. After wandering about from place to place, the princess who had charge of them chose the present site in the year 4 B.C. according to the popularly received chronology. Shortly afterwards she sent the sword to her nephew Yamato-take no mikoto. This mirror is spoken of by some Japanese writers as if it were actually a deity in itself, but others take it to be merely the image of the goddess. It is kept in a box of *hinoki*, which rests on a low stand covered with a piece of white silk. The mirror itself is wrapped in a bag of brocade, which is never opened or renewed; but when it begins to fall to pieces from age, another bag is put on, so that the actual covering consists of many layers. Over the whole is placed a sort of wooden cage with ornaments said to be of pure gold, over which again is thrown a cloth of coarse silk, falling to the floor on all sides. The coverings of the box are all that can be seen when the chapel doors are opened at the various festivals.

The secondary deities or *ai-dono* are Ta-chikara-o-no Kami, and Yo-ro-zu-yo-no-ya-tsu-no Hime. The former, whose emblem is a bow, is the "Strong-handed man," who drew the Sun-goddess out of the cave where she had retired to avoid the violence of Susano. The second, whose emblem is a sword, is the [illegible] of Nagi-no mikoto. It is worth while crossing the bridge in order to look at the limpid stream as it flows smoothly over the stones mingled with the thickly growing [illegible]. The Temple of the Wind on the other bank is in the same style as the rest, of unpainted wood and thatched with grass.

After visiting the temples the rest of the day may be pleasantly spent in an excursion to the top of Asama yama and back to Yamada by Futa-mi-ga-ura. From the end of the street of shops opposite to the long Uji bridge commences the ascent of Asama yama, 6 m. to the highest point of the path where the tea-house stands, 1,[illegible] ft. above the sea, whence the view is one of the finest in Japan. Below in the foreground lies the Gulf of Ise, while on the horizon stretches a long series of mountains from Fuji-no yama on the Hakone pass, Fuji san, Yatsu-ga take, Akina san, Asama yama, Kiso-ga take, Tate yama in Etchiu, Ontake, Norikura in Hida, Hakusan, Ai-no-ko-ya in Echi-zen, Ibuki yama in Omi, Tado-san, Mitsu-ugo yama, Suzuka yama and Nunobiki yama on the W. frontier of Ise, all of which are visible on a clear day. The most conspicuous are Hakusan and Ontake. About 10 *ch.* along the path over to the province of Shima is a temple to the Buddhist Ko-ku-zō Bo-satsu (Akasagarbha). After a steep descent the path joins the road to the port of Toba in Shima, and following it for some time, crosses a stream, and further on a ferry, before reaching the village of

Futami (*Inns*, Kami-ya, Matsu-zaka-ya, Nakai-ya), whence Futami-

ga-ura and the curious rocks called Miōto seki (wife and husband stones) are easily reached. The view from the point of islets and bays stretching away E. is extremely beautiful, and the Japanese are justified in classing it among their finest coast-and-sea prospects. Close by is a little temple called So-min Shō-rai no yashiro. According to a local legend Susanō on his way to the nether regions was [illegible] storm, and could fi[illegible] where. At last a poor [illegible] So-min taking pity o[illegible] a lodging and supper [illegible] which the god foret[illegible] approach of a pla[illegible] might avoid by wea[illegible] twisted grass. Ne[illegible] other villagers fell sic[illegible] family alone escape[illegible] from his host Sus[illegible] him how to protect [illegible] future visits of the plague-god by fastening a straw rope across the entrance. The custom of fastening a straw rope (*shime*) over the house-door at new year's time probably had its origin in a notion that it would keep disease from crossing the threshold, as the general belief is that no evil can enter where the *shime* is hung. Susanō is also said to have installed the whole company of the gods in a niche on the seaward side of the larger rock. From Futami-ga-ura by the Shiwo-ai ferry is a walk of 1½ hours back to Yamada. Sometimes a boat can be hired to San-gen chaya, which saves in distance, though not in time.

To go on from Yamada towards Kumano, we return along the Kiōto road, past the place where the latter branches off r., to the Yanagi no Watashi (ferry), the town extending all the way to the river. The Miya-gawa is navigated by flat-bottomed boats as far as Ame-ga-se, 13 *ri* nearer its source, and travellers from Kumano take advantage of this easy way of performing the last part of their journey by embarking at Mise. At Kawabata, on the other side of the ferry, are a few inferio[illegible] inns, and from here the road lie[illegible] straight across the flat groun[illegible] through Bandō and Uyeji to

Tamaru (*Inns*, *Mori-ya, Ōgi-ya). This town was formerly the residenc[illegible] of one of the chief hereditary counci[illegible] lors (*ka-rō*) of the prince of Ki-shiū. His castle has been pulled dowr[illegible] and only the foundations remair[illegible] at the further end of the town, in [illegible] fine grove of trees. The road vi[illegible] Hase to Nara here goes straigh[illegible] ahead, while the Taka-mi-goye roa[illegible] to Kami-ichi and the Kumano roa[illegible] turn off together to the l. Shortl[illegible] afterwards a path branches off l. t[illegible] the temple of the Eleven-hande[illegible] Kwan-non, called Den-gū-ji, whil[illegible] the main road passing through th[illegible] villages of Noshino and Kano[illegible] crosses a high stretch of moorland called Kano no matsubara, wher[illegible] little else grows but scrub-pin[illegible] and grass. The three conica[illegible] mountains on the r. are Hossaka[illegible] Shiroi-ga-take near the vill. o[illegible] Sakanai and Tsubone-ga-take, whil[illegible] on the l. rises Kutsuka, on whos[illegible] wooded top is a temple to th[illegible] Eleven-faced Kwan-non. At Higash[illegible] Hara, on the further verge of th[illegible] moor, are a set of stone effigies o[illegible] the 33 Kwan-non. At the end o[illegible] the village is a good-sized inn. Her[illegible] the path to Kutsuka yama turns of[illegible] l., distance 30 *ch.* At Nonaka, 5 o[illegible] 6 *ch.* further, the Takami-goye roa[illegible] goes straight on, while the Kumano road turns up to the l., entering [illegible] valley between low pointed bar[illegible] hills, and from Narukawa crosses [illegible] slight elevation, called Maki-zaka[illegible] past a large reservoir contrived fo[illegible] the purpose of irrigation. Th[illegible] hills now become covered with pine *nara* oak, azalea and fern. Descend[illegible] ing to Ō-kase, we come in sight o[illegible] the Miya-gawa again. Here a pat[illegible] branches off l. 30 *ch.* to the Kutsuk[illegible] Kwan-non. Then through Senda[illegible] to Yanaibara, where is a Buddhis[illegible] temple dedicated to an image o[illegible] Kwan-non said to have once cured a cripple of his lameness. Here the

road leaves the river and ascends to a wide plateau, on which stands the celebrated village of Shimo (*Inn*, Yasashima-ya), again joining the bank at Shimo Kusu (*Inn*, Matsuya Awa-ya). The scenery all along the valley is pretty and full of variety.

To Awo the road is hilly but good (20 min.). It then turns up a side valley to the r. and crosses a spur to the village of Mise (*Inns*, Kasiwa-ya and 2 or 3 of inferior class, 30 min. From here there is a road by Kuri-dani (3 hr 24 *ch.*) to the Takami-gaye road by the Yudani pass, and to the Shintō temple Ren-fu no Jinja. From Mise down to the ferry across the Miya-gawa and up to the top of Mise-zaka takes 35 min. The river flows here in a narrow channel between rocky banks. Just below the ferry there is a pretty little cascade on the l. bank. On the top of the pass is a stone hut containing an image of Ji-zō and a wooden hut for travellers to rest at. Large wild-cherry trees are frequent by the side of the path in ascending, and there is a specially fine one at the summit. A descent of 15 min. brings us to the entrance of

NOMIRI (*Inns*, Kashiwa-ya, Murata-ya). The road now enters a large grove of cryptomeria and chamaecyparis (*hi-no-ki*) which surrounds the Shintō temple of Taki-no-hara, built on the last site occupied by the Sun-goddess' temple before the latter was moved to Uji. It is dedicated to a pair of gods called Haya-aki-tsu Hiko and Hime. Of the two buildings the one on the r. is the Hon-gū, the other the Naraba no miya. They are built in the ancient style of unpainted wood and thatched with rush. Each chapel is surrounded by a close paling and an open fence, the gate of the first being of solid boarding, the entrance to the other simply *torii*. In front of each again is an isolated *torii*. On the r. is the second site, with the hole of the *daikoku-bashira* carefully roofed over as at the Yamada and Uji temples. The two small wooden buildings by the side of the Hon-gū are go-downs. Slightly raised above the temple area is a small chapel to Saruda hiko, the long-nosed god who welcomed the forefathers of Ninigi no mikoto when the latter descended on the earth. Just beyond the temple is the inn Hashimoto-ya at the entrance of another part of the village of Nomiri. Crossing a slight hill we enter a circular basin about a mile in diameter, in which lies the vill. of Aso (*Inn*, Ito-ya), ¾ hr. from the Taki-no-hara temple. Here the path crosses to the l. bank of the stream and follows the windings of the rather narrow valley to the open space where Kasiwa-no lies on the r. bank (30 min. from the end of Aso). Tea is grown here in considerable quantity. Beasts of burden, whether horses or cattle, are rare. At Sasi there is an inn close to the stream which comes in from a valley on the l. (35 min. from Kasiwa-no). To Kosu (*Inn*, Fujiwara-ya) is 35 min. Here the path crosses the river and in 20 min. enters the first part of Mayumi (*Inn*, Sakai-ya). In this neighbourhood the tea plantations are surrounded by stone walls or wooden fences to protect them against the depredations of wild pigs. Recrossing to the r. bank, we reach Imura-ya, the other inn at Mayumi, in 15 min. After the ferry at Mise all the crossings of the river are by bridges formed of planks resting on trestles or roughly built caissons full of heavy stones. The high and thickly wooded mountain which towers above the hills by the river side on the N. W. is Karako-yama. The name of Ō-uchi-yama-gawa has been given to the stream, which is a tributary of the Miya-gawa, though the inhabitants of the valley seem to speak of it simply as 'the river.' At the turning of the path about 1 mile further, leaving the village of Kawaguchi on the r., is a grove containing some magnificent cryptomerias. Ōdzu and Ume-ga-tani are mere hamlets with-

out any inns. The path ascends imperceptibly and reaches the top of the Nisaka pass in 1 hr. from Mayumi (height 730 feet above the sea). There is a fine view from the hill on the r. of the tea-house, of mountains all the way from Ō-dai-ga-hara to the sea, and of the much-indented coast as far as Miki Saki. The town and bay of Nagashima lie just below, with the inlet called Katakami [illegible] gravelly river-bed o[illegible] beyond the vill. [illegible] top of this pass is [illegible] the province of Ki- [illegible] ro-vince, originally [illegible] the "Region of Trees, [illegible] nt seat of the worshi[illegible] d his son Iso-takeru. [illegible] is said to have brou[illegible] of trees from Korea [illegible] have planted Japan wit[illegible] d as this region was c[illegible] for its timber, it was natural to fix his worship here. Another form of the myth says that the cryptomeria were the hairs of his beard, those of his bosom the *hi-no-ki*, those of his posterior the *maki*, and those of his eyebrows the camphor-tree. Iso-takeru is worshipped at the temple of Taki-sono in Nagusa department. It is 50 *ch.* from the pass to Nagashima (*Inn*, Ōka-ya San-ku-rō). This is a flourishing little port, entirely devoted to catching fish, large quantities of which are sent away in salt; dried bonito (*katsuwo-bushi*) are a specialty. From here the traveller will best consult his ease by taking boat to Kinomoto in one day, instead of spending two days in accomplishing the same distance by land over the very steep up-and-down-hill road.

The journey by water is very pleasant, and the traveller enjoys the view of the beautiful coast, formed of bold cliffs with a fringe of wooded islets. The hills behind are bright green with ferns, chiefly Gleichenia glauca and dichotoma, in patches among the dark conifers, while above them at the back rises the huge mass of Ō-dai-ga-hara. The entrance of Owase bay is extremely picturesque, through a narrow passage among the rocks at the N. point, dotted with pines, which cling to the bare rock by thrusting their powerful roots into the crevices, and bushes of a species of dwarf oak.

[For the convenience of those who prefer exercise to lying in a boat, the following notes are added. The first day's journey should end at Owase, about half way. Furusato (16 *ch.*) is reached by crossing a spur which here juts out into the sea and forms the W. end of Nagashima bay. To Dōze is 6 *ch.* by a steep path called Nokogiri or Uma-zaka, and to Miura 18 *ch.* by the Miura-zaka, a steep climb. To reach Mase (1 *ri*), situated on the Mase-gawa away from the sea, the Haji-kami-zaka has to be crossed. Then the r. bank of the stream is followed through Kami Sato, Naka Sato and Funatsu, to Konomoto, a small port and flourishing little town on the Binno-yama-gawa, which is usually fordable. When it is in flood it becomes necessary to go up stream to Binno-yama, where there is a ferry. There is a path over the hills hence to Kotochi in the valley of the W. Kita-kami-gawa, whence Ō-dai-ga-hara can be ascended. To the foot of Magose-zaka is 18 *ch.*, to which succeeds a climb of 1 *ri* over a ridge by a roughly paved path to Owase. At the top of this pass is a tea-hut close to a small chapel to Ji-zō, the special patron of travellers. A side path (6 *ch.*) leads to the rock called Tengu-iwa and (6 *ch.* more) to a small cave called Tengu no Iwa-ya, containing a chapel to Kwan-non. Beside it are stone effigies of the Kwan-non of the Thirty-three places.

Owase (*Inn*, Shingū-ya) is a populous junk-port at the bottom of a spacious bay. Beyond it the path crosses the almost dry Naka-gawa, which flows through the small plain at the back of the town, and passes the village of Yano-hama. Beautiful

glimpses of the bay may be caught here and there to the l. In 25 min. it reaches the Yanone-gawa, from the opposite bank of which commences the ascent of the Ya-ki-yama-toge (50 ch.) across a lofty spur of the mountain of that name. The path is roughly paved, and for the greater part of the way is exceedingly steep. From some points looking back there is a good view of Ōdai-ga-hara. A fair walker will take about an hour to reach the hut just below the summit. Here is a chapel to Kō-jin, the kitchen-god, one of the three in Japan, the others being at Yoshino and Kōya-san, whence they are called Sambō-Kō-jin. The image of the god, 2½ feet high, is attributed to the chisel of Kō-bō Dai-shi, besides which there are images of Amida, Kwan-non and Yaku-shi said to be from his hand. There is no other house on the pass. The summit (2260 ft.) is 10 minutes further. From here the descent is said to be 45 ch. It is even steeper than the ascent, and takes about an hour to Nagara, a little village on the shore of a bay, from which it is a walk of 10 min. along the shore r. to Miki-sato (*Inn*, Idzumi-ya). Nearly all the bays along this part of the coast have a broad beach at the upper end, behind which a stream from the hills curves round to the S. and enters the sea under the protection of a friendly cliff, thus forming a convenient little river-harbour for the fishing-boats. From Miki-sato to Sone the traveller can relieve his fatigue by taking a boat down one part of the bay, and up the other arm, passing Furuye, perched on the steep hill-side among tiny patches of vegetable garden in terraces scarcely wider than the height of the carefully built retaining walls. On the hill-sides Rhus vernicifera (the wax-tree) and the camphor-tree grow wild, and the scarlet leaves of the former in November brighten the landscape with an effect scarcely surpassed by the maples, mountain-ash and Evonymus alatus of more northern provinces. Sone bay is completely land-locked; looking up it as we pass, we see the village of Kada at its head, and perceive the great saving of time made by taking a boat. The water is beautifully clear, and good-sized fish can be descried swimming fathoms deep along the white sandy bottom. From Sone (*Inn* by Ichigaki Kiū-ji-rō) commences the ascent of the pass called Sone-taro Sone-jirō, and in 30 min. of steep climbing a hut (1080 ft.) is reached, whence a narrow path descends l. to the little fishing village of Hobo. The headland thus crossed is called Tate-no-saki. From the hut the main path winds over several hill-tops, the highest of which is 1260 ft. above the sea, and at last descends to Nigi-shima (*Inn*, Okada-ya) in ¾ hr. from the hut. This little place lies at the head of a long, narrow and pretty bay, surrounded by steep hills. Here was, at some remote period, the boundary between Ki-shiū and Shima, since removed a good deal further east. Now begins the ascent of the Okami-zaka in most unpromising style by long flights of rough steps up the hillside beyond the little bridge, and then up the steep path by the side of a stream in 20 min. to the top (960 ft.). The road then descends into a grassy hollow, and reascends in 10 min. more to 1070 ft., reaching the bridge at Atashika in 1 hr. (*Inn*, Yamada-ya, before the bridge). Hence to Hatasu, on the top of the hill beyond, takes 20 min. Here, at the entrance of the hamlet, stands a large pine-tree christened Sai-giō-matsu, after the celebrated poet. The path now continues along the hills above the shore, continually rising and falling, for about an hour, the highest point being 630 ft., and it well merits its name of Ōbiki-zaka, the 'hill of long-drawn-outness.' Three-quarters of a mile N. of Ō-damari is the Buddhist temple of Sei-sui-ji, dedicated to the Thousand-handed Kwan-non. In a cave be-

hind is a Kwan-non said to be made of the fabulous gold of Gambu-dvīpa. This temple was founded by Sakanoye no Tamura-maro early in the 9th century out of gratitude for the aid afforded to him by Kwan-non against the demons, i.e. robbers, who infested these parts, especially those of Ya-ki yama. According to the local myth there were eight demons on that mountain, three at Miki-sato, and two at Nigi-shima, which names are consequently said to be derived from those numbers; but there is no historical evidence of Tamura-maro ever having been sent to Ki-shiū, and the probability is that the legend grew out of the name Ya-ki, many trees, having been accidentally written with Chinese characters, which mean Eight Demons, when the original meaning had been forgotten. To Kinomoto is a walk of about ½ hr. over a steep hill about 440 feet above the sea. From the top the traveller beholds the long level sandy shore stretching away S. towards Shin-gū, and feels a sense of relief at the prospect of ending this fatiguing part of the journey. From Owase to Kinomoto is a fair nine hours' walk, including stoppages, for an unencumbered pedestrian, but a man carrying baggage will probably take twelve.)

Kinomoto (*Inns*, Hashimoto-ya, Saka-ya and Shiwosaki-ya). It is an easy morning's walk from here to Shin-gū, but the best plan is to halt ½ *ri* short of that place at Sakura-jaya tea-house, so named from its fine cherry trees, on a hill overlooking the mouth, or rather the place where the mouth ought to be, of the Kumano-gawa. The town of Shin-gū is almost concealed by the hill which lies W. of the house. The road lies along the shore, first crossing the beach to the curiously formed rocky cliffs called Ni-ō Seki, by which passes the path to the insignificant temple of Ōma Gon-gen, 1 *ri* from the shore, dedicated to the demons whom Tamura-maro is said to have subdued. It then follows the base of the cliffs for a short distance to the remarkable rocky precipice called Hana no Iwaya, under which Izanami no mikoto is said to lie buried. A straw rope (called *shime-nawa*) is stretched from its summit to the trunk of a pine-tree below. This is renewed every year in February and October with great festivities, when immense quantities of flowers are offered up, whence the name of the rock. At another festival in July a circular pile of firewood is built up to a height of 20 or 25 feet, and those who like try their skill in throwing a lighted torch to the top so as to kindle the pile. This is apparently in honour of Kagutsuchi, who is usually looked on as the god of fire. The Ni-hon-gi says that when Izanami died, after giving birth to Kagutsuchi, the god of Summer-heat, she was buried at this very village of Arima in Kumano, which is the general name for the coast all round from Owase to Tanabe. Opposite to the great rock is a small isolated one called the Ōji no Iwaya, 'Rock of the Prince,' said to mark the burial place of the god of Summer-heat, who was slain by his father Izanagi to avenge his mother's death. A single specimen of the rare Crinum Asiaticum, which used to be common in Kumano, is still left here, and the beautiful fern Nephrolepis tuberosa is abundant under the tree by the greater rock. Niphobolus lingua is common everywhere along this coast, but nowhere so luxuriant as at this spot. The road hence lies through the pine wood which skirts the shore, and *kuruma* can be hired to go as far as Atawa, 3 *ri*. Hares are numerous in this wood. The streams which flow towards the sea in this part from the range of mountains lying about 2 *ri* on an average from the coast, usually have their mouths closed by a dam of pebbles thrown up by the waves, and except in flood-time the

water oozes out under the beach.

At Atawa, about ½ ri beyond the village of Iida, the path turns up to the r. at a little stone image of Jizō, and crosses the cultivated hills for about 1½ of a mile to Sakura-Jaya, a tea-house. Quantities of oranges are grown on these hills. It is 9 ri from this tea-house to Naru-kawa, where are the furnaces, one of which, the Shin-gu no Watashi, crosses E. of the hill, and from the landing place there is a path to the sea-shore which saves about a mile on the walk to Miwazaki.

Shirasu. The inhabitants are unaccustomed to see Europeans, and the innkeepers will probably object to receive them. Excellent accommodation and courteous treatment can be had at the house of Kasumori Umeme, the chief warden (Gōshi), just at the back of the temple grounds. This town (pop. 9,000) was formerly the seat of one of the chief *karō*, or hereditary councillors, of the prince of Kishiū, surnamed Mizuno, who in 1868 was raised to the rank of *daimiō*, in virtue of his possession of land valued at more than 50,000 koku. The castle was sold in 1874 to a private person, the materials which formed the walls and gateways being disposed of by tender. The view up the river from the castle site is very fine. A better position for a summer residence cannot well be imagined. The temple stands in the middle of a walled enclosure, with a fine two-storied gate on the south side. Directly opposite to this are four small chapels originally dedicated respectively to Haya-tama-nō, Izanami, Ketsu-mi-ko and the Sun-goddess, beginning from the west. Behind them is the chief chapel dedicated to a god whose name is unknown. The priests now say that the four chapels are dedicated to Izanami, Izanagi, Kuni-toko-tachi, and the Sun-goddess, and the larger one behind to Haya-tama-nō. Two larger buildings on the E. side are dedicated to a larger number of gods, namely, the first to Ame-no-mi-naka-nushi, Nagi, Ho-no-de-mi, Umaya-fuki-aezu (the four ancestors of Jimmu Tennō), and the second to Ten-kami-mi-naka-nushi, Uji-ni, Ō-tono-ji and Omo-taru, representing five of the seven generations of Heavenly Gods of the popular cosmogony. As long as the place was in the hands of the Buddhists there were various buildings connected with that worship, including a chapel to Dai-nichi Nō-rai, a general for the burnt offering called *goma* by the Indian Buddhists, a library (*kyō-zō*) containing a copy of the Buddhist Canon, and a bell-tower besides a treasury, boat-house (*fune-ya*) and an oratory. All that remain of these buildings are fast falling into ruin.

Amongst the trees to the south of the castle is a grassy mound, on which stand three trees and by local tradition to be the tomb of Shin no Jofuku. This person, whose name in Chinese is pronounced Hsu Fu, is said to have been sent by Ts'in Shi Hwang-ti (B.C. 221-209) on an expedition in search of the elixir of immortality. After the lapse of several years he returned without having found the drug, but in order to avert the displeasure of the emperor, fabricated a story of his having met with a sea-god, who said that the price offered for it by Shi Hwang-ti was not large enough. Under the guidance of the god, he had voyaged nevertheless to Hō-rai-San (P'eng-lai Shan), where he was allowed to have a sight of the treasure, and was told that he could have it for a hundred noble youths or maidens. Shi Hwang-ti, on hearing this, immediately furnished him with 3,000 young men and women, workmen, and a plentiful supply of seeds, and thus equipped he set out a second time. As he was never heard of again, the idea was started in China that he had colonized Japan, and the Japanese, reading of him in the histories of China, adopted the same notion, though

without any evidence or tradition to support it. Kumano is by no means the only part of Japan where he is fabled to have landed. The island of Hachi-jō is another of the places which without any reason have been said to have been first settled by this band of Chinese. About the middle of the 17th century the prince of Ki-shiū caused the stone to be put up wh[illegible] the spot. It bears the [illegible] scription 'Tomb of Hsü F[illegible] (Shin no Jo-fuku no Hak[illegible] smaller mounds overgr[illegible] brushwood, scattered [illegible] neighbouring rice-swam[illegible] to cover the graves of hi[illegible]

We have now got into t[illegible] track of pilgrims, who [illegible] visiting the Temples of [illegible] the coast to Shin-gū, c[illegible] to Nachi, whence they [illegible] the mountains to the Hon-gū, and from there take the cross-country path to Kōya-san. The road from Shin-gū becomes very pretty as soon as it gets out of the tract of rice-fields which intervenes between the hills and the sea south of the town. It passes below the rocky hill of Kamikura yama, on which stood a Shintō temple dedicated to unorthodox Gon-gen, who are not recognized by pure Shintō, and it was for this reason demolished a few years back. Amongst the low hills which fringe the shore further on, the sweet-scented lily (a variety of Lilium japonicum) abounds, and the jasmine-like Parechites Thunbergii hangs luxuriantly from the trees. After an hour's easy walking, the path approaches the sea, and then winding for 10 minutes more among the pines which crown the cliffs, reaches Mitarai-zaka, which commands an enchanting view over the bay of Miwazaki. Off the sharp point of Cape Miwazaki lie the two islets of Suzu shima and Kushi shima. Beyond the town of Miwazaki are seen Akitsu no ura, then the pine-wood called Sano no Matsubara, Katsu-ura head, and Mezamashi-yama. Whale-fishing enlivens the coast during the winter. Miwazaki consists of a long street bent at a right angle in the middle, with but one good inn on the r. hand side.

[Boats can be hired here for Katsura, but it is quicker to walk on to Ugui, turning down to the shore opposite the pine tree of [illegible]ori (see below), and thence [illegible] the baths of Katsu-ura, fare [illegible]. The spring, called Akajima- [illegible] which is close to the sea, is [illegible] impregnated with sulphur, [illegible] a temperature of about 90°. [illegible]ence to Mori-ura 20 *sen*. This [illegible] agreeable than walking the [illegible] way along the coast-road. [illegible] Mori-ura the main road is re- [illegible]d at Shimozato by a path over [illegible]ill in ½ hour.]

Sano no Matsubara succeeds, and for a mile or so we walk along a smooth sandy road under the shade of pine-trees close to the seabeach, with refreshing green hills near at hand on the r. Crossing a small stream, we leave the sea, then rounding a headland, come to the huge spreading pine-tree at the entrance of the village of Ugui, on which Koremori is said to have hung his clothes before drowning himself in the bay. The road now passes inland behind some hills, comes out again to the shore for a moment, then climbs behind the hills again and issues at a tea-house where there is a pleasant view of Katsu-ura head, and beyond it the promontory of Ashi no hana. In this part women are frequently met carrying burdens on their heads, and both sexes smoke tobacco rolled up in camellia leaves.

[About a mile further, at the Shintō temple Hama no Miya, the road to Nachi turns to the r. and gradually ascending the valley, reaches the great *torii* of the temple of Nachi in one hour's easy walking. The whole distance from Shin-gū takes about four hours, not including stoppages. There is

a capital inn here, close to the *torii*, but the traveller will probably find it more convenient to climb for half an hour up through the wood to the temple, 300 feet above the sea, and procure a lodging in one of the houses of the former priests. Shimosaki Hayata can be recommended. It is advisable to engage a guide to the falls. Unfortunately there is no point of view from which the Great Fall, celebrated as being the highest in Japan, can be seen to advantage. The visitor has to descend by a well laid pathway to a decayed chapel of Kwan non at the bottom of the fall, whence he cannot well appreciate its height as it pours over the edge of a cliff far above him, and tumbles into its basin below. Various statements have been made of its height and breadth. The most recent work on Japanese geography, published by a government department, gives 840 feet as the height and 108 feet as the width. These figures appear to be gross exaggerations. The writer was informed that an accurate measurement had lately been made by means of a cord lowered from the cliff above, which showed the height to be 420 feet. Captain St. John, R. N., states the height at 275 feet, but does not say how he obtained these figures. Another Japanese authority estimates the height at 1,000 feet, the width at 48 feet. Tradition says that the Buddhist Saint Mon-gaku remained three weeks fasting in the water just below the basin, performing penance. At the age of seventeen he fell in love with his beautiful cousin Kesa, who was already married to another, but carried away by his passion, he did not hesitate to demand her from her mother. In order to protect her parent from his violence, Kesa consented, on condition that he would first kill her husband, and then taking her husband's place in bed, awaited the assassin. Mongaku accordingly entered the room at midnight, and carried into effect his murderous intention, but was so horrified on discovering who his victim was, that he vowed to forsake the world, and became a monk.

Returning up the paved path from the bottom of the fall, we enter the wood by a narrow track, and climbing some distance through it, descend to the stream just above the first fall. To reach the second fall we walk up the stream for some 300 yards, stepping from rock to rock, under the trees whose tops meet overhead, to the circular basin or high-walled amphitheatre into which it falls. A thick canopy of evergreen oak excludes the sky, and a more beautiful and romantic spot could not easily be found. The height given by the Guide is 68 yards. Captain St. John estimated it at 70 feet, and it certainly is not more. Above this again is the third fall, to reach which we have to walk along some steep, slippery rocks at the side of the stream, which can only be done safely barefoot or in *waraji*. Rare ferns and mosses cover the rocks in lavish abundance. Beyond this, higher up the mountain again, are numerous smaller cascades which are rarely visited. The Shintō temple of Nachi is uninteresting. On the r. of the area stand five chapels in a row, dedicated 1st to Izanami and Koto-Saka-nō; 2nd, Izanagi; 3rd, Kuni-toko-tachi; 4th, the Sun-Goddess; 5th, Ō-na-muchi. Opposite is the chapel of Eight Accessary Deities, namely, the four ancestors of Jimmu Tennō and Toyo-kun-nu, Kuni-sa-tsuchi, Ui-jini, Ō-to-no-ji and Omo-daru as at Shin-gū. Close by is the more imposing temple of Kwan-non, No. 1 of the 33 Places. The priests of Nachi formerly belonged to both Shin-gon and Ten-dai orders, and were permitted to marry. Tradition relates that long ago, in the prehistoric age, a boat containing seven persons was driven ashore in Kumano, one of whom landed, while the others pushed off again. The individual who landed was an Indian

priest, naked with the exception of a kakiya (*kesa*) or priest's scarf, and the name Ra-giō, 'Naked Form,' was given to him in consequence. During seven centuries this holy man practised the austerities prescribed by his religion, bathing in the cascade during the day, and passing the night seated on a rock. As the reward of his devotion an image appeared to him out of the pool, in honour of which he built a chapel-hut, but as Buddhism had not yet been introduced into Japan, no one could explain what the image was, and when the saint died, his chapel fell to pieces, leaving only the memory of his actions behind. When Buddhism began to flourish in the beginning of the 7th century, a man called Shō-butsu, who was visiting the temples of Kumano, had a vision of Ra-giō, who directed him where to find the image, which turned out to be that of Kwan-non, and the Mikado, on hearing of the incident, ordered that a temple should be founded on the spot where Ra-giō's hut had stood. A wooden image of the goddess was carved, ten feet in height, and the original image placed inside it, as the custom is. The present building is very ancient and dirty. In front hangs a gigantic gong (*wani-guchi*), presented to the temple nearly three centuries ago by Hideyoshi. A chief priest has lately been appointed, who sells a sort of charm called *ketsu-miaku*, by virtue of which the possessor, becoming a child of Sâkya Muni, is placed under the special protection of Kwan-non, and after being delivered from the seven calamities of this life, is finally admitted into the Heaven of Amida in the west.]

At Shimozato the road crosses the Ōta-gawa near its mouth by a ferry, and passing along the shore in front of the village of Takashiba, crosses a sandy neck into another bay occupied by the village of Konoshiro. It lies generally along the sandy beach or over the rocks, till it crosses a little rocky hill into Uragami bay, which opens to the N. E., the village lying on both shores. The path now ascends the hill at the upper end of the bay, which is studded with pretty wooded islets, and comes down almost at once into a long winding valley, at the mouth of which lies, in a snug little bay, the village of Shimo Tawara. Rounding the wooded cliff W. we come in sight of Ōshima and its lighthouse. Thence the track continues along the beach, avoiding Tsuga mura, and reaches Koza on the l. bank of the Koza-gawa (*Inn*, Sumiyoshi-ya) in about an hour from Shimo Tawara. Nishi Mukai on the opposite bank is a poor village with one bad inn. Passing through Igushi and Hime mura we come in sight of some curious rocks called Hashigui no Tate-ita, which jut out into the strait on the l. Here the path divides, the r. branch going over the hill direct to Nishiki no Fukuro, while the l. passes by the rocks on to the sandy shore which extends as far as Kushimoto. The view is very picturesque. The sands are extremely firm and smooth, and water-worn shells of innumerable species may be picked up. To rejoin the main road, Kushimoto must be traversed to the other shore, and the path taken which leads along the base of the cliff to Nishiki no Fukuro, a deep, dark green little haven frequented by a few junks. Crossing the bridge at its upper end, the path goes half way round it, then turns to the r. and passes through a cutting in the hill to the village of Nishiki. Next to this is Takatomi, beyond which Crinum Asiaticum and Pardanthus Sinensis are abundant on the shore under the cliff. Here the way lies through a remarkable hole in the massy rock. From Takatomi is 2 m. to Arida, a village of 200 houses in a bay by itself. Almost the only crop grown in this neighbourhood is the sweet potato, for which the sandy soil, when abundantly manured,

seems well adapted. A dwarf oak which grows freely on the cliff supplies excellent fuel. To Tomida (Inns, *Murakami Ei-jirō, Yamamoto Uyeji) is 2 miles of rough walking over an irregular-topped hill. This village of about 1500 inhabitants lies on the sea shore in a wide bay and at the mouth of a small rice field valley. The road thence crosses a rocky neck, and proceeding along the shore of a bay, crosses a hill and descends to Eda ura, a small village, without inns, then continues along the shore, round several small headlands to the hamlet of Tako at the mouth of a little stream. Just beyond this place the Crinum Asiaticum abounds on the beach. Wabuka is reached in two hours by a road which passes now along the shore, occasionally over sharp rocks, or winds up and down the hills above, neither part being agreeable or good. High, bald, grassy mountains rise up behind the narrow plateau on which Wabuka and the neighbouring hamlets stand. Satono lies in a little bay, on a pleasant sandy shore, about ½ hour further, after which the path crosses a number of small hills and descends to Esumi bay, behind which rises a huge bare mountain. At Esu no kawa a thickly wooded peninsula juts out into the sea, dedicated to some Shintō god. Rice fields are rare in this district, and the chief crops are barley and potatoes, the shoots of the latter being also dried as food for the cattle which are bred in the neighbourhood. Another hill has yet to be crossed in order to reach the little bay in which lies Mirōdzu. This place has one small but clean inn. After another ten minutes along the shore, the path begins to ascend, and in 25 min. reaches a stone finger-post, at which the l. hand turning must be taken, and in 15 min. more the summit is reached, 950 feet above the sea. The nature of the soil renders cultivation impossible; the mountain is covered with brushwood, consisting of young pines, Eurya japonica, dwarf evergreen oak and fern, while the higher mountains to the r. inland are bare of every thing but kaya grass. The path continues for some way high above the sea shore, commanding a view of the whole coast S. E. as far as Shiwo Misaki, and then crossing a spur descends to the little valley of Wabuka gawa. This village consists of a few peasant's cottages, and offers no accommodation of any kind for the traveller, who should go on to Susami. The path ascends slightly, and then comes out on to the sea shore at Kuchi Wabuka, a tiny hamlet, whence it reascends to a height of 320 feet, and after regaining the shore once more, crosses a low hill into the spacious valley of Susami. To the l. is conspicuous a small and densely wooded island, sacred to the goddess Ben-ten. The best inn is kept by Susami Ei-ichi, the postmaster, and is reached by going through the village and passing down the turning to the r. at its further end, when the house will easily be found. Boats may be hired here either to the mouth of the Tomida gawa or in the other direction as far as Shiwo-Misaki. To the Tomida gawa is a voyage of about 3 hours along a rocky coast, passing Heki, at the mouth of a river of the same name, navigable for small boats to a distance of 10 ri from the sea. A broad beach of shingle breaks the coast line for about a mile, after which the rocky cliffs repeat themselves. Ichiye and Tsubaki are two tiny hamlets nestling in small openings, and further round is the larger village of Asaragi, where the path over the hills from Heki descends to the shore in order to reach Tomida, also called Takase. The Tomida-gawa rises on the frontier of Ki-shiū and the Totsu-kawa valley in Yamato, and after a course of 25 ri, enters the sea N. of Tomida saki. A long beach extends N. of its mouth, and then succeeds a rocky shore as far as

Yuzaki, the cape where the hot baths are, W. of Tanabe.

If instead of taking a boat to Tomida the traveller prefers going by land, he must cross one hill to reach Ango, a few miles up the Heki-gawa, and a still higher range before he arrives at Takase, a walk of about 4 hours.

On landing on the r. bank at the mouth of the Tomida-gawa, we walk through Naka-mura and [illegible] more little villages, foll[illegible] winding course of the rive[illegible] round-backed Takao yan[illegible] serrated Shiwomi tōge [illegible] 1½ hr. the respectable [illegible] at Noda is reached. Sh[illegible] wards the road turns off l[illegible] Tomida valley. It is now [illegible] for *kuruma*, though they [illegible] ways be obtained. Aft[illegible] through Asano, it crosse[illegible] hill, and descends to Shi[illegible] boats may be hired to E[illegible] landing place for the Yuzaki baths, for 25 *sen*: the time occupied in crossing the bay is about 1½ hr. Or we may go on to Tanabe, and embark there for the baths.

[After landing at Edzura and passing inland through the village, the first object noticed is the *torii* r., of a temple to the memory of Yoritomo's faithful retainer Adachi Tō-ku-rō, who, falling into disgrace in his later years, was banished to this spot, and died here. He is regarded as a guardian deity of boatmen and fisher-folk. Crossing a slight hill, we descend to the village of Seto on the other shore. In the bay r. is a small rocky island with a large hole in its centre, called *megane-iwa*, 'spectacle-rock.' Ahead of us is a dense grove containing a Shintō temple called Gon-gen Sama, but no one seems to know what god is meant. A sandy shore is now reached, opposite to which on the further side are the baths. The best inns are Awaji-ya and Arida-ya. The springs are six in number, three of which on the shore are neatly roofed in. That called Saki no yu, at the extreme point, which is a large basin in the rock, is said to be the hottest. The water seems to be but slightly impregnated with sulphur. Kō-shin yama above the baths commands a beautiful view of the little bay of Yuzaki, including the coast from Tanabe N. to Kiribe no hana and Hii no misaki, the high mountains in the interior of the province and the coast of Awa in [illegible] Boat back to Tanabe in [illegible] *sen*.]

[illegible] (*Inn*, *Kiō-Hachi), pop. [illegible] formerly the castle town of [illegible]-dō family, who were *ka-rō* [illegible]itary councillors) of the [illegible]s of Ki-shiū. The castle was [illegible]ructed in 1606 by Asano Saye-no suke, and in 1619 it came the hands of the An-dō. It [illegible]ately been completely demo-[illegible]d. The town is much frequent-[illegible] by pilgrims to the three temples of Kumano, and the usual route from Nachi of those who make the round of the Thirty-three places sacred to Kwan-non, debouches here. The principal temples of interest are 1st, Ima-Gumano, at the S. E. corner of the town, consisting of six chapels in a row, dedicated to the gods of Shin-gū. It appears to be kept in much better repair than the Kumano temples. 2nd, the monastery of Kai-zō-ji, belonging to the Zen sect, dedicated to Sākya Muni. It formerly boasted a considerable building containing about a dozen rooms, the whole of which was said to have been constructed from a single tree cast ashore at Minabe no ura early in this century, but this remarkable edifice was destroyed by fire in 1851. 3rd, at the N. end of the great bridge are three small, but well kept up Buddhist temples named Riū-zen-ji, Zō-on-ji and Sai-hō-ji, belonging to different sects. *Hiki-iwa-yama*, 20 *ch.* N. of the town, is a curious mass of rocks thought to bear some resemblance to frogs. On leaving Tanabe, the road lies generally along the coast. From Haya to a point about 1 *ri*

further a boatman plies for passengers.

MINABE (*Inn*, Mine-ya) lies in a wide flat valley. The road ascends slightly, and follows the top of the cliffs for some way to the village of Iwashiro, where it turns up a valley r. and crossing a low ridge called the Enoki tōge, comes in sight of a broad valley extending some way inland. Shimada is the village on this side of the river (the Kiribe-gawa), Nishi-nochi the one on the opposite bank. Just beyond the end of the latter stands a little Shintō temple in a picturesque grove. Close by is a very fine specimen of Cycas revoluta, not an uncommon tree on this part of the coast, the trunk often attaining a thickness of over 18 inches. Inami is a poor village (*Inns*, Isshin-ya, Shiwotsu-ya). The road passes through Tsui, Kusui, Uyeno and Noshima to Minami Shiwo-ya (*Inns*, Matsu-ya, Hamano-ya) and Kita Shiwo-ya (*Inn*, Ō-nishi-ya). At the entrance of the last village is a Shintō temple raised on a little hill above the road, from which there is a good view of the bay, with Hii no misaki stretching away to the W. We now come to the Hidaka-gawa, which has its sources in the departments of Hidaka and Arida, and on the mountains which border on Yamato; its length is 55 *ri* and it is navigable for boats up to Takimoto. Another name for it is Amada-gawa. The vegetable-wax tree is cultivated in considerable quantities in this spacious valley. The main road proceeds by Gobō and Komatsu-bara, but the traveller should go a little out of his way to visit the Buddhist temple of

DŌ-JŌ-JI, ¾ hr. along the embankment from the bridge. It is dedicated to a small image of the Thousand-handed Kwan-non, said to have been miraculously caught by fishermen in their net in the estuary, which then ran up as far as this spot. Tradition ascribes the large wooden idol in which it is enclosed, as well as those of the personifications of the Sun and Moon, to Giō-gi Bosatsu. In a room at the back of the *Hon-dō* are four very old and much worn life-size wooden images of the Four Dêva Kings, by an unknown sculptor. The building itself is also very ancient, and the body of it may date from the 8th century. In the r. compartment of the chancel, by a figure of Bi-sha-mon, standing on the shoulders of a crouching figure, is an old Bindzuru, which exemplifies the maimed condition to which he is finally reduced by the fingers of those who seek by rubbing him to obtain a cure for their own ailments. It was in 928, in the reign of Dai-go Tennō, that the incident occurred which forms the plot of the *utai* called by the name of the Temple. A pair of MS. rolls written by the Mikado Go-Komatsu (1362-92) and illustrated by the artist Tosa Mitsushige, in which the story is related, are owned by the establishment, and one of the monks undertakes to read and expound the story to pilgrims from a copy kept in the *hon-dō*. A certain monk named An-chin was accustomed annually to make a pilgrimage to the temple of Kumano, and on those occasions used to lodge at the house of the mayor *(Shō-ji)* of a place called Manago or Masago, to whose little daughter he frequently made presents. So the practice grew up of calling her in fun his little wife. The child, however, took it seriously, and when she eventually reached a marriageable age, begged the monk to fulfil his engagement, and carry her off to his home. As marriage was forbidden by his vows, the monk was obliged to refuse, and secretly leaving the house, came to Dō-jō-ji in search of refuge. It happened that the monastery bell having been taken down out of the belfry, was lying on the ground, and as it seemed to offer the safest retreat, the monk crawled inside and the bell was set up on end by his brethren, thus completely

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concealing him. The young woman had lost no time in pursuing her faithless swain, and on arriving at the Hidaka-gawa, which happened to be flooded, she swam through it, being converted by the power of her jealous longing into a huge dragon. Arriving at Dō-jō-ji, she searched everywhere for some time, till espying the bell, she divined that the monk must be underneath. Co[illegible] self round the fugitive's [illegible] retreat, she lashed it [illegible] with her tail, developing [illegible] degree of heat as to fuse t[illegible] thus destroying both the [illegible] its unlucky occupant. [illegible] *makimono* above mentio[illegible] bell resists the dragon's [illegible] the dragon retires when [illegible] her efforts are unavailing, [illegible] the bell is upset by the [illegible] order to see how it has f[illegible] An-chin, he appears out of it burnt to a human cinder. The name of the damsel is Kiyo Hime. Besides the *utai* another play has been founded on this story, and there is another version of the prose tale in which, though the motive is the same, the incidents differ considerably. In this the monk is called Ken-gaku, and he is made to meet her at the temple of Kiyomidzu in Kiōto, where they fall in love with each other at first sight, and for a while keep up the ordinary kind of intercourse that is supposed to be proper to lovers, until he recollects his vows, and tears himself away from her, recommending her to become a nun and confine her thoughts to the next world. He then starts on a pilgrimage to Kumano, where he stands for a week in the great water-fall of Nachi, performing penance and cooling his passions, and at last succeeds in erasing her image from his heart. On the way back to the capital she overtakes him at the Hidaka-gawa, and transforming herself into a dragon, drags him from his hiding place in the bell, and plunges with her victim into the flood, never to re-appear. The story is popular among the Japanese under the title of An-chin Kiyo Hime.

The high road is regained beyond Komatsubara by a path through the fields, and after a couple of miles, turns up a long narrow valley to Haradani (*Inns*, Matsu-ya, and 1 *ri* further Kusumoto-ya), whence the Shishi-ga-se pass (1100 ft.) is crossed. [illegible] ammit are three inns. The [illegible] s very gentle until within [illegible] iour of the top; the descent [illegible] steeper at first, and from [illegible] e, through Iseki and [illegible] ges by the stream down [illegible] is rather a wearisome [illegible] The traveller who has started [illegible] anabe in the morning will [illegible] more comfortable to stop at [illegible] ani, than at the close of a [illegible] day to cross this fatiguing hill [illegible] Tuasa. From Tanabe to Minabe, and again from Shiwo-ya to Haradani *kuruma* can pass, but the road is very rough.

Yuasa (*Inn*, *Yedo-ya), pop. 7,000, the fourth largest town in Ki-shiū, stands on the seashore at the mouth of a river of the same name, and is famous for its manufacture of soy. The two small islands in the bay are Karuma-jima and Takashima. On leaving the town the road crosses a small hill to the village of Yoshikawa. The cultivation of the orange, for which the department of Arida is celebrated, here attracts the attention. Forty varieties of this fruit are enumerated, among which the *mikan* proper, the Unshiū and Yatsushiro are the best known. These are produced on large umbrageous bushes, as are also the small oval species called *kinkan*, and only the Seville orange *(daidai)* grows on a real tree. The orange is usually grafted on a *yuzu* (Citrus uncertain sp.) or *karatachi* (C. trifoliata) stock. It is remarkable how the trees resist the frosts, which are pretty frequent during the winter months. From Yoshikawa commences the ascent of the Itoga

[redacted]

tōge (400 ft.), a rather steep bit of climbing, at the top are two tea-houses. Descending on the N. side, we come in view of the valley of the Arida gawa. All the lower slopes of the hills are covered with orange-groves as far as the eye can reach. This river rises on Kō-ya san, and after a course of 27½ m. falls into the sea at Kita Minato. It is navigable for boats up to Shuri, about 6 m. above the ferry. Near the bottom of the N. slope of the Itoga pass is a Buddhist temple, where an image of Chū jō Hime (see Tayema) and various other relics of that virgin are shown. This spot is said to be the Hibari yama whither she was driven to take refuge by her cruel step mother. The whole can be seen and the story heard from the mouth of a priest for the sum of 3 *rin*.

From Miyabara (*Inn*, Hidaka-ya) on the N. side of the valley commences the ascent of Kabura-saka (800 ft). A little way up, in a small chapel near a conspicuous pine-tree, are 2 blocks of stone on which Kō-bō Dai shi is said to have scratched with his finger-nail portraits of Amida and Ji-zō. At the summit are two tea-houses. Five minutes further is a beautiful prospect over the sea toward the island of Awaji and the straits of Idzumi, over orange-clad slopes and the white walls of the vill. of Hamanaka below. The descent through Kamo-lani to Tachimoto down a narrow valley is long and tedious. From the latter place begins the Fuji-shiro saka (700 ft.). The descent commands, from a point near the pine-tree "where Kose no Kanaoka threw away his pencil in despair," a magnificent view. On a little wooded hill in the distance are the white towers of the castle of Waka-yama, behind and to the E. of which lies the town. Then comes a long estuary stretching S. from the town between the famous sand-spit called Waka-no-ura and the vill. of Nunobiki. On the shore of the shallow bay just below lie the villages of Fujishiro (*Inn*, Unagi-ya, opposite the temple of the Kumano Gon-gen), Nadaka, Hikata, Kuroye and Kemi in one continuous line, between paddy-fields on the one hand and salt pans on the other. To the l. across the sea lies the island of Awaji, and behind its further end Maya san and the other hills near Kobe are dimly visible. The background is formed by the range of mountains which divide Idzumi and Kawachi from the valley of the Kii no Kawa. Kuroye is celebrated for its manufacture of lacquered trays and bowls. The road now passes through a range of sand-hills, and is practicable for *kuruma*, obtainable at Fujishiro for 12 to 15 *sen* as far as Wakayama.

Kii Miidera is No. Two of the Thirty three Places sacred to Kwan-non, and belongs to the Shin-gon order. It is said to have been founded in 770 by a Chinese missionary named I kwan, who discovered in a tree here the miraculous image of the Eleven faced Kwan-non, but considering it far too sacred to be exposed to the vulgar gaze, he carved an image of the Thousand-handed Kwan non for the adoration of the common herd. The *hon-dō* is a large building some 2½ centuries old, with scarcely any decoration. A large Shrine at the back of the *nai jin* contains the miraculous image, while its substitute stands in a recess on its r. hand. The *ramma* r. and l. contain a series of 32 pictures of Kwan-non in different characters and of Ji-zō, presented to the temple by the Asano whom Hideyoshi made prince of Ki-shiū; they have recently been cleaned and look quite new. An ex-voto, with the date 1784, representing a performance of the *utai* called Fudan-zakura (see p. 141) was given by his descendant, the prince of Gei-shiū. The chief festivals are celebrated on the 18th March and the 9th July. Under a shed by the side of the *hon-dō* is a bronze image of *Sākya*,

twice life-size, sitting on the lotus with the l. leg tucked up in front of him and the r. with the knee in the air. It has three pair of hands: on one of the r. he is leaning his face, a second holds a rosary and the third the jewel of omnipotence; of the l. hands one rests on the lotus, a second supports the *kakra* and the third grasps a flower. Next to it is the building where pilgrims affix tickets, to leave their visit behind them. is the Shintō temple of of Haku-san, Kumano under whose protection is placed. By its side dedicated to the Five a little stone building copy of the Dai-han-ni books, from the hand and a square building Kai-san-dō, in which t the founder is enshrined the same side is a sq dedicated to Kō-bō Dai-[illegible] huge camphor-tree whose branches overshadow the courtyard is a small chapel to the popular god of Kompira. The views from the platform and from the chief priest's apartments are very fine. Beyond the estuary of the Kii no Kawa is the Waka-no-ura spit, then the sea, with Awa and Awaji beyond. Ōsaki point and Oki no shima lie at the l. extremity of the bay. The small detached hill directly opposite, on the N. neck of the spit, and connected with it by an arched stone bridge, is Imose-yama, at the base of which rises picturesquely a 2-storied pagoda, dedicated to *Sâkya*, Ananda and Kâsyapa. On the next hill but one is the temple called Gon-gen sama, dedicated to Iyeyasu, with its double-storied gateway, and away to the r. the castle and town of Wakayama. The lighthouse on the straits of Idzumi is a conspicuous object. From the front gate boats can be hired to Waka-no-ura ½ *ri* distant, where the view from the temple of Iyeyasu is even finer than that above described. It is a favourite resort of the townspeople in the early spring.

Wakayama (*Inns*, *Fuji-ya, Zeni-ya, both in Hommachi), pop. 61,000, was formerly the castle-town of the princes of Ki-shiū, descended from the 8th son of Iyeyasu, and endowed by him with a fief of 555,000 *koku*. Their domain included the whole province of Kii and Ise as far N. as Matsuzaka. It is now the [illegible] of the Wakayama prefec- [illegible] rond the export of timber, [illegible] es down the Kii no kawa [illegible] uplands of Yamato, it has [illegible] le, and has suffered greatly [illegible] quence of the impoverish- [illegible] f the *samurai* class since [illegible] olution of 1868. A factory [illegible] production from cotton of a [illegible] simulating the appearance [illegible] el was established some 7 [illegible] o, and considerable quan- [illegible] of this are now exported to [illegible] and Korea. In general appearance the town is poor. The principal object of interest is the remains of the castle, picturesquely situated on a densely wooded hill, with the peculiarity that part of its fortifications rise directly from the neighbouring roadway without being protected by a moat. It was formerly surrounded by the dwellings of the provincial *samurai*, most of which have been demolished and their sites converted into corn-fields, thus testifying to the almost complete ruin of that class. Close by the castle is a rocky eminence lately converted into a public garden, which commands a good view of a great portion of the town, with the mountains which surround it on the E. and, on the N., divide the valley of the Kii no kawa from the province of Idzumi. The lofty broad mountain E. which rears its head conspicuously above its companions is Riū-mon-zan, distant 10 m. In the vicinity the chief places of note are Waka-no-ura, with its temples already mentioned, and the Shintō temple of Nichi-zen-gū 1 *ri* E. of the town.

Ōzaka may be easily reached in *kurama*, the distance being only 16 ri, and with the exception of the pass from Yamaguchi in Kii to Yamanaka in Idzumi, for the most part level. The road proceeds along the bank of the Kii no kawa for about 1½ ri, and crosses the wide gravelly bed and then the narrow stream by a bridge at Hachi-ken-ya. It then leads over the plain in the direction of the hills, which are reached at the village of Yamaguchi at the foot of a low pass. The pass is ascended by a broad road, with zigzags of easy gradient. Its top is scarcely 500 ft. above the plain, and *kurama* can be taken over. About 1 ri from the foot of the pass on the other side the province of Idzumi is entered. Yamanaka, a short distance further, possesses two or three of the best hotels on the road. Beyond Yamanaka fine views are obtained of the sea on the l., with the island of Awaji, and on the r. of the mountain barrier which divides Kawachi from Kii and Yamato. Cotton and sugar-cane are produced in large quantities on the plain between this place and Kishi no Wada. Several villages away from the road on the l. are devoted to the manufacture of mirrors.

Shin-dachi is a large but unimportant village. Kaidzuka (4300 inh.) and Kishi no Wada (8000 inh.) may be considered small towns. At the latter was formerly a military camp belonging to a *fu-dai dai-mio* surnamed Okabe, whose fief was assessed at 53,000 *koku*. The streets and houses are poor, and the only industries are the manufacture of *sake* and starch. In the neighbourhood a thick cotton cloth called *mompa* is produced which resembles a woollen fabric.

From Kishi no Wada to Sakai the plain is cultivated with cotton, rape and later on with rice.

A more interesting route for the pedestrian is over the Mikuni ga take, which stands at the point of junction of Kawachi, Idzumi and Kii, to Makino, and joins the ordinary route from Ōzaka to Kō-ya-san near Kokubu. Instead of crossing at Hachi-ken-ya, it continues along the embankment for another 1½ ri to Fukato, where it crosses by ferry to Iwade. This is in fact the ordinary route from Wakayama to Gojō in Yamato, which, lying for the most part on the r. bank of the river, avoids several of the bends in its course. The ground on the l. bank is hilly down to the water's edge. At Iwade a large Shintō temple, dedicated to the gods of Atsuta, stands in a grove on the l. of the ferry. N. of Iwade about 30 ch. is Nishi Sakamoto, close in front of the ancient monastery of Negoro-ji, the monks of which in the 16th century carried on a successful warfare against Nobunaga. It is dedicated to the god Fu-dō, and is also noted for its fine flowering cherry trees. Of late years the buildings have been allowed to fall into decay. There is another route, from the Hachi-ken-ya ferry, through Yoshida, Nakano and Kurogi to Sakamoto, but it is not practicable for *kurama*.

Shortly after leaving Iwade the road passes, at the village of Nagata, in front of the temple of Kwan-non, whose 3-storied pagoda is visible from a considerable distance, and afterwards reaches Kokawa, the principal commercial centre of the district, pop'n. 5000. Here is a temple of the Tendai order dedicated to the Thousand-handed Kwan-non, being No. 3 of the Thirty-three Places, founded in the year 770. The principal gateway contains a fine colossal pair of Ni-ō, in a state of excellent preservation. Immediately within it is a building curiously decorated with open-work wood carvings nailed on to the panels of the front and sides, and representing incidents in the history of an image of Kwan-non which tradition declares emerged miraculously from the pond close by in the shape of

a young boy. Next to this is a bronze effigy of the Thousand-handed Kwan-non, about half life-size. In front is a flat stone with the impression of Buddha's feet incised on its upper surface. The second gateway has the Four Dēva Kings. Bi-sha-mon l. and Ji-koku r. on the outside; Kō-moku and Zō-chō being on the inside, back to back with them respectively. The *hon-dō* is a plain building with no [illegible] On the r. and l. of the [illegible] are the 28 followers of [illegible] The main shrine is kept [illegible] closed. On a terrace [illegible] are the artistically decor[illegible] of the Shintō gods o[illegible] Niaku-ichi, the protecti[illegible] the place. Amongst th[illegible] of the monastery is a [illegible] Korean round-bottomed [illegible] unglazed pottery, with [illegible] known wave-lines in t[illegible] and the pattern rese[illegible] impression of matting [illegible] outside.

From Kokawa the Go-jō road is followed through Kōya Tsuji and Nate to Anabushi (practicable for *kuruma*), and then turns up the valley of the Shi-jiū-has-se-gawa (river of the 48 fords), so named from the number of times, not 48 but about 20, that the track crosses and recrosses it during a walk of about 1¼ hr., to the hamlet of Hirokuchi (inn of inferior class). The path is sometimes difficult to find, but the traveller must either walk along the bed of the stream or keep close alongside of it. About half way up, where the valley contracts and its sides become steep, numerous plantations are seen of the *shu-ro* palm (Chamaerops excelsa), from the fibre of which a kind of cord resembling coir rope is made. A ¼ hr. beyond Hiro-kuchi the path leaves the stream and begins to climb by steep zigzags to the vill. of Taira, perched high up the mountain side, and passing the Shintō temple grove above it enters, after 35 min. steady ascent, upon a less steep portion of the pass. Little effigies of Ji-zō mark the turnings of the path, and it is only by carefully observing these that the route can be ascertained. In 25 min. more a hut is reached, where the path divides into three branches. The middle one, which still ascends, must be taken, and in 10 min. more after passing through a wood the grassy summit (2870 [illegible]s gained. This commands [illegible]ndid prospect. To the south [illegible] Funaoka yama, the Ofudzu [illegible]imori yama, Riū-mon-zan [illegible]merable other mountains [illegible]hiū, with the Kii no [illegible]wing in its broad pebbly [illegible]elow. Westward extends the [illegible] plain of Idzumi, and across [illegible] of Ōzaka rise Maya san [illegible] and the range of which [illegible] part, while on the S. W. [illegible]ears the island of Awaji. The castle of Wakayama is visible just before the wood is entered. In order to descend to Makinō the path along the ridge must be boldly followed towards the N. At the first doubtful forking the r. hand branch is to be taken, at the second take the l., and in 1¼ hr. from the summit the turning to the l. to the temple of Makinō (1500 ft. above the sea) is reached. As there are no inns here, the priests undertake to provide pilgrims with shelter and plain fare. This temple, which belongs to the Ten-dai order, is dedicated to Mi-roku Bo-satsu, on the r. and l. of whose image stand those of the Thousand-handed Kwan-non and Mon-ju. At the back of the *hon-dō* is the shrine of the Horse-headed Kwan-non, sitting on a lotus with one knee erect, four pair of hands and three faces, of a distinctly Indian type. The building itself is almost devoid of carving, and is unpainted both within and without. The small chapel facing the *hon-dō* is the deserted temple of the local god. It was at this monastery that Kō-bō Dai-shi took the first monastic vows, and a stone about half-way

down the steps which descend towards the main gateway marks the site of the building in which the tea-ceremony was performed. The walls at Mikame afford numerous specimens of [illegible]

From Makino to Sakai is a little over 6 m. After a rather steep descent for 10 ch the path winds downwards by the side of a small stream, and issues into an undulating plain at the village of Yokoyama. Amusements can be brought as far as this point, but they are not usually to be found plying for hire nearer than Yamada, about 2 m from Sakai. Between Uyamadani and Yokoyama the road passes over a tract of moorland, covered chiefly with stunted pine trees. At the village of Uhara is a Shintō temple of importance, dedicated to Yamato-dake no mikoto, but according to some accounts, to Ama no koyane no mikoto.

Sakai, the capital of the prefecture of that name, which comprises the provinces of Idzumi, Yamato and Kawachi, has a population of [illegible]. It takes its name from its position close to the boundary of the province, having been originally called Sakai no Tsu, 'Boundary Harbour.' Until the end of the 14th century, when a fortress was built here by Yamana Ujikiyo, it was a mere village. The manufacture of hardware (and in former times gun-making also), carpets, and white lead cosmetic powder are the principal industries. Konishi Tsu no kami, one of Hideyoshi's most distinguished officers and an early convert to Christianity, was born in this town, where his forefathers for several generations had carried on the business of druggists. Another equally celebrated native of Sakai was Sen no Rikiū, often regarded as the father of the tea-drinking ceremonial, who was a great favourite with Hideyoshi. Having taken a decided stand against what he considered the usurpation of Iyeyasu, he was put to death by the latter as a common malefactor. In the 16th century it was one of the most flourishing stations of the Dutch and Portuguese missions. Amongst its principal buildings are the Shintō temple of Azachi, dedicated to a child of Izanami no mikoto named Kotohatsu-hatsu-kuni-no-mikoto, to whom was afterwards added Susanō no mikoto, under the name of Gozu Tennō. Tradition says that Jingō Kōgō, on returning from the conquest of Korea, landed here and breakfasted with the god, who was actually seen to open his mouth in taking food, whence the name Azachi, "open mouth." Shōnin Tō, the great supporter of Buddhism in the 8th century, built a Buddhist temple here, of which Gōzanji became chief priest. On the r. hand side of the courtyard is a three-storied pagoda, decorated with carvings from which the paint has been allowed to fall off. In front of the temple is a large camphor-tree, on which perch flocks of pigeons. On one side is a kagura stage and a shed full of votive paintings. The image "lions" r. and l. of the chief steps are good. Just inside the main gateway is a theatre. The influence of Buddhism having been so strong in this temple until lately, its architecture was in the Ryō-bu style, of which the pagoda is a remnant. There was also a large chapel dedicated to Yakushi, Shaka, Amida, Nikkō, Gwakkō and the 12 Divine Generals, erected in 1655. The courtyard is a play-ground for the children of the citizens.

Temple of Tenjin, dedicated to Sugawara Michizane, in Ebisu machi, formerly a Buddhist temple of the Tendai order. The image of the god is said to have been carved by himself during his exile at Dazai Fu, and to have floated ashore here about the beginning of the 10th century. It was at once accepted as an object of adoration by the villagers, and a temple was erected to receive it. In 996 the doors suddenly

burst open, and the image flying out, perched upon a plum tree in the courtyard. After this a Buddhist temple was built for its accommodation, but this having been burnt during the civil wars, the image was for a long time obliged to seek a home in the house of a private citizen, until a new chapel was erected in the year 1657. It has now been restored to the 'pure Shintō' worship.

At the monastery of [illegible] belonging to the Nichi[illegible] some fine specimens o[illegible] (Cycas revoluta), mist[illegible] the sago-palm by a [illegible] persons. They were [illegible] by Miyoshi Ji-kiū abo[illegible] of the 16th century. I[illegible] the best plant away [illegible] residence in 1582, but [illegible] it refused to flourish t[illegible] it to its home. It is [illegible] lieved that this plant, [illegible] of which means "revival by iron", is much benefited by that metal, and the earth round its roots is covered with iron coins thrown there by visitors. The warm climate of Sakai seems particularly favourable to the *so-tetsu*, which does not appear to be indigenous to Japan proper. In the front court of this temple were buried 11 Tosa soldiers who were condemned to disembowel themselves for having shot down the same number of unarmed French sailors in the spring of 1868. It must be remembered that this form of capital punishment, barbarous as it may seem, was at that time recognized as a privilege of the *samurai* class, and preferred by them to simple decapitation. On one side of the court is an unpainted three-storied pagoda with carvings on the outside. In the *hon-dō* is a very handsome altar-chapel. On the S. E. of the town is the burial-mound *(misasagi)* of Nin-toku Tennō, a double tumulus. The northern summit is 84 ft., the southern 100 ft. high, and the circuit of the base measures 1526 yards: it is surrounded by a double moat, and in the immediate neighbourhood are 9 smaller tumuli. Not far off is the burial-mound of Han-shō Tennō, of small dimensions, and with a moat half converted into rice fields.

Crossing the Yamato-gawa, which passes the town on the N., we enter the province of Settsu, anciently called Tsu no kuni, the "Harbour Province." 16 *ch.* from Sakai is the [illegible]ted temple of Sumi-yoshi [illegible]al every *u no hi*, day of the [illegible] dedicated to Soko-dzutsu no o, [illegible]utsu no o, Uwa-dzutsu no o, [illegible]gō Kō-gu. The first three [illegible] of the sea, produced when [illegible]agi washed himself to clean [illegible] the pollution contracted in his [illegible] to the nether regions in search [illegible] wife Izanami, and their names [illegible] "Man of the Bottom," "Man [illegible] the Middle" and "Man of the Surface." Sumi-no-ye was the name of the locality until the 8th century. According to the legend in the Nihon-gi, the "Rough spirits" of these gods accompanied Oki-naga-tarashi-hime (Jin-gō Kō-gu) on her invasion of Korea, and she founded a temple to them as guardian deities either in Korea or at Shimo-no-seki in Nagato on her return. (If at the latter, then they must be looked upon as guardian deities of Japan, because they could at will raise a storm and make the sea unnavigable.) Pursuing her voyage homewards, she heard that a certain prince Oshi-kuma had encamped here with an army to oppose her landing. She therefore sent her infant son under the charge of her gray-haired servant Take-uchi no Sukune to a harbour in Ki-shiū, while she herself directed her course for the port of Naniwa (the modern Ōzaka), but not being able to fetch it, she made sail for Muko, and had recourse to divination in order to obtain an explanation. The answer was given by the three gods, Uwa-dzutsu no o, Naka-dzutsu no o and Soto-dzutsu no o, who required that temples should be built for their

"gentle spirits" at a certain point whence they could see the ships passing. This was done, and the sea at once became calm, so that she was enabled to complete her voyage. Each of the deities has a separate temple. The principal one stands in the rear of the other three. It consists of an oratory and chapel connected by a small ante chamber, built entirely of wood, the pillars and beams painted bright red, the plank walls being whitewashed. The roof is covered with a thick layer of shingles, *hi-wada-buki*, the cross beams *kotsu-ware*, and ridge pole being covered with copper. The chapel is 18 ft wide by 24 ft deep, while the oratory in front is much wider. Through the central opening is seen a small red *torii*, behind which are a pair of gilded doors painted with the fir and crane, which shut out the chapel doors from view. R. and l. of this central passage are raised floors, one of which is occupied by a large mirror, while on the other side sits a priest selling charms. The chapel is carefully enclosed with a double fence, and the whole temple stands within a roofed fence with trellised compartments painted bright red. The other three temples, which are precisely similar to this, have a single enclosure in common. At the side of No. 2 is a *kagura* stage. A handsome pair of bronze lanterns stand at the chief entrance of this enclosure. Outside are innumerable stone lanterns, offered up as ex-votos. In the pond over which passes the semi-circular bridge live a number of tortoises with water-weed growing on their backs, popularly known as *mino-game*, *mino* being the grass-coat worn by peasants and boatmen in rainy weather. The two ex-voto sheds contain no pictures of interest. Outside the great stone *torii* at the main entrance are tea-houses where refreshments can be had.

From this point to Shin-sai-bashi in Ōsaka is 2 ri, 15 ch.

ROUTE 18.

NARA TO SEKI ON THE TŌ-KAI-DŌ.

ITINERARY.

Nara to	Ri	Ch.	M.
Funaya	2	18	6
Kita Kasagi	4	31	12
Kita Ōkawara	6	20	16
Sumagawara	8	18	20½
Unami	10	27	27½
Sakagi	12	9	32½
Kami Tsuge	14	20	38½
Kameyama	16	17	44½
Seki	18	9	44½

Leaving the town by the Kioto road, and passing Hannia-ji r., we turn to the r. opposite the Shintō temple at the top of Nara zaka, and speedily emerge on to the ridge which divides the plain of Yamato from the Kidzu valley. To the r. lies the town of Nara, with its temples and pagodas nestling under Mikasa yama, and to the l. the broad sandy bed of the Kidzu gawa. This ridge is part of a range of low hills of decomposed granite sand, overgrown with pine, oak and azalea. At about an hour's walk from Nara the road crosses into the province of Yamashiro, and descends to Sato mura, where the hills end and cultivation on the flat begins. The high road passes through the vill. of Funaya, close to the l. bank of the Kidzu-gawa, and then turning to the r. ascends the valley through Yama-no-uye and Unami, but there is a short cut from Sato mura to the latter place, which saves about half an hour. About 1 m. beyond Yamada the road ascends to the bank of

the river opposite to Koya, and continues along it for ½ m. to the Goken-ya ferry. Crossing the ferry, we ascend the r. bank to Kita Kasagi (*Inn*, Yamato-ya), a picturesque vill. which straggles up the hill away from the river, and is invisible until we are just about to enter it. 50 *ch.* distant among the hills N. is the vill. of Dō-sem-bō, where a kind of light green glazed pottery is made. On the S. side of the river is the neat-looking vill. of Minami Kasagi. It was at a Buddhist monastery on the hill above (ascent 8 *ch.*) that Go-Daigo Tennō in 1331 fled for refuge after the failure of his plans for taking back into his own hands the power which for a century and a half had been wielded by the chief of the military class. He was besieged for nearly a fortnight by an army of 75,000 men, which was unable to make any impression on the fortress, until a certain Suyama, with only 50 men, taking advantage of a dark and stormy night, climbed up the precipitous N. side of the hill, and finding the defenders off their guard, set fire to an empty building and then attacked them, while the rest of the besieging army swarmed up on the other three sides. The garrison, imagining that they had been betrayed, and that the enemy was already master of the place, escaped over the walls as each best could, while the Mikado was carried off by a few devoted followers. After suffering great hardships from exposure and hunger, he got to Nara, and shortly afterwards surrendered the imperial insignia, or copies of them made for the purpose, to the nominee of Hō-jō Takatōki, the chief of the military class.

From Kita Kasagi the road crosses a hill to Ari-ichi on the river bank, along which it continues for some distance, through a picturesque valley to Kita Ō kawara. 20 *ch.* beyond this vill. up the narrow gorge from which the river emerges, are some celebrated rapids. After long rains the path, which lies over the rocks by the bank, becomes impassable. 3 *ri* up the course of the Kidzu-gawa is Tsuki-ga-se in Yamato, celebrated for its plum-tree orchards, which line the stream for upwards of two miles, and diffuse a delicious scent in March, when they are in blossom. There is no other place in Japan which can boast such a show of the pink and white flowers of the fragrant tree.

Ascending the hill we cross the Ō-kawara-goye into the province of Iga, about 500 feet above the sea. From the top nothing is visible but a confused mass of hills composed of disintegrated granite, covered with green scrub and dwarfed pines.

At Shima-gawara (*Inn*, Tokuda-ya) the Uyeno-gawa, which falls into the Kidzu-gawa a short distance above Kita Ō-kawara is crossed, and the road traverses a range of low sand hills, finally descending into the fertile plain of Iga.

Uyeno (*Inn*, Shirokane-ya), a town of about 12,500 inh., is picturesquely situated on a low flat hill and surrounded by gardens and plantations. The horizon E. is bounded by lofty hills. The road, which is mostly lined with pine trees, is level to Kami Tsuge (*Inn*, Tsuru-ya).

The road ascends very gently between granite hills overgrown with long coarse grass. About 1½ m. further is a limestone quarry, with kilns below. Here we begin to descend again to

Kabuto (*Inn*, Tōfu-ya), situated in a pleasant fertile valley, close to a rivulet which eventually becomes the Takaoka-gawa. Here the hills are planted with trees, and sandstone mingles with the granite. The road now enters a narrow gorge between steep, grass-grown hills, down which flows the above-named stream, and joins the Tō-kai-dō just outside the W. end of Seki (see Rte. 3).

ROUTE 14.

THE KŌ-SHIU KAI-DŌ FROM TŌKIŌ TO SHIMO NO SUWA.

ITINERARY.

Akasaka Gate to	Ri.	Ch.	M.
Yotsuya Ōkido	—	25	1¼
Naito Shin-juku	—	32	2½
Shimo Takaido	2	31	7
Kami Takaido	3	8	7½
Futa-shuku	4	35	12½
Fu-chiu	6	26	16½
Hino	8	32	21½
Hachōji	10	24	26
Komagino	12	14	30½
Kobotoke	13	6	32½
(Kobotoke Pass).			
Obara	14	23	35½
Yose	15	12	37½
Yoshino	16	9	39½
Sekino	17	2	41½
Uyenohara	17	26	4[illegible]
Tsurukawa	18	7	44½
Notajiri	19	10	47
Inume	20	8	49
Torizawa	21	26	53
Saruhashi	22	18	55
Ōdzuki (Ōhashi)	23	20	57½
Shimo Hanasaki	23	34	59½
Kami Hanasaki	24	4	59
Shimo Hatsukari	24	32	60½
Naka Hatsukari	25	9	61½
Shirano	25	31	63½
Kuronota	26	13	64½
(Sasako Pass).			
Komakai	28	12	69½
Tsurugase	28	24	70
Katsunuma	29	24	72½
Kuribara	30	22	74½
Kawanaka-jima	31	23	77½
Isawa	32	2	78
KŌFU	33	24	82½
Nirasaki	35	29	89½
Enno	38	29	94½
Dai-ga-hara	41	2	100
Kiō-rai-shi	42	18	103½
Shimo Tsutaki	43	24	106½
Kanasawa	46	32	114½
Kami no Suwa	50	15	123
Shimo no Suwa	51	19	125½

This is one of the best routes for approaching Fuji, as the traveller enjoys some very fine views of that mountain, which lies straight ahead of his path. It has lately been much improved, and *kuruma* may be conveniently taken the whole way, except over the Kobotoke Pass. From Obara to Saruhashi *kuruma* will not go much faster on the whole than the ordinary pedestrian, and the Sasako Pass will require 2 men. It may be joined from Yokohama at Hachōji, by the road viā Harama-chida, dist. 11 ri, though it will repay those who have time to go round by Fu-chiu, in order to see the view of Fuji from the Tōkiō side of the ferry which has to be crossed before reaching Hino.

Starting from Tōkiō by the suburb of Yotsuya, the road diverges to the l. from the Ōme Kai-dō, near the end of Naitō Shin-juku, and for a short distance lies along the bank of the Tama-gawa aqueduct. At Futa-shuku there is a good tea-house and restt. r. side of the road. A

Fu-chiu (*Inns*, Matsumoto-ya, Shin-shiū-ya) is a Shintō temple dedicated to Ō-kuni-tama no Kami, at which a curious festival is celebrated on the night of the 5th May. During that portion of the ceremony which consists in carrying the god's car from the temple through the town, the lights in all the houses are extinguished, and the confusion that takes place among the men and women who crowd the inns on this occasion may be imagined.

At the ferry before Hino, looking towards Fuji, the mountain on its l. flank is Awone yama, which rises behind the village of Awone on the road from Miyagase to Yoshida (see Rte. 7). At Hino there are good inns, but the landlords object to foreigners. Kashiwa-ya is to be recommended.

Hachōji (popln. 7700), the centre of an important silk-district, is a disagreeable place to stop at. Foreigners usually put up at Kado-ya, at the Tōkiō end of the town.

At Konaji (*Inn*, Kadoya), 1½ *ri* beyond Hachōji, a path turns off l. to Takao-zan, a mountain about 1600 feet above the sea, on the top of which stands a much-frequented temple, surrounded by a splendid forest, chiefly of cryptomeria. These were planted in past times by devotees of the temple, and the ascent is lined with posts on which are recorded the names of persons who have presented young tre[illegible] hundreds at a time, wi[illegible] of maintaining the fo[illegible]ished. On the platfor[illegible] the ascent stands a fi[illegible] feet in height, in the f[illegible] storied pagoda. Abo[illegible] other terrace are 3 cha[illegible] to Fu-dō, Yaku-shi a[illegible] At the top of a long [illegible] is a Shintō temple, hig[illegible] with painted carvings. [illegible] buildings occupied by [illegible] the *goma dō*, with t[illegible] Tokugawa crest on the curtain festooned along the portico. Lodgings can be procured here at the priest's quarters. The temple can also be reached from the top of the Kobotoke pass, in 50 min. by a path l. from the tea-houses. It is easy to find without a guide. For the first 15 min. it ascends gradually, passing round the side of a grassy hill, which commands a fine view, including Fuji, Ōyama, Tanzawa, Awone yama, Mitake on the Ōme kai-dō (to the N.) the double-topped Tsukuba san to the E., the whole of the Yedo plain, Enoshima, Capes Sagami and Bō-shiū, and range rising above range to the W.

At Komagino the accommodation to be found in Hana-ya Hiō-kichi's tea-house, though limited, is clean. There are also several regular inns, one by Yamaguchi Kō-sabu-rō. The village of Kobotoke does not appear to possess comfortable inns, but the sacrifice of passing the night there should be made in order to enjoy the clear morning prospect from the top of the pass, which is only 26 *ch.* beyond, at the end of a gentle ascent. From the summit of the pass (1850 ft. above the sea), and indeed the whole way up, there is an extensive view over the Yedo plain, with the sea in the distance. A path diverges here l. to Takao-zan (see above). A few steps beyond the tea-houses is the boundary of the provinces of Musashi and Sagami, and here a fine prospect of the gigantic mountains of Kō-shiū, with the [illegible] of Fuji peering over them, [illegible]s suddenly on the eye. In a [illegible] minutes Ōyama comes into view [illegible] the extreme l. The road de[illegible]ds very rapidly to the small ham[illegible] of Itabashi, and then ascends [illegible]n for a short distance, winding [illegible]nd the flank of a thickly wooded [illegible] on the r. till it brings the tra[illegible]ller in sight of the fertile valley of [illegible] Katsura-gawa or Ba-niū, which [illegible]s at the bottom of a deep [illegible]avine, and becomes the constant companion of the journey as far as Ōtsuki. On its opposite side is a road which branches off at Yoshino from the Kō-shiū kai-dō and passes through Ogino to Atsugi (see p. 95).

Ohara (*Inn*, Komatsu-ya). Between Yose (*Inns*, Kado-ya and that of Kobayashi Roku-bei), a small village, and Yoshino the high road makes a considerable circuit to avoid the river, but a short cut through the fields down a steep path to the ferry may be taken by pedestrians. Boats may be procured to Isobe (8 *ri*) or Atsugi (9½ *ri*) down the river (see p. 120). 2 *yen* is a fair charge. From the ferry, the bye-path passes through the small vill. of Katsuse to another ferry, immediately beyond which is a steep hill crowned by the town of

Yoshino. (*Inn* kept by Obusa Sei-ju-rō). Hence the road follows the edge of the valley to Sekino, where it descends to the bank of the river. Here are three tea-houses, the second of which, called Minato-ya, affords the prettiest view. At Tsuru-ya, the first coming from Tōkiō, lodgings can be procured for the night. A few steps further on

the traveller crosses an insignificant stream, called Sanai-gawa or 'boundary stream,' and passes from Sagami into the province of Kō-shū. This point is the limit dividing the Kanagawa prefecture from that of Yamanashi, the seat of which government is at Kōfu, the principal town of Kō-shū, or to speak in accordance with local usage, which divides Musashi from Tōtōmi, there are ancient local divisions still maintained in the popular language of the inhabitants, but not recognized officially. The road winds up a hill to the now disused barrier called Suwa no Seki-sho, and issues on to a plateau, covered with mulberry trees, at the further end of which lies Uyenohara (*Jap.* Wakamatsu-ya, Kiku-zumi). In this district a great deal of refuse silk is spun, and woven into the fabric called *tsumugi*, to be taken to Hachōji to market. There are no wells in this town, and all the water has to be brought from a distance in wooden pipes. It is consequently foul, and contains decaying vegetable matter. At the end of the street the top of Fuji becomes visible again for the first time since quitting the summit of the Kobotoke pass. The road descends and crosses the Tsuru-kawa, a tributary of the Katsura, to a vill. of the same name, and then ascends the hills again to Okunori, a *tateba*, or resting-place for coolies, where specimens of the *tsumugi* may be purchased at cheap rates. The Katsura-gawa has been lost sight of, being concealed by the hills on the l. The road descends to Notajiri (*Jap.* Shima-ya). From this vill. the old road ascends to Zatō-koro-bashi, or 'the blind man's tumble,' whence looking back, the traveller may on a clear day see through a gap in the mountains the ships lying in the bay of Yedo. To the l. the Kobotoke pass is visible, and above the tea-shed rises Anzan-yama, whereon the priest Anzan Shō-nin built a temple, the remains of which are still visited by pilgrims. The ascent to it is said to be two *ri*. The story goes that a blind beggar who was resting here, was suddenly hailed from below by a companion, and walking straight over the precipice fell and was killed. The new road passes underneath. From here to Inaba the road is elevated, but level, and in resting from that vill. Fuji is not visible again for a short time. The road winds hence along the flank of Uryu-yama, and descends to Tori-zawa, divided into two parts, called Shimo and Kami Torizawa. Most of the houses are occupied by silkworm breeders. Here the road approaches the Katsura-gawa again, descends close to it for a few min., and then rises again shortly before reaching

Saru-hashi, or the 'Monkey's Bridge' (*Jap.* Daikoku-ya, Kubota Tachō). Perpendicular cliffs frown down upon the dark circuit and stream, which is narrow and deep at this point. The bridge itself is a curiosity of engineering. It rests on the ends of a series of horizontal beams planted deep in the soil which covers the rock, and in tiers, each tier projecting beyond and above the other, with cross beams laid in between, and a little roof over the extremities to protect them from the effects of the weather. The Wata-gawa, a stream which runs down a beautiful valley from Seto, falls into the Katsura-gawa on the l. bank between Saru-hashi and Koma-hashi. From Saru-hashi the road passes at some distance from the river along its r. bank to Koma-hashi, an insignificant vill., opposite to which rises a precipitous hill formerly occupied by the castle of Oyamada Bitchiū no kami, a retainer of the famous Kō-shū warrior Takeda Shingen, whose wars with Oda Nobunaga form a brilliant page in Japanese history. Beyond Koma-hashi a short cut across the field to Odzuki affords a magnificent view of Fuji. Odzuki is in a very bad position, as a hill which lies behind it prevents the slightest glimpse of the great moun-

tain, and the accommodation is wretched. A road to Yoshida, from which place Fuji may be ascended, branches off here to the l., following the valley of the Katsura-gawa upwards (see p. 119).

At Ōtsuki the road turns to the r., descending a steep bank, crosses the Katsura-gawa, and then proceeds up the valley of the Hanasaki-gawa through several villa[illegible] cupied by breeders [illegible] The scenery is extre[illegible] being composed of [illegible] hills of the most div[illegible] Crossing the bridge ju[illegible] the Shimo Hatsukar[illegible] Fuji is caught throug[illegible] hills on the l. Betw[illegible] tsukari and Shirano [illegible] to the l. bank of t[illegible] crosses a hill called Te[illegible] Kuronota, the first in[illegible] the vill., kept by Miyo[illegible] commended. In the [illegible] April the surrounding hills are covered by the wild peach, the yellow flowering *yamabuki* (Kerria japonica), and higher up by the pink azalea. The top of the Sasako pass is about 3500 ft. above the sea, or 1300 above Kuronota. Near the upper part it is covered with Spanish chestnuts and other trees. The descent is gradual to Komakai, where there are a couple of decent-looking inns. The road is now in the valley of the Nikkawa, a tributary of the Fuyefuki-gawa, which is the upper portion of the Fuji-kawa. The Nikkawa rises on a lofty mountain called Temmoku san, on the N. flank of which passes the road over the Dai-bosatsu tōge; it is visible on the r. up a wide valley between Komakai and Tsurugase. At Katsunuma the road issues from the hills. This vill. is one of the chief centres of the grape-growing industry. Other vineyards are at Yokone, Hamamiya and Chō-zan-ji. The grapes are in their prime about the end of September or beginning of October. The plain of Kō-shiū now lies before the traveller, surrounded on every side by a hig[illegible] wall of mountains. The chief sum[illegible] mits to the W. are Komagatake, J[illegible] zō-dake (distinguished by a natur[illegible] pillar of rock on its summit), Hō-[illegible] zan, and Takao yama, backed by th[illegible] long chain collectively designate[illegible] by the name of Shirane-san. Fu[illegible] also is visible now and then ove[illegible] the tops of the range which bound [illegible] in on the S. At the vil[illegible] [illegible]roki notice a lingam erecte[illegible] [illegible] god of roads on a care[illegible] [illegible]urfed mound. From thi[illegible] [illegible] down to Shimo Kuribara th[illegible] [illegible] lined with peach-trees, dou[illegible] [illegible] cherry trees, and *kai-dō* (Pyru[illegible] [illegible]tabilis), which are in full blos[illegible] [illegible] about the 20th of April, an[illegible] [illegible] never-ending source of deligh[illegible] [illegible]e traveller, for whose enjoy[illegible] [illegible] they have been planted. Th[illegible] [illegible] into Kō-fu crosses a bridge from [illegible]sawa to Kōun, and thence run[illegible] straight into the town.

Kō-fu has a population of abou[illegible] 16,000, and is celebrated for th[illegible] progressive spirit which animates it[illegible] inhabitants. It has more building[illegible] in European style for its size than any other provincial town in Japan. Conspicuous amongst these are the Normal School, the prefect's residence, the bank, the court-houses, the town hall, the School of Industry, the silk filature, worked by water power on a principle invented by Natori Masaki, and the bookselling and printing establishment of Nai-tō Den-ye-mon, who is proprietor also of the *Kō-fu Daily News*. The interior of the ancient castle, built by Asano Dan-jō, has been converted into an experimental garden; from the platform where the keep formerly stood there is a capital view of the town and surrounding country. A great annual festival, called Miyuki no Matsuri, is held in Kō-fu on April 1. The town is celebrated for *kaiki*, a kind of thin silken fabric used for the linings of dresses and for bedding; also for grapes preserved in sugar, called *tsuki no shidzuku* (droppings from the moon).

Attempts have been made of late years to make wine from the grapes grown in the province. As in many other large commercial towns, the innkeepers at Kō-fu are as a rule unwilling to receive foreigners. Sado-ya in Yanagi machi, san chō me, has a great reputation; in the Uwo machi Itchō me, at a smaller inn named Narumi-ya, great civility and good accommodation will be met with. The Fujino-ya in Yanagi-machi Itchō me is another inn deserving of mention.

From Kō-fu a pleasant expedition may be made to the celebrated temples of Mitake, distant about 5 *ri*, part of which can be done in *kurumu*. There are three roads, viz., what is called the "Main Road," though now but little used, the "New Road," and the route viâ Kamezawa, which is generally followed and is therefore here more particularly described.

ITINERARY.

Kō-fu to	*Ri.*	*Ch.*	*M.*
Shimakami	1	18	3½
Kamezawa	2	18	6
Mitake . .	4	00	9½

On leaving Kō-fu the traveller passes on the r. the moat surrounding the former castle grounds, and at the suburb of Tatsu machi follows the road to the l., which skirts the range of hills lying to the N. W. of the town. After crossing the bridge over the Arakawa the road enters the vill. of Shimakami, and turning to the r. ascends the valley on the r. bank of the river. Up to Sakai, where there is an establishment for the reeling of silk, *kurumu* with one coolie can be taken; with two men they can go ½ *ri* further to Kamezawa, but the latter part of the road is steep. From Kamezawa the path follows the r. bank of the Kamezawa-gawa for a short way, and then crosses to its l. bank, after which it winds up a fine rocky valley, crossing and recrossing the stream several times. Beyond Kiyokawa, a small hamlet perched on the top of a hill to the r., the traveller passes a large overhanging rock called *Shishi Iwa* or the Lion's Rock, and further on the river is seen cutting its way most curiously between the rocks so as to form a very pretty double cascade called *Sō-gawa-fuchi*. A short way on the traveller leaves this, the prettiest part of the route, and ascending a hill to the r. passes through a short tunnel near the top, and comes in sight of the valley of rocks in which lie the vill. and temples of Mitake. Descending to the l. he enters the temple grounds by one of the side approaches. The buildings are surrounded by a magnificent grove of trees, and are approached by several flights of stone steps leading from the *San no torii*, the 3rd Arch, beyond the main entrance to the grounds. With the exception of the beautiful site, the well built tiers of steps, and the fine stone-work which faces the slopes of the terraces on which the temples stand, but little remains of the former grandeur of the place. The hand of "purification" has faithfully performed its work, and uncared-for, empty buildings are left as pitiable monuments of the once celebrated and well adorned temples of Mitake.

Beyond the Zuijin Mon, as the gateway at the top of the main flight of steps is called, stands, surrounded by a wooden fence, the Kane-zakura, a cherry tree from which the temple derives its new name of Kane-zakura Jin-ja, it having been formerly, when belonging to the Shin-gon sect, styled Mi-roku-ji. To the l. are the principal buildings, consisting of the Kagura-den, a large covered platform on which is performed the *kagura* dance, the Biyo-ya, a spacious hall, and the Sato Miya no Honsha or chief Temple. The pillars and interior of the latter are still profusely adorned with gold foil. To the r. of the Honsha are the Naka Miya and Higashi Miya, unimposing buildings likewise divested of all trace of adornment. From here a path r. joins the road up Kim-pu-zan, the high mountain behind Mitake, to

the summit of which is a distance of 7 *ri*. The vill. of

MITAKE (*Inn*, Matsuda-ya) lies just below the temple grounds on the banks of the Mitake-gawa, in the midst of extremely picturesque rocky mountain scenery, the most conspicuous peaks of which are Gaki-san, the peculiar cone resembling a sugar-loaf, which is seen to the r. on descending to the vil[illegible] gu-iwa, the high rocky [illegible] the l. on the opposite [illegible] valley. Specimens of [illegible] are sold in the vill. T[illegible] to be found in quantiti[illegible] pu-zan.

The so-called "Main R[illegible] the route above descri[illegible] vill. of Chidzuka, abou[illegible] Kō-fu, and, following up [illegible] of the Arakawa, crosse[illegible] at the vill. of Kizawa, [illegible] further on. It then passes over Mt. Obina, an ascent of 50 *ch.*, and is altogether much steeper than either of the other roads. The traveller is, however, rewarded by the magnificent view obtained of the Kō-shiū range, including Yatsu-ga-take, Koma-ga-take, Jizō-dake, and Shirane, and further to the l. Shichimen san, the mountain above Minobu, and Mt. Fuji rising behind the ridge to the S. of the Kō-fu plain. There are also some striking rocks on the route known by fanciful names, the most prominent being the *Katana-nuki-iwa* or Rock of the Drawn Sword, which overhangs the route to the r. The latter part of the road descends through a wood and at last through an avenue to the vill. of Mitake.

The "New Path" leaves the Main Road at the vill. of Kizawa, and follows the windings of the Mitake-gawa up a rocky valley further to the r. It is out of repair, and is now seldom used.]

The road from Kō-fu to Shimo no Suwa is practicable for carriages and *kuruma* the whole distance, though between Tsutaki and Kanazawa one or two places are so hilly that it would be necessary with *kuruma* to take 2 men. The first part of the way, before ascending the Akazaka hill, lies over a cultivated plain, and after crossing the Shiwo-gawa, an upper branch of the Fuji kawa, reaches

NIRASAKI (*Inns*, Shimidzu-ya, Masu-ya), where the direct road to the province of Suruga viâ Kajika-sawa [illegible] branches off l. Beyond Nira[illegible] road diverges to the r. which [illegible] the hills on the l. bank of [illegible] nanashi-gawa, passes through [illegible] of Hi-no-haru and rejoins [illegible] ute at Shimo Tsutaki.

[illegible] main road ascends the valley [illegible] Kamanashi-gawa, leaving the [illegible] the vill. of Sesawa, 1 *ri* be[illegible] Shimo Tsutaki. The greater [illegible] of the road as far as Dai-ga[illegible] is built up on the stony beds of various streams, and is throughout in excellent order. The scenery of the valley is very pretty and in many places quite striking. The r. side is lined with peculiar castellated cliffs of brown conglomerate, while to the l. rises the high range of which Koma-ga-take is the principal feature. Further on Yatsu-ga-take appears to the r. and on looking back, beautiful and varied views of Fuji are to be seen. 1 *ri* before reaching Dai-ga-hara a path l. leads to the base of Jizō-dake (5 *ri* 28 *ch.*), whence the mountain can be ascended.

From DAI-GA-HARA (*Inn*, Maru-ya) the ascent of Koma-ga-take can be made. To the base, where a hut affords sleeping accommodation, is a distance of 6 *ri*, thence to the summit is said to be 10 *ri*. The water fall of Koma-ga-taki, on one of the lower spurs of the mountain, is within easy reach of Dai-ga-hara, and is worth turning aside to visit. Though not remarkable for size, consisting as it does merely of 3 small falls, it is most picturesquely situated. The path to it diverges to the l. and ascends a small affluent of the Kamanashi-gawa.

The first part of the road on

from Dai-ga hara is lined with fine red pine trees. At the boundary of the provinces of Kō-shiū and Shin-shiū the road crosses the Kamanashi gawa and ascends to

SHIMO TSUTAKI (*Inn, Ōzaka-ya). From Kanazawa (*Inn*, Matsuzaka-ya, *Restt*, Yorodzu-ya) it descends to the valley of the Miya-gawa, bringing in view the waters of Lake Suwa. After passing the vill. of Uychara, where the road to the Dai-mon tōge branches off r. (see Rte. 18), and skirting the side of a low range of grassy hills, the road reaches the town of Kami no Suwa on the borders of the lake, whose northern shores it then follows to Shimo no Suwa (see Rte. 18).

ROUTE 15.

KŌ-FU TO YOSHIDA (BASE OF FUJI) BY THE MISAKA PASS.

ITINERARY.

Kō-fu to	Ri.	Ch.	M.
Isawa	1	21	4
Kami Kurogoma	3	18	8½
Tō-no-ki	5	—	12½
Kawaguchi	7	30	19
Yoshida	9	33	24½

This journey may easily be performed in one day by starting early in the morning from Kō-fu to Isawa by coach or *kuruma*, then by *kuruma* with 2 men as far as Kami Kurogoma, the rest of the way in *kago*, on pack-horse or on foot; but the last is to be recommended, as *kago* can only be procured with great difficulty and horses are troublesome. In summer it is advisable to leave Kō-fu at noon, and to sleep at Tō-no-ki (*Inn*, Sakai-ya), at the foot of the Misaka pass, in order to secure the best chance of a good view from the summit early on the following morning, when the mountains are most likely to be free from clouds. The route followed is the Kō-shiū kai-dō as far as Isawa, where it turns off to the r. opposite to the post office after crossing the bridge. As far as Kami Kurogoma the ascent is gradual, through oak plantations and fields edged with mulberry bushes. Between Shimo and Kami Kurogoma the road enters a narrow valley, and the plain soon disappears from view. At Kami Kurogoma there is one decent inn, Fuji-ya, about 1½ hr's. walk from Isawa. Large blocks of close-grained grey granite lie by the wayside, and indicate the basis of this mountain chain, which extends right across the centre of the province from Sui-shō-zan on the N. to the Fuji-kawa opposite Kajika-sawa. From this place the road becomes rapidly steeper all the way to Tō-no-ki (1 hr.) 3200 ft. above the sea, an intensely cold place in winter. About 20 *ch.* before arriving at this hamlet a path l. branches off to the Kō-shiū kai-dō and joins that road at Kuronota, dist. 2 *ri*. It then ascends for about an hour through a forest of *nara* oak, beech, chestnut and horse chestnut, with here and there a few larch, but hardly any other conifers, to the hut on the summit (5120 ft. above the sea). The view of Fuji from this point as it rises from the Kawaguchi lake is magnificent, and is celebrated among the Japanese. Below is the vill. of Kawaguchi, and, on the opposite side of the lake, Funatsu and Kodachi. Further S. is the Yamanaka lake. The view looking back towards the N. and W. includes Kim-pu-zan, Yatsu-ga-take, Koma-ga-take, Jizō-dake and, in the plain below, the vill. of Isawa. An hour's descent to Kawaguchi (*Inns*, Kō-shiū-ya, Masu-ya), a poor

vill. lying a couple of hundred yards from the lake. Boats to Funatsu can be procured here. As there is no *Kwai-sha* at Funatsu, baggage should be sent from Kawaguchi right on to Kami Yoshida.

[From Kawaguchi a road r. follows the shores of the lake to Ōishi, 1 *ri* 8 *ch.*, thence over the Ōishi tōge to Ashi-gawa 3 *ri* and Ichi-kawa 3 *ri* 18 *ch.*, on the l. bank of the Fuji-kawa a short distan[illegible] sawa on the r. bank.

[Another path c[illegible] between Ashida-yan[illegible] of the lake, and th[illegible] of Ōishi tōge, and j[illegible] Narusawa, thence ro[illegible] Fuji to Maru-yama, [illegible]

The road skirts t[illegible] close to the water's ed[illegible] hamlet of Asakawa, [illegible] On three sides are hi[illegible] tains, on the fourth F[illegible] in a majestic curve [illegible] of the lake to the summit of its lofty cone. Funatsu affords no accommodation; white and coloured *tsumugi*, a coarse fabric woven from spun floss-silk, is produced here. From Funatsu a subterranean passage conveys the surplus waters of the Kawaguchi lake under a hill for the distance of 1 *ri* into the Katsura-gawa. At Kodachi, 1 m. W. of Funatsu, pleasant summer quarters may be procured at the Buddhist temple of Miō-hō-ji close to the lake. From Funatsu to Yoshida the road traverses the moor at the base of Fuji, descending gradually to a cluster of huts half-way, called Akazaka, where a road branches away l. to Arakura, just below Shimo Yoshida on the road from Ōdzuki to the base of Fuji (see Rte. 7), by which the traveller returning to Tōkiō by the Kō-shiū kai-dō can save over 1 *ri*. From this point it reascends gently the slope of Fuji over a tract of volcanic rocks and lava.

ROUTE 16.

TŌKIŌ TO KŌ-FU VIÂ THE VALLEY OF THE TAMA-GAWA.

ITINERARY.

Tōkiō (Ni-hom-Bashi) to	*Ri.*	*Ch.*	*M.*
Naitō Shin-juku	2	—	4¾
Nakano	3	—	7¼
Tanashi	6	—	14¾
Hakonezaki	8	7	20
Shimmachi	12	7	29¾
Ōme	13	7	32¼
Sawai	15	15	37¼
Hikawa	18	24	45¾
Hara	21	34	53¼
Kamozawa	23	34	58¼
Tabayama	26	16	64¼
Ochiai	29	34	73
Kami-kane	32	16	79¼
Ō-Fuji	33	10	81¼
Kusakabe	34	30	84¼
Hirashina	35	34	87¼
Satogaki	37	16	91¼
Kō-fu	38	16	93¾

This extremely pretty route, leading through some of the best scenery within easy reach of the capital, is much to be recommended at all seasons, and in spring even the level part of the road near the commencement is rendered attractive by the flowering fruit-trees (cherry, peach, plum, and scarlet Pyrus japonica), all of which are in flower about the 2nd week of April.

Leaving Tōkiō the traveller passes through the suburb of Shin-juku and follows the Chichibu kai-dō to

TANASHI (*Inn*, Kado-ya). From this point the Ōme kai-dō l. is followed, the road being practicable for carriages as far as Hakonezaki, the

name given to a cluster of huts situated at the commencement of a partly cultivated moor stretching as far as Ōme, and the road across which is practicable for *kuruma* in fine weather. The latter place may also be reached from Yokohama by way of Haramachida and Hachoji, from the latter of which places it is distant about 6 ri. This route joins the Ōme kaidō at Hakonezaki.

Ōme (*Inn*) kept by Sakoye Rinzō, and Shimura-ya eating house consists of a single long street lined with old gnarled fruit trees, maples, crape myrtle and pine, giving it a picturesque and pleasant appearance, but it will be better to push on to Sawai, where, at the Yamaguchi-ya inn fair accommodation is to be obtained, in the midst of the pretty scenery and fresh air of the hills.

On leaving Ōme the road at once enters the valley of the Tama-gawa, ascending along its l. bank. The valley is rather wide here and well cultivated. Shortly after passing l. the path which leads over the Mannen-Bashi to the sacred mountain of Mitake, the traveller may spend a few moments in watching the rafts shoot past the rocks in the river. Passing through the peach orchards of Futamatō, which extend along both sides of the road for about ½ m., the bridge at the entrance of Sawai is crossed, and here a path branches off r. leading by way of Hannō to Chichibu and the province of Shinshiu. Just before reaching Kotamba the valley begins to contract and wind, while the hills on either side increase in height, and in front is seen the triple summit of Mitake. The temple is situated on the wooded peak which stands furthest S. of the three, and the ascent to it is said to be 50 *ch*. The other two peaks appear higher, but that is no merit in the eyes of the Japanese, who are accustomed to learn in their youth that "a mountain is not honourable on account of its height, but on account of the trees which grow on it."

Kotamba (*Inn*, Naga-ya) is the highest point from which rafts descend the river. Further up single logs are thrown into the water, and left to float down with the current. The scenery continues to be charming, the path constantly ascends and descends, sometimes rising to a great elevation above the stream. In front there rises out of a little upland a cone whose isolated situation cannot fail to attract the traveller's eye. It bears, like so many other hills in Japan, the name of Atago-san (For the original Atago-san see Environs of Kioto). There are very few rice fields, corn, millet and potatoes of various kinds constituting the chief crops. Indigo (*ai*), and tobacco are also raised in small quantities. The fields are planted round with the silk worm mulberry, whose place is taken by the paper mulberry in the higher and more rocky part of the valley. A picturesque descent leads through the remains of a fine crypt-meria grove down to the spot where the Tama-gawa is joined by the Nippara-gawa (road along r. bank to Nippara 3 ri, over the Sen-gen toge to the Chichibu district) and crosses an old fashioned bridge spanning this affluent. A short climb then leads to vill. of

Hikawa (*Inns*, Harashima-ya, Mikawa-ya and Nagato-ya). Hara (1350 feet), the first of four hamlets known collectively as Ogochi, is noted for a tepid sulphur spring which rises up into a stone basin on the r. hand of the street. Close to it stands the large bathing establishment kept by Harashima Kōichiro, which may be almost said to form the hamlet. It is much resorted to by the inhabitants of the neighbouring villages, but offers no attractions for foreigners. From here a delightful walk of 2 ri leads to the vill. of Kamozawa, just before entering which the boundary between the provinces of Musashi and Kō-shiū is crossed at a bridge over a little torrent. Here commences the "New Road," begun in the 9th year of

Meiji, which takes the place of the more arduous route to Kō-fu over Dai-bosatsu tōge.

[At Kawano, 1 *ri* beyond Hara, a path l. crosses the river by a bridge, and passes up the narrow valley of another stream to Yosawa, a hamlet in the vill. of Kosuge. Some maps mark this stream as the Tama-gawa. Large horse-chestnuts, wild pear, maple, and pink as well as yellow azaleas abound. Fro[illegible] path branches off l. acr[illegible] to Uyenohara on the F[illegible] (see next column), whi[illegible] Kosuge continues alo[illegible] of the valley, winding [illegible] and lofty hills. After [illegible] considerable height it [illegible]

Kosuge, which is [illegible] good-sized valley, entir[illegible] ed by hills. Quarters c[illegible] at the house of the head [illegible] Furusuge Sei-ichi-rō. [illegible] here to get horses, [illegible] to carry baggage. From the little hamlet of Hashitate just beyond Kosuge the road begins to ascend gradually through the woods. One hr. from Kosuge to the Shiraito no taki, a cascade pleasantly situated in a cool glen; 1 hr. 40 min. more to the first rest-shed. The forest is composed of *nara* oak, beech, fir (Abies bifida, *momi*), maple, Andromeda japonica (*asebi*), the last of which attains a much greater size than when cultivated in the warmer plain round Tōkiō. The path continues through a dense wood, where the snow lies until the end of April, past a shed where the pack-animals of Musashi and Kō-shiū used to exchange their load, to the summit of the pass, about 6200 ft. above the sea. The path descends at first over the rich black soil which covers the side of the mountain to a depth of several feet, then changes to granite and finally to granite sand. In clear weather there is a fine view of the plain. The nearest place at which a night's lodging can be procured is the hamlet of Hagiwara in the vill. of Ōfuji (about 2½ hrs. from the summit), where a farme[illegible] named Furuya I-hei is licensed t[illegible] take in lodgers. The road hence into Kō-fu is the same as tha[illegible] described on next page.]

[From Yosawa to Uyenohara i[illegible] an easy day's walk across the hills Between Yosawa and the next ham[illegible] let, called Shirasawa, the dog-viole[illegible] (*katakuri*), the root of which is used as a substitute for arrowroot by th[illegible] [illegible]se, abounds. The wistari[illegible] [illegible]rows wild in the neighbour[illegible] [illegible] and the villagers make use o[illegible] [illegible]ong tough tendrils for basket[illegible] [illegible]s.

[illegible]eyond Shirasawa commences th[illegible] [illegible]ent of what the inhabitants cal[illegible] [illegible] Tsumazaka tōge, a name no[illegible] [illegible]e found in any map. Its sum[illegible] [illegible] is 1350 ft. above Hara, or 270[illegible] [illegible]e the sea. The scenery a[illegible] [illegible] spot seems dull by contras[illegible] [illegible] that just quitted. No azalea[illegible] [illegible]enliven the sides of the hills, whic[illegible] are much lower and less steep tha[illegible] those in the Tama-gawa valley. [illegible] descent of about twenty minute[illegible] brings the pedestrian to the Kwan[illegible] non-dō, or shrine of Kwan-non, in [illegible] little hamlet of Nagasaku. Th[illegible] Fuji-kawa, a stream which has it[illegible] source in this valley, flows dow[illegible] to Uyenohara, where it joins th[illegible] Katsura-gawa. Shortly afterward[illegible] another hill, called the Ōbane tōge has to be ascended, from the top o[illegible] which the village of Saibara come[illegible] in sight. The road descends rathe[illegible] rapidly to the Saibara-gawa, whic[illegible] joins the Nagasaku stream som[illegible] way further on. Throughout thi[illegible] march there is no inn or tea-hous[illegible] where lodging or food can be pro[illegible] cured, and the traveller must carr[illegible] his lunch with him. A pleasan[illegible] spot for a halt is a grove of fin[illegible] cryptomerias round a Shintō tem[illegible] ple by the stream. One of thes[illegible] trees measures over 22 feet in cir[illegible] cumference at a height of 4 fee[illegible] from the ground. This spot is abou[illegible] half way between Hara and Uyeno[illegible] hara, but the hardest part of th[illegible] walk has yet to be accomplished

for the valley of the Saibara-gawa is one of those which from their numerous windings deceive the pedestrian into believing that each turn is the last. The hills become steeper again and the azaleas reappear, for the slaty strata round the upper part of Saibara have given place to a formation resembling that of the Tama-gawa valley. In April the scenery too is enlivened by the *yamabuki* (Kerria japonica) with its bright yellow blossoms, the brilliant scarlet *boke*, and *shizume*, one of which is a shrub, the other a trailing plant (Pyrus japonica), the dark crimson and light pink peach, the white *sumomo* plum and wild cherry (*yama sakura*), while the air is laden with the perfume of the broad bean, planted in rows between the barley, which is already in ear. The valley widens out about 2 *ri* from Uyenohara, and the road crosses to the r. bank of the stream, avoiding the numerous hamlets dotted over the slope of the opposite hills. Yudzurihara is 1 *ri* from Uyenohara, and here the path descends rapidly, crosses the stream and ascends the opposite bluff on to the plateau. The apparently easier path along the l. bank should be avoided, as it involves a considerable loss of time. After a mile across fields planted with mulberry, Uyenohara is reached.

This road is a most creditable piece of engineering. In many places it is cut along the face of the almost perpendicular rocks, between which the Tama-gawa rushes, and in the more precipitous parts is strengthened by a solid stone revetment. It follows the river right up to its very source, and traverses wild and picturesque mountain scenery which may remind the tourist of parts of the Tyrol. The most striking bits are between Tabayama mura and Ochiai, where the grey cliffs tower up to a height of over 2000 feet, and the foaming stream seems lost in the depth of the wooded gorge below. The formation is chiefly shale and granite. From Ochiai (passable accommodation at Yamamoto-ya) the scenery loses its wild charm, and the road its interest. The whole walk is, however, pretty. The Tama-gawa, here a mere rivulet, is followed up a hill called the Yanagisawa tōge, 1 *ri* in length. The view from the summit is not extensive, but takes in the high mountain Shirane san, and, to the l., a portion of the peak of Fuji. Descending on the Kō-fu side the road follows the bank of the Omo-gawa, which it crosses and recrosses, to the vill. of

Kawirane (*Inn*, the Kwaisha, good), when for the first time opens out in full view the great range dividing the provinces of Kō-shiū and Shinshiū. The chief peaks from r. to l. are Kōma-ga-take, Hō-ō-zan, Jizō-dake, Shirane san (the highest of the range) and Notori san, all rising behind a nearer chain of no mean altitude. The small wooded hill in front is En-zan, known for a cold sulphur spring, which is not worth turning aside to visit. The road leads at once down into the plain of Kō-fu, through Kusakabe with its avenue of pines and flowering trees, and by the Yokone vineyards, and joins the Kō-fu kai-dō at the vill. of Satogaki.

Kuruma may be engaged at Kusakabe.

ROUTE 17.

TŌKIŌ INTO SHIN-SHIU BY WAY OF CHICHIBU.

ITINERARY.

Naitō Shin-juku to	Ri.	Ch.	M.
Tanashi	4	—	9¾
Tokorozawa	6	27	16½
Ōgimachi-ya	9	4	22¼
Kurusu	9	17	23
Hannō	11	11	27½
Agano (Saka-ishi-machi)	14	24	35¾
Ashi-ga-kubo	18	28	45¾
Ō-miya	20	28	50¾
Kami Tano	22	28	55¾
Niye-gawa	24	4	58¾
Ōdawara	25	28	63
Ochiai	26	17	64½
Tochimoto	28	27	70
Jiū-mon-ji pass	34	1	83
Ochiai	35	28	87¼
Igura	37	10	91
Hara	39	10	95¾
Umi no kuchi	41	10	100¾

(For another itinerary see p. 184.)

The route lies along the Ō-me kai-dō as far as Tanashi (*Inn*, Kado-ya), and then branches away to the r. Coaches ply from the Yodo-Bashi outside Nai-tō Shin-juku to Tokorozawa (*Inn*, Musashi-ya). At the entrance of the vill. is a large bronze statue of Ji-zō. *Kuruma* can easily be taken as far as Hannō. The ordinary road goes through Ōgi-machi-ya (*Inns*, Masuda-ya, Dai-monji-ya), and turning to the r. on entering the vill., leaves it by the l. hand path at the end of the street and descends a hill to Kurosu (*Inns*, Minato-ya, Kame-ya, Adzuma-ya), but there is a short cut direct to Kurosu from the boundary-post ¼ m. on this side of Ōgi-machi-ya. Crossing the little stream, the road traverses the vill., and divides at its further end, r. to Sakada and Nikkō, l. to Han-nō. Bu-kō-zan, the principal mountain of the Chichibu district, is seen straight ahead. The Iruma-gawa is shortly reached, and has to be crossed by wading, or by ferry-boat at Hirose, further down the stream. Opposite is Sasai. Here the road continues straight on, slightly up hill, and passing a Shintō temple l. traverses a plateau at some distance from the l. bank of the Iruma-gawa, and passing through a pleasant pine wood, reaches Hannō by way of Nami-yanagi and Maita. At Hannō (*Inn*, Kaneko-ya) the road goes straight on through the town, and turns to the r. at the further end. It now begins to enter the hills, and about 1 m. further, just below a *torii* seen on the hill-side straight ahead, branches away to the l., ascending gradually till it reaches the water-shed, and then descending a narrow valley to Yokote, on the r. bank of the Shi-jiū-has-se-gawa. This stream takes its name 'River of the Forty-eight Fords' from the frequency with which the road crosses and recrosses from bank to bank, during this part of its course, up to its source on the Shō-maru tōge. Bridges have replaced the ancient fords. Steep rocky hills, covered with plantations of cryptomerias shut in the numerous windings of this charming valley, and the road lies mostly by the side of the gentle stream, as it murmurs over its shallow, pebbly bed. There is no accommodation for travellers at any of the villages until we reach Agano, also called Saka-ishi machi (*Inns*, Fuji-ya Kenji, Uroko-ya). The road ascends gently until it reaches Sakamoto, where the ascent (½ hr.) of the Shō-maru tōge commences. Its height above the sea is 1950 ft. Ne no Gon-gen bearing about S. E. by S. and Idzu-ga-take S. S. W. are easily recognized. Twenty minutes after leaving Agano a diversion from

the main road may be made at Sakaichi mura, up a narrow winding valley and then up the steep side of a mountain, in ¾ hr. to the temple of Ne no Gongen, 1,500 ft. above the sea. The hondō of the temple is dedicated to Gan zan Dai-shi, the popular name of Jikaku, a celebrated priest of the Ten-dai sect, b. 912, d. 985. In the chapel to the r. is enshrined the Gongen, whose 'original Buddha' is Sinaka, to whom the smaller chapel on the little hill above is likewise dedicated. This hill commands a view E. over the Yedo plain, and on a clear day the sails of ships in the bay can be seen. Westward through the trees we get glimpses of the Shō-mari tōge and of Idzu-ga-take, a high peak S. of the pass. At the tea-house outside the temple gate little besides tea or water is obtainable. The ascent is by the same path as the ascent for 2 or 3 *ch.*, and then branches away to the l., descending in ¾ of an hour to Minami gawa on the main road (*Inn*, Yoshida ya). About a mile further is a small but neat inn, Yoshida ya, and from this to the foot of the pass is one mile more.

The descent to Ashi-ga-kubo (*Inn*, Akawa Yone-ta-rō, very inferior) takes ¾ hr. The lofty mountain seen straight ahead rising above the mouth of the valley is Kō-gamisan beyond Ōgano. About ¼ hr. further the huge mass of Bu-kō-zan comes in sight, wooded up to its very summit. Issuing from the valley of the Ōbuki-gawa, the road traverses the scattered vill. of Yokoze, whence Bu-kō-zan may be ascended, and crossing the ancient bank of the Ara-kawa, descends in 10 min. to the town of Ō-miya, a hundred feet above the present bed of the river.

A better way of reaching the summit of Bu-kō-zan is to go from Hanno 5 *ri* 17 *ch.* to Naguri and to cross to Ō-miya, 4 *ri* 13 *ch.* by the Tsumazaka pass, whence the ascent can be easily accomplished.

Ōmiya (*Inns*, Kaio-ya, Inouye; *Rickshaw*, 'Chinese', 3,350 inhab.), is the chief place in the district of Chichibu. Fairs are held six times a month, which are largely attended during the season by dealers in raw silk and cocoons. Silk fabrics called Kōsu and Tsuri-to-ori are made in the neighbourhood. On leaving Ōmiya the road enters the valley of the Ara-kawa, and for 1½ *ri* continues on the level through the cornfields, after which it rises to a lofty terrace above the river, which higher up is crossed to Nirigawa (*Inn*, Isodaya). Beyond the vill., which commands a fine view of the surrounding country, there are no inns, and food can only be obtained at farmers' houses. The route now keeps along the l. bank, rising frequently to cross the spurs of the hills, and the river winds picturesquely among the densely wooded spurs which rise on either hand to about 1,000 ft. in height. The scenery now becomes grander and bolder. Oiwara is a small hamlet at the highest point before reaching Ochiai, and stands above a remarkable projecting rock. The road now descends rapidly into an open, cultivated valley, and continues along the l. bank to Ochiai in O-taki, so called from its being the meeting place of the Ara-kawa with the Nakatsu-gawa, which falls in on its r. bank. Crossing the latter stream, and following its r. bank for a short distance, the road divides, the r. branch ascending the valley to Nakatsu gawa 11 *ri*, 3 *ch.*, while the l. rises rapidly to the summit of the ridge, which commands charming views of the Shin Ō-taki valley, dotted with cottages. It then descends again into the Ko Ō-taki valley (the upper part of the Ara-kawa valley), and runs along a narrow ledge at a height above the stream varying from 400 to 600 feet, to Tochimoto. Just beyond this place a path branches off l. into Kōshū by the Kari-zaka tōge, while the path towards the Jiū-mon-ji tōge ascends rapidly to a small

chapel dedicated to the Jiū-ni Ten, 650 ft. above Tochimoto. After a climb of about 2 hrs. in all, another small chapel, 1 *ri* 30 *ch.* from the starting place, is reached by a path too narrow for horses or cattle. The way is now level for a short distance, lying along a ridge between the Ko Ō-taki and Shin Ō-taki valleys, and here a path from Nakatsu-gawa comes in on the r. Just before reaching a second ridge, 2000 feet above Tochimo[illegible] caught of Yatsu-ga[illegible] and Asama yama [illegible] After descending s[illegible] narrow path conti[illegible] side of an extrem[illegible] commanding a fine [illegible] Shin-shiū, Kō-shiū [illegible] mountains, and the [illegible] a group of remarkal[illegible]s, descends through a [illegible]n about halfway betw[illegible]umoto and Ochiai in Shin-shiū. It then reascends to a ridge at the upper end of the Ko Ō-taki valley, then for some distance follows the ridge which separates the Shin Ō-taki valley from that of the Chikuma-gawa, and after a long, steep ascent reaches the summit of the Jiū-monji tōge, which forms the boundary between the provinces of Bu-shiū (Musashi) and Shin-shiū, about 6000 feet above the sea. Descending at first gradually through a pine forest, and then more rapidly for 1500 feet, the Chikuma-gawa, here a small stream, is reached in about 1½ hours, and in 15 min. more the path enters upon the prairie, which extends as far as Ochiai. At the further end of the valley rises the lofty, precipitous group of Yatsu-ga-take. Just below the village the Adzusa-gawa joins on the r. Descending through the hamlets of Igura and Hara, the path reascends on to the prairie, and crosses it to Umi no kuchi. (See Rte. 24.)

There is another route from Ō-miya into the province of Shin-shiū, the itinerary and description of which are as follows:

ITINERARY.

	Ri.	Ch.
Ō-miya to		
Ogano-machi	2	6
Sakamoto	7	26
Sakamoto to		
Nippa	2 hr.	10
Shiroi	4 hr.	25
Ō-Hinata	8 hr.	25
Takano-machi	10 hr.	25

(No allowance made for stoppage

The best plan for a good pedest would be to take *kuruma* to Ha and walk to Ashi-ga-kubo, s there, next day lunch at Ogano sleep at Sakamoto, on the 3rd lunch at Shiroi and sleep at Hinata.

The route leaves the N. en the town, and crossing the Ara-k by a rough bridge rapidly asce the hills on the opposite side l path which commands an excel view of Ō-miya lying in front Bu-kō-zan. The path descends other side of the hill very rapi and after crossing the little S yama-gawa, which abounds in t (*ai* and *yamame*), reaches the vil Shimo Ogano, 1 m. beyond wl lies

Kami Ogano (*Inns*, *Kotobuki Hōki-ya; *Restt.*, Tamasu-ya, Ac ma-ya), the second town in Chi bu, noted for its extensive trad tobacco. At the end of the stre road branches away l. to Riō-g san and Mitsu-mine, while th branch to Iida must be taken. A ½ hrs. walk the path to No. 3 the Chichibu Thirty-three Pl branches away r. To visit this ten involves a detour of about 1½ *ri* a loss of 1½ hrs. It is reached i min. from the sign-post, by a p up a narrow ravine, between cliff conglomerate, covered for the m part with dense forest, except wl the industrious peasant has m a clearing far overhead for cor mulberry-plantations. At the trance stand a pair of stone N Numerous flights of steps lead through a wood to the temple, wh is built against a rocky preci about 70 ft. high. It is of co dedicated to Kwan-non, and decorated with extremely fine wo

carvings. Once engaged in this direction the traveller will save some time by going on to Fujikura, and crossing into Kōzuke by the Sakamaki pass. This route is not practicable for pack horses.

Returning down the ravine to the stone which marks the 27th ch. from the temple, we take the path r. down to the brook, cross it, and in ten minutes rejoin the main road about a mile beyond the point at which we quitted it. The next village is Sanyama, which possesses only one wretched inn. The valley gradually contracts, and the path, which lies mostly on the l. bank, ascends very gently to Kawarazawa (*Tea-house*, Motonoki). It now descends to the bed of the stream, and 20 minutes walk brings us to the inn and cross at Sawamoto. The ascent to the top of the pass (2000 ft.) takes about 35 min. by zigzags up a spur covered with oak and Spanish chestnut. From the top looking back we see Bukō-zan about W. S. W. On the l. are the double peaks of Iō-gami-zan, also called Yoka-mi yama, "Eight days visible mountain," because it remains visible so long a time to the traveller in Chichibu. On the r. are two precipitous rocky summits called Futago yama, "The Twins." To the W. nothing is to be seen but a confused mass of mountains about on a level with the pass. The descent to Namono (1900 ft.) takes 15 min. Here rough accommodation for the night can be obtained at a small tea-house. A couple of hundred yds. below, just beyond a temple grove, the path turns up to the l., and in 15 min. ascends to the top of another ridge (2525 ft.). A few minutes beyond this the path forks, the r. branch going to the little hamlet of Miyoke. The other, which descends the hillside very rapidly, is the right one to take, and in 25 minutes we reach the top of a third ridge, from which the gentle descent to Noguri, down green hills dotted with pines and chestnut trees, occupies ½ hr. Half a mile further, at Nippa, we come upon the Kanagawa. This river, after a course of about 30 m., falls into the Karasugawa near Shimmachi on the Naka road. Ascending its r. bank for a short distance, we cross to Kaji yama and ascend to the top of a spur in 30 min. from Nippa. Descending to the vill. of Otomo, we cross the stream, recross it immediately, and then gradually climb to about 100 ft. above it, where the path runs along the face of a rocky precipice. Descending again to the bank, it now keeps close to the bank of the stream, crossing it from time to time, and after passing the little hamlet of Narabara, climbs a very steep hill to the vill. of Shiroi, 2480 ft. above the sea. The inn, which is known as Kinokuni, commands a beautiful view of the mountains rising from the back of the river, with their varied forests of chestnut, magnolia, pine, fir, oak and horse-chestnut. The road now ascends slightly, and then winds along an almost level path cut in the side of the ravine, until it meets the stream and then for some distance follows it up, until it almost dwindles away; then boldly rises to the top of the pass 1775 ft. above Shiroi, by a series of gentle zigzags. Iō-gami-zan and the Futago yama are conspicuous objects on the E. horizon. For about an hour the path winds among the hills, gently descending and ascending, till it reaches the post which marks the boundary between Jōshiū and Shin-shiū (Kōzuke and Shinano), at a height of 3875 ft. above the sea. From one or two points there is a fine view of mountains to the N., including Asama yama about N. N. W., Mō-gi san's curious peaks about N. N. E., behind them the mountains of the Mikuni Pass. Then further E. the broken tops of the Haruna group, more to the E. again the extinct volcano Akagi san, and the Nikkō range behind it. At the summit a path branches off

r. to Ōnita and Tomioka, to the l. to Kita Aiki. Straight ahead, over the depression through which the Ō-Hinata path descends, is seen a small portion of the Hida-Shinshiū range. The descent is gradual, and takes about 1½ hr. to the excellent inn at Koya kept by Magoye-mon. Lime kilns exist in the hills about 1 *ri* south of this place, producing lime to the value of 3,000 *yen* monthly. The village of Ō-Hinata extends about 1½ *ri* down the valley. At its further end a path branches off l. over the low hills to Kaize, where the Chikuma-gawa may be crossed to Kami Hata, but the main road continues down the valley through Kami Kaize to Iwamidzu, where it crosses the river to Takano machi (see Rte. 24.)

ROUTE 18.

THE NAKA-SEN-DŌ FROM TŌKIŌ TO KUSATSU.

ITINERARY.

Tōkiō to	*Ri.*	*Ch.*	*M.*
Itabashi	2	16	6
Warabi	4	31	11¾
Urawa	6	4	15
Ōmiya	7	22	18½
Age-o	9	23	23½
Okegawa	10	24	26
Kōnosu	12	24	13
Fukiage	14	24	35¾
Kuge	15	—	38½
Kumagai	17	4	41¾
Fukaya	19	33	48½
Honjō	22	26	55½
Shimmachi	24	33	60¾
Kuragano	26	23	65
Takasaki	27	32	68
Itahana	30	—	73¾
Annaka	30	27	75
Matsuida	33	6	81
Sakamoto	35	18	86½
Top of Usui pass	37	—	90½
Karuizawa	38	13	93¾
Kutsukake	39	23	96¾
Oiwake	40	27	99½
Otai	42	7	103
Iwamurata	43	10	105½
Shiwonada	44	27	109¾
Yawata	45	18	111
Mochidzuki	46	14	113¾
Ashita	47	23	116¼
Nagakubo	48	35	119½
Wada	51	1	123¼
Top of Wada pass	53	22	130¾
Shimo no Suwa	56	21	138
Top of Shiwojiri pass	58	8	142
Shiwojiri	59	13	144¾
Seba	61	6	149¾
Motoyama	62	—	151½
Niyegawa	64	—	156½
Narai	65	30	160¾
Top of Torii pass	66	16	162
Yagohara	67	8	164
Miya-no-Koshi	69	6	168¾
Fukushima	70	35	173¼
Agematsu	73	10	178¾
Suwara	76	17	186¼
Nojiri	78	10	191
Mitono	80	11	196
Tsumago	81	18	198¾
Top of Magome pass	82	30	202
Magome	83	18	203¾
Ochiai	84	3	205¼
Nakatsugawa	85	26	209¾
Ōi	88	15	215¾
Ōkute	91	29	224
Hosokute	93	18	228¼
Top of Moroki-zaka	94	33	231½
Mitake	96	16	235¼
Fushimi	97	24	238¼
Ōta	99	20	243
Unuma	101	29	248¾
Kanō	106	—	258¾
Gōdo	107	21	262½
Miyeji	108	24	265¼
Akasaka	111	1	271
Tarui	112	17	274½
Sekigahara	113	29	277¾
Imasu	114	30	280¼
Kashiwabara	115	24	282¼
Samegai	117	3	285¾
Bamba	118	2	288
Torii-moto	119	12	291¼
Takamiya	120	31	295
Echigawa	123	—	300
Musa	125	16	306
Moriyama	129	18	316
Kusatsu	130	25	319
Ōtsu	134	17	328
Kiōto	137	6	334¾

The Naka-sen-dō or Road of the Central Mountains is so called in

contradistinction to the Tō-kai-dō or Road of the Eastern Sea, and the Hoku-riku-dō or Road of the Northern Land, between which it occupies a middle position. It runs from Tōkiō to Kyōto, passing through the provinces of Musashi, Kōzuke (Jō-shiū), Shinano (Shin-shiū), Mino, Ōmi (Gō-shiū) and Yamashiro. From Kusatsu to Kyōto it is identical with the Tō-kai-dō.

Another common name for it is Kiso kai-dō or Kiso ji, borrowed apparently from the vill. of Kiso, the exact locality of which is no longer ascertainable. It is stated to have been situated in the department of Ina, close to the W. frontier of Shinano, but was probably somewhere in the neighbourhood of Ogiso, in the department of Chikuma, in the province of Shinano. The name of Kiso is applied, however, at the present to the upper part of the valley of the Kiso-gawa.

The road seems to have been originally constructed in the beginning of the 8th century. The legendary early history states, however, that in the reign of Kei-kō Tennō (71-130 A.D.), Yamato-dake no mikoto crossed the province from the Usui tōge, so that there must have been some kind of practicable route even earlier than historic times.

The first part of the road between Tōkiō and Takasaki is flat and uninteresting; from Takasaki to the foot of the Usui pass it gradually ascends. From the Usui pass throughout Shinano is undoubtedly the most interesting part as far as scenery is concerned. It lies at an average level of at least 2500 feet above the level of the sea. All the passes which deserve the name, five in number, lie within or on the borders of this province. The remainder of the route to Kyōto through Mino and Ōmi, though not mountainous, has many pretty bits of scenery.

Mail coaches run daily between Tōkiō and Takasaki, leaving at the following hours:—

Tōkiō	5 a.m.	dep.	for	Takasaki.	
"	7 "	"	"	"	
"	8 "	"	"	"	
"	7 p.m.	"	"	"	
Takasaki	4 a.m.	"	"	Tōkiō.	
"	7 p.m.	"	"	"	

The journey takes generally from 13 to 14 hours. The midday halt when going from Tōkiō is made at Kumagai, at which place the coach usually arrives about 1 o'clock. When coming from Takasaki a short halt is made at Kōnosu. Mail coaches also run daily between Kumagai and Tōkiō, leaving the former place at 7 and again at 8 a.m. The fares are as follows:—

		Yen.	Sen.
From Tōkiō to	Kumagai	0	85
" " "	Shimo-machi	1	25
" " "	Takasaki	1	40

The fares to the intermediate stations are charged at the rate of about 5 *sen* a ri.

Each passenger is allowed to take 500 *me* or about 4 lbs of baggage free of charge, any excess being charged for according to a fixed scale. It may be taken as an approximate guide, that from 30 to 35 *sen* will be charged from Tōkiō to Takasaki or to any station beyond Kumagai for 10 lbs weight of baggage, and that from 20 to 25 *sen* will be charged for an equivalent weight from Tōkiō to Kumagai or to any of the intermediate stations. It is necessary to engage places a day or two in advance, at the booking office of the Kō-un-sha, Kanda Awaji chō, ichi ban-chi.

Private conveyances to hold 6 persons can be hired at the same office by giving 2 or 3 days' notice, and the charges are as follows:—

To Takasaki, if the journey be performed in 1 day, 18 *yen*. If the journey exceeds 1 day, double fare may be charged unless previous arrangements are made.

There are also two other conveyances running daily between Tōkiō and Takasaki and on to Matsuida. The fares and charges are about the same as by the mail coach to Taka-

saki, and from Takasaki to Matsuida the fare is 30 *sen*. They start from Tōkiō at 4 a. m. Places can be engaged at the booking offices Yūriō-ken and Kai-sei-sha, Kanda Man-sei-Bashi Ren-ge chō.

A private conveyance from Takasaki to Matsuida costs 2 *yen*. *Jin-riki-sha* can be had at nearly every station along the Naka-sen-dō, and the road with the exception of the passes is practicable for them throughout. The average speed that a *jin-riki-sha* with two men may be expected to go, including the ordinary stoppages, is about 2 *ri* or 5 miles an hour. Greater speed than this should not be reckoned on, although for short distances it is generally obtained.

Travellers may save 15 *ri* of the land journey by crossing the Biwa lake from Maibara just beyond Bamba to Ōtsu by steamer in about 8 hours. Steamers run twice a day, starting in the morning and evening. From Ōtsu to Kiōto a line of rail has been lately completed. The journey to Kiōto can be easily accomplished in 10 days by the aid of the coach and *jin-riki-sha;* 15 days being an ample allowance at any season of the year for the pedestrian whose time is limited, while a month might equally well be spent by a traveller who wished to visit all the places of interest on the route.

Starting from Ni-hom-Bashi the route crosses the Megane-Bashi and traverses the district of Kanda and the vill. of Sugamo. Near the entrance of

Itabashi (*Inns*, Tsuta-ya, Maru-ya by the bridge) pathways on the l. lead to Go-koku-ji, Ki-shi-mo-jin (in Zōshigaya) and Yotsuya, affording short cuts into the W. part of Tōkiō, available for pedestrians or *jin-riki-sha*.

[Here also a road branches off l., which passing through Shirako and Kawagoye, rejoins the Naka-sen-dō at Kumagai. The itinerary is as follows:

Ni-hom-Bashi to	Ri.	Ch.	M.
Kami Itabashi	2	16	6
Shimo Nerima	3	28	9¾
Shirako	5	3	12¾
Hizaori	6	1	14¾
Ōwada	7	—	17
Ōi	8	13	20¼
Kawagoye	10	32	26¼
Igusa	13	14	32¾
Matsuyama	16	—	41¼
Kumagai	19	—	46¾

From the W. side of the city this road may be most conveniently joined by the bye-lanes to the l. of Go-koku-ji in Otowa. It is practicable for carriages as far as Kawagoye. Crossing a well-cultivated plateau, and passing through the insignificant vill. of Kami Itabashi (*restt.*, Hashi-moto) and Nerima, the latter of which is noted for *dai-kon* and for agricultural seeds in general, the road descends into

Shirako (*Inns*, *Kame-ya, Kawagoye-ya), a little vill. pleasantly situated on the banks of the Yagawa. Pheasants are plentiful in the surrounding covers. Behind the inn is the *Yō-giō-ba*, a government establishment started in 1877, where experiments in pisciculture are carried on on a small scale. The spawn is brought principally from lake Biwa (*ame-no-uwo*), Echigo (salmon) and Itamuro in the Tochigi prefecture (salmon trout). Salmon-trout are hatched during the month of November, salmon from December to January. The neighbouring country is chiefly arable, and finely wooded. As far as Ōi the road commands from time to time a fine view of Fuji, and the smoke of Asama yama may sometimes be perceived, though the mountain itself is not visible. From the banks of the Yanase-gawa to Ōi (*Inn*, Kashiwa-ya) the road is monotonously straight, between farm enclosures, bordered by tall cryptomerias. The fallen leaves of these trees are burnt and carefully collected in autumn for use as manure.

Kawagoye (*Inn*, Dai-koku-ya in Ishiwara machi), 9,350 inhab., was formerly the seat of a *fu-dai dai-mio* named Matsudaira Suwō no kami,

whose fief was assessed at 80,400 *koku*. Here a road to Ōmiya in Chichibu (see Rte. 16) by the valley of the Toki-gawa diverges to the l. The itinerary is as follows:

Kawagoye to	Ri	Ch.	M
Takasaka	3	14	[illegible]
Sugagaya	5	21	[illegible]
Ogawa	7	16	[illegible]
Yasuda	8	21	[illegible]
Sakamoto	9	35	[illegible]
Misawa	11	[illegible]	[illegible]
Ōmiya	13	28	[illegible]

About 1 *ri* beyond the town, the road crosses the Iruma-gawa, a short way below its junction with the Toki-gawa.

From Tōkiō to Kawagoye the whole country, with but few exceptions, stands high and is therefore cultivated as arable land, but it now descends into a rice-field plain formed by the basin of the Iruma-gawa. Igusa offers no good accommodation, but at Nakayama, ½ *ri* further, there are 2 decent eating-houses. Near

MATSUYAMA (*Inn*, Kōji-ya) there is a large Shintō temple to the gods of Inari, called the Ya-kiū Inari.

Just before reaching Kumagai the road crosses the Ara-kawa.

The stream crossed before reaching the Maru-ya inn runs into the river known in Tōkiō as the Sumida-gawa. Just beyond the bridge is the stump of an old *e-no-ki* (Celtis Wildenawiana). Morsels of the rotten wood are sold to young men who are tired of their mistresses. The course necessary to be followed consists in inducing the girl to drink a decoction of the wood without letting her know what she is taking, and the desired effect is speedily obtained. From the fact that the tree is covered with ex-votos, the charm would appear to be in constant request.

Beyond Itabashi the road descends to a plain recently brought under cultivation. At the foot of the hill are several bubbling wells, some of which are as much as 100 ft. in depth. A pointed iron rod is forced down into the earth by an ingenious application of the lever, and when it is driven in almost to its head, another length is attached, and so on, until the water is reached. The rods being withdrawn, bamboos are inserted, through which the water rises.

At Toda-mura the Toda-gawa is crossed by a bridge where a toll of 1 *sen* is charged for each person. This point is the boundary of the "Treaty Limits," beyond which foreigners are not allowed to go without passports. The Toda-gawa is the same river which is known at Tōkiō as the Sumida-gawa. Like many other rivers in Japan, its name is often changed. It rises in the department of Chichibu in the corner of Kōdzuke which abuts on Kō-shiū and Shin-shiū, and from this point as far as Kumagai it bears the name of Ara-kawa. It flows, from its source to Kumagai, in a N. E. direction, thence to Tōkiō in a S. E. direction. At a small tea-house called Fuji-mi-chaya just before entering Warabi, the traveller may rest a while and enjoy the view of Fuji. Hō-yei-zan, the small crater on the shoulder, is here seen very distinctly.

(T.) URAWA (*Inn* by Yamaguchi Sei-saburō) is the seat of government of the Saitama prefecture, which includes the greater part of the province of Musashi on the Naka-sen-dō and the silk producing district of Chichibu.

ŌMIYA (*Inns* by Kuribara,* and by Yamazaki Ki-ye-mon). Before reaching this place a stone *torii* marks the entrance to an avenue flanked by tall lanterns which forms the chief approach to the Hikawa no Yashiro, the chief Shintō temple (Ichi no miya) of Musashi. It is said to have been founded in honour of Susanō no mikoto by Yamato-dake no mikoto, on his return from subduing the barbarous tribes of the east. Previous to the revolution it was in the hands of the Buddhists, but has since been purified. It is prettily situated by the

side of a pond in a grove of cryptomerias and *hi-no-ki*. Half way between Ōmiya and Age-o is the intermediate halting place for coaches and *kuruma* called Tenjim-bashi, consisting of two large tea-houses on opposite sides of the road; the house on the l. going from Tōkiō is most frequented.

Kōnosu (*Inn*, Ema-ya; *restt.*, Tori-ya), Fuki-age (*Inn* and *Restt.*, Dai-mon-ji-ya).

Shimamura, tea-ho[illegible] combined, at Kuge m[illegible] beyond Kōnosu, is h[illegible] mended. Boats down [illegible] can be procured here. [illegible] close to the further e[illegible] bankment, on which t[illegible] for some distance betw[illegible] and

(T.) Kumagai (*Inns*, [illegible] Komatsu-ya), pop. 4200 [illegible] place carrying on a l[illegible] cotton and silk-worms' [illegible] re is an interest attached [illegible] he place from the fact that Kumagai Nawozane received it with the surrounding lands as a fief from Yoritomo. This Nawozane had the misfortune to kill the youthful Atsumori at the battle of Ichi-no-tani in 1184, and the story of his regret has become a household tale, also forming, under the title of "Atsumori," the subject of one of the dramatic sketches called *nō*.

On leaving Kumagai an arm of the Toda-gawa is passed which, to judge by the breadth and rugged appearance of its bed, must be a formidable torrent at certain times of the year. Between Fukaya and Honjō the road is extremely dull, being shut in for the greater part of the way by farm-yard fences, bamboo thickets and deciduous trees. Near Okabe the traveller leaves the basin of the Toda-gawa to pass into that of the Tone-gawa.

The Tone-gawa rises on Mon-juzan, behind Fujiwara, in the department of Tone in the province of Kōdzuke, among a group of mountains, the western slopes of which form the basin of the Chikuma-gawa, which flows into the Sea of Japan, while those of the eastern side give rise to the various affluents of the Tone-gawa, the main branch of which flows into the Pacific Ocean at Chōshi point, dividing the provinces of Hitachi and Shimōsa, while the other finds its exit into the bay of Yedo.

Honjō (*Inn*, Komatsu-ya), pop. 3500, is a very prosperous town. [illegible] road to Tomioka branches off l. [illegible] western end (see Rte. 19), and [illegible] road which joins the Rei-hei-shi [illegible] dō, the route formerly followed [illegible] the Mikado's annual envoy to [illegible] yasu's shrine, branches off to Nik- [illegible] on the r. Before coming to [illegible] immachi the Karasu-gawa, a [illegible] utary of the Tone-gawa, is [illegible] ssed by a bridge. This river [illegible] rms the boundary between the provinces of Kōdzuke and Musashi.

Shimmachi is a place of no great importance; comfortable accommodation can be had at the post office, and on this account it is recommended as a halting place in preference to Takasaki. Just outside the town a little way to the l. is a large silk filature. A road also branches off l. to Tomioka (see Rte. 19).

From Iwabana, where the Karasu-gawa, an important tributary of the Tone-gawa, is crossed, to Kuragano, extends a wide plain divided into small fields planted round with mulberry trees. At Kuragano a road branches off r. to Mayebashi and Nikkō, and from Shinden mura a road diverges r. to Tatebayashi.

(T.) Takasaki (*Inn*, Masu-ya), pop. 11,200, formerly the castle-town of the *dai-miō* Matsudaira U-kiō no suke, whose fief was rated at 82,000 *koku*, is an important centre, furnishing everything necessary to the inhabitants of the surrounding mountains and attracting to itself all their trade. It is the only town on the Naka-sen-dō, Fukushima and Ōtsu being excepted, which consists of more than a single long street. Just beyond Takasaki the Karasu-gawa

is crossed by a new bridge. From this point the top of Asama yama is well seen, rising above a range of mountains, and the Usui toge (pass) can also be distinguished without much difficulty, as it lies in a depression exactly under the summit of the volcano. To the r. can be seen Akagi san, and further W. stands Haruna san, on the N. flank of which are the hot baths of Ikao. Beyond Itahana the Usui-gawa is crossed by a bridge of boats just before reaching

Annaka (*Inn*, Yamada-ya), pop. 31,[illegible], a long straggling town, formerly the residence of Itakura Iyo no kami, a *dai-mio* whose territories were rated at 30,000 *koku* of rice. Beyond Annaka the road has undergone extensive alterations and repairs; several cuttings and new embankments render it now practicable for carriages as far Sakamoto.

Before coming to Matsuida a path branches off to the l. and crossing the Usui-gawa by a bridge, leads to the base of Miō-gi san.

The traveller should endeavour to pay a visit to this curious range of mountains. It costs the addition of 1 *ri* only to the distance between Annaka and Sakamoto, and the sacrifice is well worth making, especially as the town of Matsuida, which has to be left out of the programme, presents no points of interest. Two days off the highway can easily be spent in exploring the interesting sights to be seen. The first day, the temple of Miō-gi san should be visited. This shrine is dedicated to the memory of the 13th Abbot of En-riaku-ji (Hi-yei-zan near Kiōto), who in the reign of the Emperor Dai-go (898-930) retired here to mourn over the sudden downfall and banishment of his pupil the famous Kan Shō-jo (Sugawara Michizane). After his death he was exalted to the rank of a Shintō god under the title of Miō-gi Dai-Gon-gen. Some 220 years ago a fresh fit of zeal on the part of his special devotees was the cause of the shrine being rebuilt in the magnificent style of which the traces still remain. It has lately been 'purified' and placed in the sole charge of *Kannushi* or Shintō priests. The ascent of the steps to the *honshi* is extremely fatiguing. The *Oku no In*, or Back Shrine, is 25 *ch.* further up the mountain, and above this the cliffs are nearly perpendicular.

On the summit of one of the jutting peaks near the *Oku no In* is an enormous Chinese character 大 *dai*. Its dimensions are given at 30 ft. by 20, and it is constructed of thin bamboos tied together. It is usually covered with strips of paper, the votive offerings of various pilgrims, which give it the appearance from below of being painted white. The view from this point is remarkably fine, embracing the whole sweep of the plain stretching to Tōkiō. At Shishi-ya, one of the tea-houses a little below the temple, accommodation can be had for the night. The scenery surrounding this romantic spot is magnificent. From the bosom of a gloomy grove rise innumerable pinnacles of rock, gradually increasing in height, round a lofty central peak, at least 1000 feet from base to summit, the whole somewhat resembling the front of a Gothic cathedral constructed on a gigantic scale. The next day should be devoted to visiting Kurakake-zan and Dai-koku-zan, two interesting places in this curious maze of rocks, the road to which branches off l. from the bottom of the steps of the temple. At the former there is a gigantic natural arch in the rocks. Its shape somewhat resembles a Japanese saddle, which probably accounts for the name. From a small shrine beyond this arch, we see in the rock above an enormous perforation. The local tradition is that a certain Yuri-waka Dai-jin, leaning against a large stone on the l. of the Naka-sen-dō at the vill. of Yokokawa, discharged an arrow from

his bow, and pierced the hole which now exists. The two conspicuous spires to its r. are called the Rō-soku Ishi ("Candle Rocks"). At Dai-koku-zan are two temples, the lower of which bears the name of this particular set of rocks (Dai-koku-zan), the other, which is reached by a flight of steps, is called Bō-son Gon-gen. Above the latter is a curious rock called *Higesuri iwa* or beard scraping rock. The climb up to it is very difficult, and for the last 10 feet it is necessary to use a ladder.

To rejoin the Naka-sen-dō beyond Matsuida from the tea-house near the temple of Miō-gi san it is necessary to follow the way to the l. along a bank lined with cryptomerias. Passing through a grove of these trees and over the moor adjoining the base of Miō-gi san, the path stretches across the fields, and descending to the Usui-gawa, over which a substantial bridge has been erected for the use of pilgrims, it ascends the other bank and rejoins the Naka-sen-dō at Go-riō mura.

On leaving Sakamoto the ascent of the Usui tōge begins. The distance over the pass to Karuizawa is about 3 *ri*; a new road has been constructed by which the ascent is greatly facilitated. The route selected is well chosen; the gradient is comparatively slight, and with the exception of one or two places, the whole ascent might be easily done in a carriage.

Nature has considerably assisted in making this road good. The soil, which consists of a combination of volcanic matter, clay and sand, is extremely porous and binds well together, forming a hard firm substance. The pass is thickly wooded, but views of the extensive plain below with the peculiar rocky peaks of Miō-gi san on the r. and the bolder mountains of Jō-shiū on the l. (looking back) are obtained at several points during the ascent. At Kuri-ga-hara, about half way up the pass, are two fairly good tea-houses where accommodation for a night can be had. There are no mosquitoes, but the place abounds in summer with a small sand-fly called *buyu* here, and *buyo* or *buto* in other parts of the country, which inflicts a bite painless at first, but afterwards extremely irritable and liable to swell during several succeeding days. Care must be taken to keep the legs and feet clothed in places inhabited by *buyu*. From Kuri-ga-hara the road winds gradually up to the summit and affords magnificent views at several points of the Yedo plain and mount Tsukuba beyond, of the extinct volcanoes Haruna and Akagi, N. of the Naka-sen-dō and the precipitous rocks on the south of the pass which form the boundary between Kōdzuke and Shinano, while below the road lie the chestnut groves of Kuri-ga-hara with the thickly wooded surrounding slopes. In Shinano the people commonly call the Yedo plain by the name of Adzuma. The origin of the appellation consists in the following legend. When Yamato-dake no mikoto, 3rd son of the Emperor Kei-kō Tennō, was crossing from Sagami to Kadzusa in the course of his expedition against the barbarous tribes who then inhabited that region, he ridiculed the name of *Hashirimidzu* (galloping water) given to the strait, and said that it was no more than an easy jump across. The sea-god, being offended at this insult, so disturbed the sea that his ship was unable to advance. Upon this his consort Oto-Tachibana Hime said to him: "I will drown myself in your stead," and on her plunging into the sea, the waves became still. Seven days afterwards her comb floated ashore. The prince built a tomb and deposited the comb therein. In returning to the capital after subduing the tribes, he stopped to rest at the top of the Usui pass, and casting his eyes over the plain said thrice in a melancholy voice: *Adzuma wa ya* (alas! my wife). This was the origin of the name

Adzuma being applied to the country east of the passes.

On the summit of the tōge (4,050 ft.) there are a few houses and a temple dedicated to the Gon-gen of Kumano. The view from the top of the steps of the shrine is very extensive. A post by the side of the road here marks the boundary between Shinano and Kōdzuke. The descent to Karuizawa (*Inns*, Tsuchiya, Kameya), which is only 780 feet below the summit, is extremely easy; the distance is estimated at 22 *ch.* Good views of Asama yama and the distant mountains of Hida are to be obtained, but on the whole the scenery is hardly equal to that on the Tōkiō side. Karuizawa may be said to be only two days' journey from Yedo, now that the new road over the Usui pass is completed, as the whole distance may be done in a wheeled vehicle. The lofty situation, 3,270 feet above the level of the sea, renders the climate very cool during the summer months, and the absence of mosquitoes is another recommendation in its favour as a place of retreat from the unhealthy heat of the plains. There are plenty of decent houses in the village where good accommodation can be had, and the surrounding country affords an innumerable variety of walks and mountain climbing. An uncultivated moor, covered with wild flowers in July and August, extends for miles in a southerly direction, while on the E. it terminates in a range of grassy hills. On one of these, 1 *ri* from Karuizawa, is a curious rock called *kamado-iwa* by the Japanese. It is of a dark colour, almost black, and looks like three walls of a house with the roof off. Close to it stands a pillar of the same stone. Another striking object in the neighbourhood is an isolated hill called Atago yama. It has a little chapel and some curious perpendicular rocks half way up from its base. Close by, also, is the easily ascended Hanare yama, beyond which rises the active volcano of Asama yama. From Karuizawa *kuruma* can be had. After passing through the vill. of Kutsukake the road reaches

Oiwake, a vill. situated at the junction of the Hokkoku kai-dō with the Naka-sen-dō, and on that account containing a large number of inns. But unless the traveller intends to make the ascent of Asama yama from this place, he should not stop here, even to change pack-horses, coolies or *kuruma*, as he will probably have to submit to extortionate demands or suffer considerable inconvenience by delay. The *kuruma* seem to be under no control as regards charges, nor do the authorities at the Tsū-un Kwai-sha of this place show any willingness to remove the difficulties foreigners may have in this respect. Oiwake and Kutsukake have the reputation of being the coldest places in Japan. No rice or wheat will ripen in the neighbourhood, and the crops are limited to beans, buckwheat and potatoes.

[Asama Yama is the best example of an active volcano in Japan, and by far the most accessible. It is usually ascended from Oiwake or Kutsukake. On leaving the former town the path immediately begins to ascend gently through sloping meadows covered with wild flowers. After a while the acclivity becomes greater, and the path enters upon the gritty ash peculiar to volcanoes. At an elevation of 1,145 ft. above Oiwake a waterfall is reached, hidden among the trees which skirt a deep gorge. The height of the fall is about 18 ft., and the yellow colour of the water and underlying rock give it a peculiar appearance. From this point the ascent rapidly becomes more laborious, and a forest is passed through, consisting at first of deciduous trees, larch and pine, the latter of which becomes very stunted at the upper edge of the wooded belt. Beyond this, large boulders obstruct the path. At a height of 3,225 ft. above Oiwake is a well, the water of which is deliciously cool.

From this point onwards all vegetation ceases, and for 1,600 ft. the path proceeds up a steep ascent of loose ash to the edge of the outer ridge, which from the town below appears to be the summit, though in reality lower. This outer ridge belonged to a much larger and earlier crater, the greater part of which has been broken down or overwhelmed by later eruptions. The path descends, and crosses over to the base of the present cone, which is less difficult of ascent than the preceding ash-cone, the slope being more gradual.

The time taken in ascent will probably be as follows:

Oiwake to Waterfall	1.10
Waterfall to Well.....	2.10
First ridge	1.40
Summit	0.30
Total	5½ *hrs.*

The descent down the ashes of the first ridge is very difficult, owing to the looseness of the soil.

The least fatiguing ascent of the volcano is from the Wakasare no chaya (see Rte. 23). Five min. after leaving the tea-house, the path turns to the r. under a decayed *torii*, into a wood composed chiefly of larch, with a few pines. Further on, at the upper end of the wood, grow quantities of bleaberry, ripe about the middle of September. Half an hour brings the climber out on to a spur, at the side of the little mound called Ko Asama, some 500 ft. high, and the real ascent now begins, steep but good walking on a solid path of cinders, marked at intervals by small cairns. The summit is hidden by a lower top on the N. E. side, which is easily reached in 2 hrs. from the tea-house. The path now winds round the N. end of the hollow which intervenes between this spot and the cone, about ¼ hr. to the edge of the crater.

The crater is circular, about ¾ of a mile in circumference, with perpendicular honeycombed and burnt red sides, generally full of sulphurous steam welling up from the bottom and from every crevice in its sides. On the S. side of the mountain rise two precipitous rocky walls, one outside the other, separated by a considerable interval, of which the outer one is lower and nearly covered with vegetation; they look like the remains of two successive concentric craters, the existing cone being the third and most recent. The nearest is quite bare, and presents a columnar structure in its central part. The side of the cone is strewn with large rough fragments of loose lava, and unfathomable rifts extend the greater part of the way down to its base, where it meets the precipitous wall before spoken of. The view from the summit is very extensive; to the N. the whole of the mountains which bound Agatsuma dept. in Kōdzuke, with the Haruna group, Akagi san, and Komochi zan opposite to Ikao, the Nikkō range and the E. range which divides Shin-shiū from Kōdzuke, the Usui pass hidden, going further round to Miō-gi san and the sea far away in the distance, next the Kō-shiū mountains on the S. with the trifid peak of Fuji peering over them, the conical Yatsu-ga-take and adjacent summits of Kō-shiū, and then on the W. the huge range which forms the boundary between Shin-shiū and Hida. The descent to the tea-house may very easily be accomplished in 1¼ to 1½ hrs.

"The ascent of Asama yama may most easily be performed from Komoro (see Rte. 26), from which the mountain bears N.E. at the end of a long range which forms the boundary between Shinano and Kōdzuke, and at the same time constitutes the water-shed between the Chikuma-gawa and Tone-gawa, between the Sea of Japan and the Pacific Ocean.

"The road rises gradually over the Hara from the back of the town, and after proceeding 2 *ri* in a continually N.E. direction, reaches a resting place surrounded by old pine-trees, close to a *torii*, at a

height of 4500 feet. This point commands a magnificent view over a considerable part of Shinshiu. Below we descry Komoro and the meandering river of the Chikuma gawa, and in the same S.W. direction the conspicuous Mount Tateshina, which from here appears as a long ridge. On the horizon to the W. rise the chain of the Hida Shinshiu mountains, like a jagged nether wall, and S. the peak of Fujisan peeps forth.

"After 2 hours more moderate ascent the path reaches a ravine, through which winds a merry brook, whose cool waters flow in a S.W. direction, and lead it to a spring at a height of 6450 feet. Its clear cold water, the temperature of which is 48° Fahr., deposits sulphur, is inodorous, but tastes acid. The other springs which feed the brook deposit a great deal of iron-sinter and taste strongly of iron. The brook itself deposits a great deal of ferric oxide along its whole course, even as far as the point where it is crossed by the high road near the village of Mitsuya between Komoro and Oiwake. It is called Oaiwa gawa, and higher up forms a little cascade over black volcanic breccia, which is covered with a red crust, close to the point where the path from Komoro joins that from Oiwake.

"The two rocky masses of hill which rise steeply to a height of about 700 feet r. and l. at the exit of the above-mentioned ravine, are called Kenga mine and Imba yama. After passing through the opening between them, a small slightly inclined valley opens out before us. Kenga mine embraces its W. side in an arc of about 60°, and forms a steep wall with fine volcanic stratification, but slopes away gently to N. and S., while it is closely connected with the range on the W. We are now upon the floor of the oldest crater, called Yu-no-taira, and shortly descry on the N.E. side the imposing newer crater, for all later eruptions of Asama yama have taken place on the E. side of Yu-no-taira. The greatest length of this crater-bottom, about four yards, extends in the direction of N. and S. Once vast masses of lava made their way from here towards Shinano, as well as towards Kōzuke on the other side, and covered large tracts. Dark blocks of lava, light coloured lapilli and ashes crop up everywhere on the grass and blooming decoration of the sides of the range, and by the roots of the, covering many square miles of country. The ploughshare at these are of very little use here, and where forest cattle breeding, which would turn it to account, is hitherto wanting. Yu-no-taira forms a little park. We find here the larch, fir, the ordinary Japanese fir, and shrubs of many species, alder, willow, rhododendron, Deutzia, whortleberry, and in sunny open spots a beautiful blue iris, Dianthus, Trollius Japonicus, Geranium Sericum and many other interesting plants.

"From Yu-no-taira the path climbs over loose lava and pumice to the lava cone, at an angle of from 31° to 35°, so that the foot is apt to slip, and walking is very fatiguing. After a good hour's work, the two terraces of which it consists are surmounted, and we now stand before the vast crater. At the foot of the steep cone we already begin to hear a rushing sound, like that of a distant waterfall or the surf on a calm night. It becomes continually louder and stronger the nearer we approach its source, and when we at last look down the deep unfathomable gulf, a thundering, rumbling, bubbling and hissing combines with the rushing sound, so that the very ground shakes and seems as if it would give way every instant under the feet, and drag us down into the horrible abyss from which the hellish noise and exhalation arises. V. Drasche estimates the diameter of the crater at 1000 meters (3280 ft.). I consider it to be not so large, but

it is easy to be deceived on this head. The estimate of the Japanese, according to which the kama (crater) has a circuit of 1½ *ri*, must at all events be regarded as a gross exaggeration.

"Asama yama is 2525 meters (8282 ft.) in height. Its lava, like that of Ontake and Fuji, is doleritic, without a trace of obsidian. The later eruptions produced merely showers of ash, while th[illegible] last lava stream flowed N. toward[illegible] 100 years back. This fi[illegible] whose blackish-grey bloc[illegible] bled about in most extraor[illegible] fusion—a rare case in [illegible] be seen from above, and that a pine-wood has sp[illegible] it partially.

"The last violent and [illegible] tion of Asama yama took [illegible] latter part of the summ[illegible] and spread its horrors fa[illegible] A vast stream of lava d[illegible] famous primeval forest of considerable extent and several villages on the N. side. Red hot masses of stone flew in this direction, as well as E. and S. E., and a thick shower of ashes turned the day into night. The neighbourhood of the Naka-sen-dō between Oiwake and the Usui tōge, which had formerly been covered with cornfields, was changed into a desert, while 48 villages here and in the Agatsuma department of the province of Kōdzuke and several hundred of their inhabitants were destroyed by this terrible occurrence. Monkeys, deer, dogs and other animals were killed by the showers of red hot stones and ashes, and those which had found sufficient shelter, died of hunger, because the falling *ejecta* covered the ground for from 2 to 5 feet in depth for many miles, and had destroyed and buried the vegetation.

"The last slight eruption took place in 1870, when the ashes ejected from the crater covered the roofs of houses and herbage to a depth of several millimètres."—*J. J. Rein.*]

Beyond Oiwake the Naka-sen-dō makes a sharp turn to the l. and gradually descends the grassy base of Asama yama to the poor vill. of Otai. Large blocks of lava which lie scattered about in all directions attest the violence of the last eruption, which occurred in 1783, when Oiwake, Otai and other places in the vicinity were completely destroyed.

Iwamurata (*Inn*, Yoshida-ya; *Restt.*, Sei-yū-tei), was formerly the seat of Naitō Wakasa no Kami, a [illegible]-*saiō* possessing territories [illegible] 15,000 *koku* of rice. At this [illegible] road branches off to Kō-fu by [illegible]ayutare pass. (See Rte. 24). [illegible]ing the main street through [illegible]rata, the Naka-sen-dō makes [illegible]rp turn to the r., and pursues [illegible] a straight and level course to [illegible]ronada (*Inn*, Maru-ya), beyond [illegible] it crosses the Chikuma-gawa. [illegible]urce of this river lies behind [illegible]-pu-zan in the dept. of Saku. During its course through the dept. of Chiisagata and Hanishina it receives the waters of several small streams. A little way beyond the town of Matsushiro it unites with the Sai-gawa, which rising on Koma-ga-take near the Narai or Torii pass, flows between the depts. of Chikuma and Sarashina on the r., and Atsumi and Minochi on the l. After leaving Shin-shiū it traverses the province of Echigo, and after a course of about 245 miles falls into the sea at Niigata, where it is known as the Shinano-gawa. From Iwamurata as far as the Wada tōge the ginseng plant, which furnishes a medicinal root highly valued by the Chinese, is cultivated in many places. At Yawata (*Inn*, Ō-shima-ya) the road by the Uchi-yama pass from Hon-jō and Tomioka falls in. (See Rte. 19). Before coming to

Mochidzuki (*Inn*, Uyeda-ya*) a fine view of Yatsu-ga-take and the mountains E. of Matsumoto is seen from a hill called Uriū-zaka. From Mochidzuki the road gradually ascends across undulating ground formed by the spurs of Tateshina, to Ashita (*Inn*, Musashi-ya), a shabby

looking vill. at the foot of the Kasatori tōge. The ascent of the pass (3200 feet above the sea) is short and easy. A look-out has been constructed at the tea-house on the l. hand side of the summit, where the traveller can sit and enjoy the magnificent prospect. Asama's top rises grandly above Gimba yama, with Mayekake, Karakasa yama and Sambon no mine stretching away in a line to the l. Below lies the wide moor which has just been crossed, to which the giant range above named forms a huge background. This is perhaps one of the finest views on the Naka-sen-dō. At the foot of the pass on the other side (650 ft. down) is the vill. of

NAGAKUBO (*Inn*, Yamazaka-ya).

[Matsumoto can be conveniently reached from this place by following the direct road to Uyeda, which branches off r. from the centre of the vill., and diverges to the l. on reaching the vill. of Koshigoye. At the hamlet of Horiuchi there is a choice of ways. The path to the l. ascends the valley of the Takeshigawa to Tsukijibara, thence to Matsumoto over the Takeshi pass. That to the r., the prettier route, crosses the Uchimura pass to Matsumoto, the itinerary being as follows:

Nagakubo	*Ri.*	*Ch.*	*M.*
Koshigoye	1	18	3¾
Uchimura	5	12	13
Kakeyu	5	18	13½
Misayama	9	18	23½
Hina	10	18	25½
Matsumoto	12	11	30

The road is practicable for *kuruma* with two men as far as the foot of the Uchimura pass, 1½ *ri* beyond Kakeyu, and they can be got at Hina on the other side. The road, however, is rough, and between Koshigoye and Uchimura there is a hill where it is necessary to get out and walk. At Uchimura the road ascends to the l. and enters

KAKEYU, 2700 ft. above the sea level (*Inn*, by Saitō Yasada, and Kame-ya), a vill. of tea-houses much frequented for its mineral waters. There are two baths, both public, one supplied from a spring in the river-bed, the other, of much lower temperature, from a source in the hill-side. On leaving Kakeyu the path ascends a valley, which on approaching the pass, gradually narrows to a pretty wooded ravine. An easy and picturesque walk of 1 *ri* leads to the summit (4500 ft. above sea level). From a tea-house 8 *ch.* before reaching the top, Asama yama is seen to advantage, but the view on the other side of the pass is disappointing, a very small portion only of the Hida mountains being visible. The descent also is easy, but can lay no claim to being picturesque. At Misayama, 1½ *ri* down, a road branches off l. to the baths of Asama 30 *ch.* (see Rte. 25). The descent continues for 1 *ri* to Hina, where it joins the road from Hōfuku-ji (see Rte. 28).]

At Ochiai, 8 *ch.* further, the road crosses a stream and ascends the valley to the r.

[Here diverges the road leading over the Dai-mon tōge to Shimo no Suwa, and to Kō-fu. It ascends the valley of the Yoda-gawa, a small affluent of the Chikuma-gawa, to within a short distance of the top, passing through the vill. of Dai-mon, 2 *ri*, from which place it is an ascent up a gentle acclivity for 3 *ri*. The principal feature of the valley is the rocks on either side, which though mostly covered with trees and other vegetation, are in places cut out in a variety of fantastic shapes. From the summit there is very little view except of Asama yama, which can be seen on looking back, and of the Fuji-like cone of Tateshina, which rises immediately in front and which can be ascended from this point. The descent of 2 *ri* to Kashiwabara, also, is very easy, and leads down by the side of the Otonashi-gawa ("Noiseless stream"). Below the half-way rest-house a part of Yatsu-ga-take is seen over the ridge to the l.; there is also a good view of the Kō-shiū Koma-ga-take, which rises conspicuously in front between r. Shirane

on the borders of Shin-shiū and l. Jizō-dake and Hō-ō-zan. From Kashiwabara the remainder of the way lies across a cultivated plain for 2½ *ri*, and passing through the villages of Yugawa and Yagasaki, joins the road from Kō-shiū at Uyehara between the villages of Kanazawa and Kami no Suwa (see Rte. 14). Below Yugawa, paths branch off l. to the mineral springs of Take no yu 1½ *ri*, and Shibu no yu 3 *ri*, both places where the baths are public. The only fair accommodation on the way is at the Tsū-un Kwai-sha at the vill. of Dai-mon.]

Wada (*Inn*, Kawachi-ya) is a poor vill. situated at the foot of the Wada tōge, the longest and highest pass on the Naka-sen-dō, being 5300 feet above the level of the sea. Snow lies on it up to the end of April, but is seldom so deep as to hinder the passage of pedestrians. Horses can at all times come as far as the *Zekkōsho* within 18 *ch.* of the summit, whence the baggage is carried over the pass on men's backs. The inhabitants of this region make use of several kinds of special foot gear in the winter. When the partially melted snow freezes, the surface is too slippery for the ordinary *waraji*, or straw sandal, and they wear under these, iron clamps of triangular shape with 8 spikes in the bottom called *kanjiki*. For walking on the snow they have a kind of straw boots called *tatesube* or *Echizen-gasa*, which keep the feet very warm even when they are wet through. There is also the *wa-ganjiki*, a circular snow-shoe woven from wistaria twigs, and furnished with claws on the under side; this enables the mountaineer to pass over the deepest snow drifts with safety.

The road at first ascends the l. bank of the stream and half way up reaches the hamlet of Karazawa. The sides of the pass are in some places covered with deciduous trees which are never allowed to attain any great size, being cut down for fire-wood while yet young. Many varieties of flowering plants are to be found, and near the summit the hills all round are smooth and covered with grass. At the Higashi Mochi-ya (eastern cake-house), 5 *ch.* below the top, excellent accommodation can be had. From this point a new road has been constructed over the pass, but the traveller should not miss the view to be obtained on a clear day from the summit of one of the mounds on the r., and should not hesitate to go a little out of his way to enjoy it. N. E. rises Asama yama; S. E. Tateshina, and Yatsu-ga-take; S. W. the eye rests upon the basin of the Suwa lake; further to its W. stand Komaga-take and Ontake, while to the N. W. a great portion of the Hida-Shin-shiū range is visible. From the summit of the pass a descent of 21 *ch.* by an excellent and well constructed road brings the traveller to Nishi no Mochi-ya (western cake-house). 20 *ch.* further down, before reaching Toyobashi, is a stone monument erected to the memory of six Mito men, followers of Takeda Kō-un-sai, who fell in a contest with the local troops on the 30th December, 1868. The remainder of the descent to Shimo no Suwa, 1½ *ri*, is comparatively level, but stony. It is, however, practicable for *kuruma*. It lies in a dull valley between hills of no great height, every available spot of which has been brought under cultivation.

Shimo no Suwa (*Inn*, Ki-kiō-ya), pop. 4000, lies in a large basin, the greater part of which is occupied by the lake of Suwa. It is celebrated for its hot baths, the principal of which, called *Wata no yu*, are situated at the top of the street where the Kō-shiū kai-dō branches off to the l., and the Naka-sen-dō turns to the r. The sides of the bathing house are quite open, but there is a separate bath under the same roof for the use of guests, which is closed to the public. The baths are very clean and the temperature is 118°.9 F. The inhabitants

[illegible] and can [illegible] are two other principal sources in the vill. One called *kayu*, which contains alum, has a temperature of 145°.4; the other called *tanga-yu* has a temperature of 114°.8. The Japanese mix cold water with the former before getting into the tank.

(The temple of Kami no Suwa, which is the Ichi no miya or chief Shintō temple of Shinano, is over 3 ri distant. In order to reach it the town of Takashima, consisting of two long wide streets lying parallel to each other, situated on the borders of the lake, 1 ri from Shimo no Suwa, must first be traversed. On leaving this town a path to the r. through paddy-fields is taken, which soon reaches the raised bank of a river, and continues along it for a considerable distance, as far as a bridge. Crossing this, as well as a second bridge over a branch of the same river, the path traverses the valley, and arrives at a stone *torii*. 100 yards further the visitor turns to the r. and enters an enclosure through a wooden *torii*. Exactly opposite is a wooden gateway which gives access to a long corridor, formerly occupied by 39 small shrines, which were removed a few years ago in the process of 'purification.' Kami no Suwa no jin-ja, as it is called, is one of those Shintō temples of which the Buddhists had gained almost exclusive possession, quite as much with an eye to the emoluments attached to it as in the interests of pure religion. They changed the ancient unadorned style of architecture, and introduced carvings and gaudy paintings, replacing the unpainted *torii* of simple form by more elaborate erections in stone, bronze or vermilion-painted wood. The interiors of the temples were filled with the insignia of the Indian religion, and bells hung outside for the votaries to ring before saying their prayers. When the decree ordering the purification of such temples went forth, these [illegible] were removed, but the [illegible] with them, funds for re-erecting them in orthodox style being wanting. A large number of the shaven-headed priests allowed their hair to grow, put off their black garments, and assumed the mantle and wide trousers, preferring rather to forsake their creed than to give up their incomes. But these false *Kannushi* are tolerated no longer, and they have been expelled from Kami no Suwa, their places being taken by the hitherto despised genuine professors of Shintō. This temple differs from most others in not possessing a chapel for the reception of the god's emblem, its place being supplied by a grove of trees behind the oratory (*hai-den*). The special seat of the god is a hole in the ground in this grove, at the four corners of which stand solid pillars of *sugi*, *hi-no-ki*, *maki* and *kashi* (Cryptomeria, Chamaecyparis, Podocarpus, evergreen oak), which are renewed every seven years. The oratory containing the *go-hei* has some excellent wood carvings about the eaves of the building, and the door at the top of the steps is beautifully carved with arabesques in relief and ornamented with brass. The god worshipped here is Takeminakata no mikoto. On the r. of the courtyard, which is paved with rectangular stones, is a tree called *sayogi*, supposed to be hallowed by the presence of the two gods of Ise. R. and l. of the main entrance from the long corridor, which opens into the left hand side of the courtyard close to the oratory, are two plain wooden thatched buildings called *hō-den*, in which the treasures of the temple are said to be kept. Close by on a slight eminence formerly stood a Buddhist monastery connected with the temple, called Jin-gū-ji. It has been completely pulled down, even to the five-storied pagoda, in the process of purification.)

At Shimo no Suwa are two temples dedicated to Yasaka-iri hime, wife of Takeminakata, one of which (the

Aki no miya, in the town) is occupied by her during the autumn and winter; the other (*Haru no miya*, outside the town close to the main road) is occupied during spring and summer. The entrance to the *Aki no miya* is under a bronze *torii* up a rough stone pavement rising into a large courtyard. In the centre of this court, itself surrounded by trees, stands a solitary cryptomeria of enormous size, enclosed [illegible] fence. Next comes the [illegible] form on which are perfor[illegible] the annual festival in h[illegible] god, the ancient pantomi[illegible] called *kagura*. From t[illegible] pavement leads to t[illegible] which is ornamented wit[illegible] carvings of lions, drag[illegible] phœnix. In the colonna[illegible] side are *ema* or ex-votos, [illegible] Buddhist influence. Th[illegible] or enclosure behind t[illegible] contains two thatched k[illegible] in almost correct Shintō style. They are simply treasure houses, though they look like chapels. As there is no chapel at Kami no Suwa, there ought to be none here, and this view is confirmed by the fact that when the goddess transfers her residence hither on the first day of the seventh month, she does not ride in a sacred car (*mi-koshi*) like other deities who have a chapel.

The Haru no miya is arranged on exactly the same plan, but only differs in some minor points, such as the substitution of stone for bronze in the *torii*; but as observed above, this is not correct Shintō style.

The lake of Suwa is almost circular in form, having a diameter of about 2 *ri*. It is said to freeze over every winter so solidly that the heaviest laden pack-horse can cross to Kami no Suwa with perfect safety. This proves that the depth cannot be very great—the Japanese Guide Book says nowhere more than 35 feet. The inhabitants do not, however, venture upon the ice until it has cracked across, believing that the god causes this to happen for a sign to them. Some attribute the rupture to the foxes. It sometimes freezes in December, and continues in that state till the end of February or the middle of March of the ensuing year. The ice varies from 8 or 9 inches to 1 foot 2 or 3 inches (Japanese) in different years. If no snow has fallen, the people wear the iron *kanjiki* mentioned above, when crossing [illegible] the winter the fishermen [illegible]les in the ice through which [illegible]ut in their nets, pushing them [illegible]ans of bamboo poles from one [illegible]o another. In this way they [illegible]ve to take a considerable [illegible]ity of fish. Carp seem to be [illegible]bundant. During the winter [illegible]uck, hares, pheasants and [illegible]re taken in large numbers on [illegible]ke and in the neighbouring [illegible] From its southern end issues [illegible] Tenriū-gawa which, flowing through the provinces of Shin-shiū and En-shiū, falls into the En-shiū Nada or Bay of Tōtōmi (see Rte. 9).

From Shimo no Suwa the Naka-sen-dō lies for some distance through rich rice-fields that stretch over to the edge of the lake. To the foot of the Shiwojiri pass is 21 *ch*. Looking back, views of Fuji are seen from different points on this part of the road. The ascent of the pass is at first gradual, but becomes steeper as it nears the summit. On arriving at the top (3,340 ft. above the sea) the traveller should ascend a slight eminence on the l., where the best view is to be obtained. Below lies the great basin of Suwa studded with villages, the lake occupying its centre. Of the high mountains which almost completely encircle this basin, Yatsu-ga-take is the most prominent. To the r. of the dip at the far end of the lake a portion of Fuji is seen rising behind the nearer range. The sharp peak further round to the r. is the Koma-ga-take of Kō-shiū, and further away stands the long summit of Shirane san. Over the spectator's r. shoulder is

the pass near Niyegawa, called the Nabekake tōge, which gives access from the Naka-sen-dō to the town of Takatō, and a little further back the top of Ontake is just visible. Right behind are the lofty peaks of the range which separates the Matsumoto plain from the province of Hida. A good view can also be obtained from the elevation on the r. The descent to Shiwojiri is very easy. From Fumoto no chaya, which is about 2 *ch.* from the summit, the incline is so gentle that a carriage might easily be driven up.

SHIWOJIRI, 1000 ft. below the top of the pass (*Inns*, Kawamoto-ya, Kawaguchi-ya), has a nice clean appearance. The Ina kai-dō branches off l. (see Rte. 10). At Dai-mon mura, about 10 *ch.* beyond Shiwojiri, a road diverges to the r. to Matsumoto (see Rte 25). The Naka-sen-dō now turns to the l. and crossing the Ki-kiō-ga-hara, as the western end of the Matsumoto plain is called, enters Seba (*Inn* by Shimura Kan-ichi-rō), at the entrance of the valley through which flows the Sai-gawa at the base of the range of hills on the r. Just before entering the vill. a road r. branches off to Matsumoto (see Rte. 25). At Motoyama there are also some good inns; that of Hanamura Minoru is the best. Between Motoyama and Niyegawa is a charming place on the river bank called Sakurazawa (*Inn*, Fuji-ya), where the traveller will meet with a hearty welcome and excellent accommodation. The host of the house is an experienced mountaineer. Skins of various animals, including bears and the *iwa-jishi* (more properly *iwa-shika*), or sheep-faced antelope, may be purchased here, as well as a variety of horns, antlers, fanciful combs, etc. Beyond Sakurazawa a bridge crosses the Sai-gawa, at a point where the scenery is extremely fine; the road then follows the l. bank of the river as far as Niyegawa. This bridge formerly divided the dominions of the *dai-miōs* of Owari and Matsumoto. It also marks the commencement of the district of Kiso, which is said to terminate at Ochiai on the western side of the Jikkoku tōge. All the way through this valley the woods are composed of beech, horse-chestnut, walnut, Spanish chestnut and maple, often of enormous size. Outside Niyegawa the road recrosses the river and after passing through the vill. of Hirasawa, again crosses to Narai (*Inn*, Sumiyoshi-ya; 3300 ft. above the sea) at the foot of the Torii pass. At Hirasawa cheap and useful articles of lacquer are made in large quantities.

The road up the Torii pass has been much improved. There is an old tea-house just below the summit on the eastern side, where rice cakes (*mochi*) flavoured with the common Artemisia (*yomogi*) are sold, and a hut has been lately erected at the top on the W. side, from which the fine view over the valley which contains the upper waters of the Kiso-gawa can be enjoyed. The height of the pass above the level of the sea is about 4200 feet, the distance from Narai to the top being about 22 *ch.* There is a *torii* on the summit dedicated to Ontake, whose top is visible on a clear day, whence the name Torii tōge given to the pass. Takeda Shin-gen and Kiso Yoshiyasu fought a battle here in 1549, and in 1583 Takeda Katsuyori was defeated by Kiso no Yoshimasa, an ally of Nobunaga. Up to this point from the base of Asama yama the prevalent formation is stratified rock, which breaks up into small sharp pieces extremely uncomfortable to the feet, while beyond it is chiefly granite which, when disintegrated, forms excellent roads. It is said that snow lies sometimes as much as 10 feet deep on the summit. This is probably an exaggeration, as communication between Narai and Yagohara is never interrupted. The descent (30 *ch.*) to Yagohara (3150 feet above sea-level;

Inns, Yone-ya, Kinu-ya), which was formerly by extremely steep zigzags, has also been much improved and is now an excellent road with a comparatively easy gradient. Like many other towns in the Kiso district, Yagohara contains numerous shops for the sale of wooden combs, called Oroku-gushi, said to have been first worn by Izanami no mikoto, the consort of Izanagi no mikoto mentioned below. Fro[illegible] a road follows the r. [illegible] Kiso-gawa nearly up to [illegible] and passes over into the [illegible] Hida.

The route now follow[illegible] of the Kiso-gawa and c[illegible] r. bank, at a point wher[illegible] contracts and makes s[illegible] ings. Worthy of menti[illegible] house called Ame-no-ch[illegible] fore coming to the vill. o[illegible] It is pleasantly situate[illegible] shade of a grove of Gled[illegible] trees (*satkachi*), with the Kiso-gawa running rapidly along below. Before coming to Toku-on-ji a stone on the l. will be observed which marks "l. Tōkiō," "r. Ina." The latter road crosses the river, and passes over a tōge to the Ina kai-dō (see p. 137).

Nearly opposite to Toku-on-ji is a wooded hill, underneath which lies the site where Yoshinaka's castle stood in the 12th century. Passing the vill. of Toku-on-ji the river is again crossed, and the route lies along the l. bank for the rest of the distance as far as Ōta. Between Miya-no-Koshi (*Inn* by Watarizawa Tōsuke) and Fukushima, the traveller has a fine view near the vill. of Uyeda of the Kiso Koma-ga-take, consisting of several rugged peaks and rising to a height of nearly 10,000 ft. On the highest peak is a stone considered to resemble a horse in shape, whence the name Koma-ga-take (*koma*, 'little horse'). The lower hill in front is Sui-shō-zan, so called from the fact that rock crystal is dug out on its sides. Round about Miya-no-Koshi mulberry plantations occupy all the available ground. Most of the silk produced finds its way to the looms of Nagahama in Ōmi.

Fukushima (*Inns*, Kashiwa-bara, Masuda-ya), pop. 2800, is a good-sized town extending along both banks of the Kiso-gawa, over which two substantial wooden bridges have been thrown.

[illegible]om Fukushima a very agree-[illegible]an be made to Ontake-[illegible]ake of Shin-shiū, hence [illegible] province of Hida (see Rte. [illegible] Pilgrims from Tōkiō and the [illegible]enerally leave the Naka-sen-dō [illegible] is place in order to make the [illegible]t; those from Kiōto and the [illegible] usually follow the route from [illegible]atsu, a posting town on the [illegible]-sen-dō about 2½ *ri* beyond [illegible]ushima. Mitake can be very easily ascended in one day from Fukushima, and by an early start it can be done also from Agematsu, but it is preferable when going by the latter route to stay the night at Ta-no-hara, completing the ascent next day. Sleeping accommodation can be had at several of the huts on both routes. This sacred mountain is reputed to be the second highest in Japan. The following table shows the approximate height of the various stations on it.

ASCENT FROM KUROZAWA.

STATION.	DISTANCE.		APPROX. HEIGHT IN FEET ABOVE LEVEL OF THE SEA
	Ri.	*Ch.*	*Feet.*
Kurozawa			2,800
Matsuwo rest house	2	14	3,380
Sembommatsu "	1	—	5,710
Shingoya "	2	13	8,550
Ishimuro "	—	6	9,020
Summit "	—	24	9,840
Total distance	6	21	

ASCENT FROM ŌDAKI.

Ōdaki			3,000
Onaka rest-house	1	8	3,[illegible]
Jiu-ni-gongen	—	11	4,[illegible]
Nakagoya	—	23	5,700
Ta-no-hara rest-house	1	14	7,160
Kon-go-dō-ji	—	13	8,230
Summit	—	33	9,840
Total distance	4	30	

At Kurozawa and Tanaka are comfortable inns, where the pilgrims who go up and down in one day sleep on the night preceding the ascent. From Fukushima to Kurozawa is a distance of 2 *ri* 16 *ch*. The path keeps along the r. bank of the Kiso-gawa for about 1½ miles, passes a red *torii* which is the portal of the mountain, and then ascends for a short distance only to descend again to the bank of a torrent, along which lies the path to the Aidō tōge. Pardanthus Sinensis is extremely common in this spot.

The well-known Shin-shiū ponies are bred in most of the villages and pastured on the grassy uplands at the base of this mountain. It is said that wolves kill the foals as often as they have a chance, though they do not venture to attack the full grown animals.

Following the romantic wooded glen past a little waterfall where pilgrims bathe on descending from Ontake, the road reaches a tea-house, and a few hundred yards beyond is the top of the pass 3,200 ft. Here there is a glimpse of the mountain, which becomes a complete view at the *torii*, five minutes further on. In front is Ontake separated from the spectator by a deep valley, in the immediate foreground to the r. is a wooded hill stretching away down to Kurozawa, and beyond, still on the r., is a grassy spur of Ontake, along whose S. flank can be easily distinguished the path by which the mountain is to be ascended. On the l. of the prospect is a massive light-green hill, above which rises the pointed peak of Mikasa yama, whilst behind are seen the precipitous wooded heights of the lofty Koma-ga-take. From Kurozawa the path up the mountain follows the r. bank of the Ontake gawa to Yoshino, beyond which it crosses the torrent and ascends to the hut at the little cascade called Matsuwo no taki. By following up the bed of the torrent for 3 *ri*, some falls said to be [illegible] feet in height can be reached. The path which formerly existed has been destroyed, and this rough journey should not be attempted without a guide. From Matsuwo to Sembommatsu the way lies along the grassy spur, and is very muddy and slippery in rainy weather. Before entering the wood above the hut at Sembommatsu there is a beautiful view of the Koma-ga-take range opposite, and of the Nishino and Suye gawa valleys to the E. The forest which is now entered consists mainly of Abies tsuga (*tsuga*) and bindi (*momi*), Chamaecyparis obtusa (*hi-no-ki*), Abies Alcoquiana (*tōhi*), chestnut and birch. The path here is for the most part formed of logs laid longitudinally or of wooden steps, and is slightly fatiguing. After an ascent of about 1½ hrs. it issues from the forest on to a steep spur covered with dwarf pine (Pinus parviflora), alder and mountain-ash, beyond which, close to a group of images of gods and famous pilgrims, is a hut called Yo-nen-dō. From this point onward the ascent continues over ridges of cinders and the rough débris of rocks and stones.

From the Shingoya it is a steep climb of 10 min. to the *Ishimuro*, the highest hut of all. A good pedestrian can easily reach this hut from Kurozawa in 5 hours, not including stoppages. The climb is still very steep for some distance, until arriving at a *col*, where the path turns to the l. and shortly afterwards reaches the summit, on which stand stone images of Izanagi and Izanami, the first parents of the Japanese race, and of the famous pilgrim who first made the ascent.

"Ontake is a long ridge, running

N. and S., on the summit of which are eight larger and several smaller craters. Six of the former lie in a row along the ridge, while the other two are situated on the N. W. side towards Hida. They are more or less circular in form, from 800 to 1000 mètres (2624 to 3280 ft.) in circumference, and with one exception have no great depth. Their walls have fallen in in many places, and access to most of them is thereby facilitated. Their relative age can be easily recognized by the weathering of the doleritic lava, but still better by the manner in which vegetation has planted itself in them and their sunken walls. Thus the most northerly crater, which now contains a tarn, and whose sides offer a rich harvest to the botanist, seems to be the oldest; then come the 2nd and 3rd, proceeding S., and lastly the 4th and highest, from the S. side of which we survey the surrounding prospect. Each of these craters lies 15 to 20 mètres (50 to 65 ft.) higher than the one immediately preceding. The 6th from the N., which is entirely surrounded by the wall of the 5th, is indisputably a comparatively new formation, for its steep and fissured sides are quite fresh and devoid of vegetation, as if they had only lately cooled down. No débris are to be distinguished anywhere, as far as the eye can follow the deep ravine, which is connected with this crater on the S. W. Far below springs a brook, close to which rises up the sulphurous steam of a solfatara. No eruption of Ontake, however, seems to have taken place in historical times.

"The view from the summit includes Haku-san, 65° N. W. on the opposite side of the province of Hida, more to the r. and northwards the peninsula of Noto, and still further to the r. a whole row of mighty peaks, showing even late in July many traces of snow. The first of them is Tateyama, 5° N. W. and many peaks of apparently equal height belonging to the Hida-Shinshiū range of snow mountains, amongst which the jagged Yari-ga-take somewhat more to the r., and Norikura, which stands much nearer, are specially worthy of notice. It is easily perceived that Ontake does not belong to the same chain. A deep depression, through which the water of the tarn in the 1st crater flows into the Kuro-kawa, which enters the Kiso-gawa above Fukushima, separates it from Norikura. In the distant northeast (65° N.) we perceive the smoke rising above Asama yama, as well as the whole chain to which that active volcano belongs and which forms the boundary between Kōdzuke and Shinano. Fuji also appears 63° S. E., very clear but not so imposing as Asama yama; Yatsu-ga-take bears 83° S. E., while between the two, but much nearer, appears the precipitous Koma-ga-take."—[*J. J. Rein.*]

Ontake is particularly rich in those species of plants which are only to be found at great heights, such as various species of Vaccinium, Trientalis europea, wood sorrel, Campanula lasiocarpa, Cassiope lycopodioides, Coptis trifolia, Phyllodoce and Geum, and the beautiful deep pink Schizocodon Soldanelloides. In the recesses of the valleys of Ontake there is abundance of good timber, chiefly *hi-no-ki*, *sawara* (Chamaecyparis pisifera), pine, *maki* (Podocarpus macrophylla), *keyaki* and *tochi* (horse-chestunt).

The descent to Ōdaki for the first part as far as Kon-gō dō-ji is strewn with rugged loose rocks, lava and cinders. At 8 *ch.* from the summit the path winds round a detached peak, on which are situated 2 shrines called Hi no gon-gen; beyond this the descent becomes very steep, and at a place called Ō-nozoki passes near the edge of a deep precipice. From Kon-gō dō-ji the way gradually improves as far as Ta-no-hara, which is situated in a hollow, beyond which rises up, on the r., the thickly wooded summit of Mikasa yama. From Ta-no-hara,

the road passes through a thick forest and descends over wooden steps, logs, planks, and roots of trees, all very unpleasant to the feet on account of being generally extremely slippery, and in many places quite rotten. Beyond Nakagoya we emerge from these difficulties, and the remainder of the route to Ōdaki mura is easy. At 8 *ch.* below Nakagoya is the image called Kurashi, and 15 *ch.* further down, where the road stretches across open grassy ground, is the group of images called Jū-ni Gon-gen. Near Omata is a pretty little cascade called Ōdaki, where, in the pool below the fall, pilgrims bathe after descending the mountain. It is an extremely picturesque spot, and the traveller should turn out of his way to visit it. About 1 *ri* from Omata is a large temple called Iwato no Jin-ja, and 8 *ch.* further on is the village of Ōdaki, prettily perched on the side of a hill, with the Ōdaki-gawa running along the valley below. This river has its source on Ontake and joins the Kiso-gawa between Fukushima and Agematsu. A steep ascent leads to the mayor's house, where comfortable quarters can be obtained. A few days may be agreeably spent in this valley, making Ōdaki-mura head-quarters; the river abounds with trout, and there are many spots of charming scenery in the neighbourhood.

From Ōdaki to Agematsu, on the Naka-sen-dō, is said to be 5 *ri*, but they are *ri* of 50 *ch.* each, and the walk takes about 6 hours. Descending to the river, which is crossed by a rough wooden bridge, the traveller follows the valley down for about 1 *ri* to the vill. of Kudzugoya, whence commences a very steep climb through a magnificent forest of pine and *hi-noki*. The views at one or two openings during the ascent are exceptionally fine.

From the summit of this pass, which is approximately 4,000 feet high, the path continues along the top of the range for a short distance, and at the point (3400 ft.), where the regular descent commences, there is a fine view of Koma-ga-take on the opposite side of the Kiso valley. The route now gradually descends to the valley of the O-gawa-gawa, skirting the side of an open grassy slope, and follows the river for about 1 *ri*. It then suddenly diverges a little to the l. and, crossing the Kiso-gawa, joins the Naka-sen-dō just below the town of Agematsu. The whole route is extremely beautiful, and although the distance to the foot of the mountain from Agematsu is considerably greater than from Fukushima, still the finer scenery is a sufficient inducement to recommend it to travellers.]

Between Fukushima and Agematsu the grandeur of the scenery increases. Opposite the point where the Ontake-gawa joins the Kiso-gawa the road passes over a slight elevation, upon which stands a *torii* erected in honour of Ontake.

AGEMATSU (*Inns*, Ise-ya, Shiromoto-ya) is comfortably situated low down under the shelter of the hills in a wide part of the valley. It is a charming spot to spend a week or two at during the summer months, owing to the variety of walks to be had in its neighbourhood. Koma-ga take can be ascended from here. A little beyond the vill. the O-gawa-gawa joins the Kiso-gawa from a valley on the r., and a short way further on is the monastery of Rin-zen-ji, from the grounds of which a steep path descends to the Nezame no toko, or 'wakening platform,' so called because of the 'startling' view of the Kiso-gawa obtained from it. The temple is situated above the rocky bed of the river to the r. of the main road. The platform below is a large flat rock 60 feet wide by 240 feet long, situated close to the river at a point where it is confined within such narrow limit that the swiftness of the current almost renders the gazer giddy. Exactly opposite and separated by a gulf some 18 feet wide is a precipitous rock called the *Biō-*

bu-iwa, to which the wood-cutters cross by a rope slung over the whirling eddies. Each of the various rocks has some name given it, suggested by the shape it is thought to resemble, such as the *tatami-iwa* or 'mat rock,' the *eboshi-iwa* or 'black cap rock,' etc. Above them rises a hill covered with the *hi-no-ki* (Chamaecyparis obtusa), *momi* (Abies firma) and *togamatsu* (Abies tsuga). The Japanese seem to thoroughly appreciate this peculiar bit of scenery. One of their guide books says "the wonderful scenery at this spot surpasses even the most magnificent prospects in other parts. Its noble character can scarcely be fully appreciated by the mind nor adequately described in language."

The Name-gawa is next crossed by a bridge from which there is a fine view up the gorge of Koma-ga-take. A little beyond this, on the l. just before coming to Ogiwara, is the cascade of Ono, 15 *ch.* on is the vill. of Tatsumachi, and 1½ *ri* further brings the traveller to Suwara (*Inn*, Sumiyoshi-ya), a vill. lying in a more open part of the valley nearer to the level of the river. At Hashiwa, a vill. beyond Suwara, is a shop for the sale of skins of the great falcon called *kumataka*, and the long-haired fur of the *iwa-shika*. Bears are caught in this neighbourhood for the sake of their grease and livers, which latter are held in high estimation by Japanese doctors. Beyond Suwara the road leaves the course of the Kiso-gawa, crosses the Ma-gawa by a bridge, joining the river again at Nojiri (*Inn*, Sammonji-ya). From Nojiri to Mitono (*Inn* by Miyagawa Shinsuke) is the narrowest part of the valley. The rocks are steep and the road overhangs the rushing stream. In many places it is laid on ledges built out from the rock, and at one point it passes over a projecting rock by means of two bridges thrown over the deep gullies which separate it from the continuous side of the hill. In ancient times the Naka-sen-dō crossed the river at Mitono and followed the r. bank through Shin-shiū to Tadate, and entering Mino passed through Sakamoto, Fukuoka, Takayama, Hirukawa, Kutami, Hosome, Nogami, Makino, Koyama, Unuma, and Kakumuno, joining the present road at Akasaka. It is not known when this route was abandoned for the present road on the l. bank. Just beyond Mitono is a landslip of immense blocks of granite, which is said to have occurred about 15 years ago after a violent storm of rain. Many houses were carried away, but no lives were lost. Here and there a tree which escaped destruction remains standing in the midst of the boulders. Before reaching Tsumago (*Inn*, Hata-ya) the road diverges to the l. from the course of the river, at a point where the scenery is extremely picturesque.

[Just beyond Tsumago a path l. ascends the valley to the vill. of Hirose 3 *ri*, whence it passes over the Ōdaira tōge to Ōdaira 3 *ri*, and crossing the Matsu-gawa, enters the town of Iida on the Ina kai-dō 3 *ri* (see Rte. 10). From Hirose the way may be varied by taking the path to the r. and ascending the Kiso tōge (4380 ft.), whence from the *torii* on the summit there is a peep of Ontake san. The road then descends to Kami Sei-nai-ji, 3 *ri* from Hirose, thence to Shimo Sei-nai-ji 1 *ri*, where accommodation may be had at the vill. temple. The way then lies over the Nashi tōge (4360 ft.) to Yama-moto 3 *ri*, where the road turns to the l., and ascends the valley to Iida, 2 *ri*. The top of the Nashi tōge commands a magnificent view of the valley of the Tenriū-gawa, and of the high mountains on the borders of Kō-shiū. The descent both of the Ōdaira and Nashi passes offers no shade whatever, and the glare and heat in summer from the sandy soil are very trying to the eyes.]

The road now ascends the Magome tōge, the gradient of which is gentle, and for part of the way follows the

r. bank of a brawling stream along sandy paths cut out of the hillside. The summit commands a beautiful view of the province of Mino with its low lying somewhat bare and sandy hills. From the bridge at the foot of the pass on the other side, the road ascends rapidly to the inn of Magome (*Inn*, Kowada-ya), perhaps picturesquely on the top of a well wooded hill cut into terraces for the cultivation of rice. The road now descends the Jikkoku tōge (rather to be more correctly called Jikkoku or "ten turnings"). About 100 feet below Magome a post marks the boundary of Shinano and Mino. Before coming to Ochiai, 500 feet lower down, there is a prettily situated bridge over a torrent, which issues from a wooded ravine. Ochiai (*Inn* by Inguchi Go-ye-mon) lies low down in a hollow by the side of a stream of the same name. The Kiso-gawa here comes in sight again some way to the r. The road now crosses the spurs of Ena san, until it reaches Nakatsugawa (*Inn* by Mori Mago-ye-mon), situated in the middle of a circular valley close to the base of that mountain. From here the way is level and sandy, until just before reaching Ōi (*Inn*, Mugi-ya). Most of the houses in this vill. still preserve the style of roof seen all along the route from Takasaki, namely, coarse shingles instead of tiles, which are kept down by large stones placed at irregular intervals. It is said that tiles are liable to be broken by the weight of the snow, which falls heavily here in winter.

From Ōi a road l. joins the Shitakai-dō near Take-nōri mura. It is shorter than the ordinary way, which branches off from the Naka-sen-dō 1 *ri* beyond Ōi. The itinerary to Nagoya is as follows:

Ōi to	*Ri.*	*Ch.*	*M.*
Take-nōri	1	17	3½
Kamato	3	4	7½
Toki	4	14	10½
Takayama	6	35	17
Tajimi	9	23	22½
Tanaka	10	15	25½
Uchiura	11	28	28½
Kachikawa	15	23	38½
Nagoya	17	23	43

The route for the first half of the way lies across an uninteresting tract of country, consisting of a low range of barren hills. Takayama, *Inn*, Hirotsu-ya; *Restt.*, Mitsuke-ya. At Tajimi (*Inn*, Matsu-ya) are some potteries (see p. 133). A path branches off here l. to Seto, 3½ *ri*. The latter part of the way, from the boundary of Mino and Owari, crosses a fertile plain. The road is practicable for *kurumas* throughout, with the exception of a slight hill on leaving Ōi, and a second just before reaching Take-nōri, where it is necessary to get out and walk.

Beyond the village, the Ōi-gawa is crossed by a remarkable bridge, supported on horizontal beams which stretch over the stream from either bank. The road hence to Ōkute lies over a succession of hills called the Jū-san tōge or "Thirteen Passes", none of which are very high. From an elevation above the Shichi-hon matsu-zaka ("Seven Pine Hill") there is a magnificent view of both Ontake and Koma-ga-take. The general aspect of the surrounding hills is bare, with occasionally a patch of cultivated land and one or two cottages. Ōkute (*Inn*, Yamashiro-ya) is a neat town on the level. Between Ōkute and Hosokute the road passes over a series of ascents and descents called the Biwa tōge. Ontake is seen from four points on this road. The view of it from the top of the hill just before Hosokute is very fine in winter, especially when its snow-capped top is illuminated by the rays of the rising sun. The long rugged ridge of Koma-ga-take is seen to its r., and Haku-san in Kaga is also visible over the Hida mountains. At Hosokute (*Inn*, Matsu-ya) the traveller should be careful to ask for a *tsugumi* (a sort of thrush) preserved in yeast (*kōji-dzuke*), which when slightly roasted is delicious, and forms a welcome addition to the ordinary fare in a region where fresh fish is scarce.

From Hosokute the road at first gradually descends and then continues along a ridge till it comes to the Mochi-no-ki-zaka. From the top of this hill nothing can be seen but a dreary waste of barren hills. Descending into a circular valley occupied by one or two small villages, it passes over a hill on the opposite side, turns to the r. and follows the valley to Mitake (*Inn*, Nonoguchi-ya). Between Mitake and Fushimi (*Inn*, Matsu-ya) is a well-cultivated valley with a stream on the l. hand which joins the Kiso-gawa below Ōta. At Imawatashi the Kiso-gawa comes in sight again and is here crossed by a ferry to Ōta (*Inn*, Iwai-ya). From this place it is navigable for boats, and even from a short distance above, but the swiftness of the stream renders it a matter of considerable difficulty. [It is a good variation of the ordinary route to take boat from Imawatashi to Kasamatsu 8 *ri* down. There are one or two rapids on this part of the river; the old castle of Inuyama on the l. bank is finely situated. From Kasamatsu to Akasaka is 5½ *ri*, by a road practicable for *kuruma*.] The road now follows the r. bank of the river, among pine trees. Glimpses of the stream may now and then be caught as it foams over its rocky bed at the foot of steep, dark, rugged hills, whose covering of small trees looks at a distance like a soft veil of green gossamer. At one point where a road on the r. diverges to the province of Hida, a small affluent of the Kiso-gawa is crossed. During floods this bit of the road is often impassable for two or three days at a time. Beyond this the road climbs a rock at the top of which is a small cave dedicated to Kwan-non, hence called Iwaya no Kwan-non. It then descends and follows the banks of the Kiso-gawa under an avenue of pine trees to a point where the river flows beneath some magnificent rocky bluffs. It now ascends and passes over some barren sand hills with a few stunted pines, and after about 2 miles reaches Unuma (*Inn* by Sakurai Kichi-bei). From here to Shin-kanō it crosses a level grassy plain called Kagamino, bounded on the r. by a range of low hills.

Kanō (*Inns*, Sugimoto-ya, Yone-ya), pop. 3,000, was formerly the seat of a *daí-miō* named Nagai Hizen no kami. Nothing of the castle now remains but the outer walls. Umbrellas are manufactured here in large numbers, and crape is woven at Honjō, on its western side.

[(T.) Giru (*Inn*, Yamamoto-ya), pop. 11,000, is not more than 5 or 6 *ch.* from Kanō. The distance is usually given at 18 *ch.* but that is from the coolie agency in the one town to that in the other. This place was the capital of Oda Nobunaga before his removal to Adzuchi, and is now the chief town of the Gifu prefecture, which includes the province of Mino and Hida. On a conical hill named Inaba yama, east of the town are the remains of Nobunaga's castle. Raw silk is produced in large quantities in the neighbourhood, as well as the silk of the wild worm or *yamamai*. Most of it is woven into crape, in which the glittering threads of the yamamai, which take the dye in a less degree than those of the ordinary silkworm, are introduced to form the pattern. The *mon-chirimen* woven in this manner is a very handsome fabric.] The telegraph from Kiōto to Tōkiō, after throwing off a branch to Gifu, turns off to the l. along the road to Nagoya. Gōdo (*Inn*, Tama-ya), stands on the western bank of the Nagara-kawa, which takes its rise in the extreme N. of the province near the frontier of Hida. It is a wide stream and is crossed here by a ferry. A road runs for 1 *ri* along its l. bank to Gifu. Between Namadzu and Kondon mura is a stream called the Itonuki or Itsunuki-gawa; it flows S. of Namadzu and becomes a tributary of the Nagara-kawa. The section of the road between it and Gōdo is called the Namadzu Nawate.

Miyeji (*Inn*, Maru-yai itself is not remarkable for anything, but the musk and water melons of Makwa, a vill. [illegible] are famous. Large [illegible] are taken in the rivers in the neighbourhood. Between Miyeji and Akasaka the Ibuki-gawa, called also the Kuize-gawa is crossed at the vill. of Ibuki. At Sunomata, further down its course, it takes the name of that town and falls into the Kiso-gawa near its mouth. It was no doubt at this ferry that Yoshitomo embarked when fleeing towards the west after his defeat at Kioto by the Hei-ke in 1159. Further on is another river called also the Kuize-gawa, which is crossed by a bridge, and here ends the plain of Mino. Next follows the flourishing little town of

Akasaka (*Inn*, Matsuya), noted for various articles sculptured out of the red, black, yellow, grey and mixed marbles and cornelians found in the neighbouring hills. The largest slabs of marble are said to be from 4 to 5 ft. in length. The best shop is opposite to the Tsū-un Kwai-sha. At the vill. of Awohaka, formerly a post town, lived Sen-ju, the mayor's daughter, who was beloved by Yoshitomo. At the entrance of the town of Tarui is the Ai-gawa, a stream which rises on Ibuki-yama, and after receiving the waters of the Iwate-gawa, Oshi-gawa and Otaki-gawa, falls into the Seki no Fuji-kawa near Kurikasa.

Tarui (*Inns*, Kame-ya, Masu-ya) is a prosperous looking place. From a torii l. in the middle of the town a road branches off to Mt. Yōrō (8 ch.), on which stands the celebrated temple called Nan-gū, dedicated to five gods, of whom Kana-yama hiko no mikoto, the god of mines, is considered the chief. It covers a large extent of ground and is the chief Shintō temple (*Ichi no miya*) of Mino. A road to Nagoya branches off l. at the entrance of the town (see Rte. 11). Further back amongst the hills is the cascade of Yōrō no taki, 70 ft. high, distant 2 ri from Tarui. Close to it are found fossil ferns.

Seki-ga-hara (*Inn*, Wakamatsu-ya) is celebrated as having been the scene of a great battle in the year 1600 between Iye-yasu, the founder of the Tokugawa dynasty of Shōgun, and the adherents of the young Hide-yori, son of Hide-yoshi, in which the latter were defeated. There is a barrow called Kubi-dzuka or "head-mound" just outside the town on the Kioto side on the r. of the road, and another close to the Hachi-man temple on the Echi-zen road which also branches off to the r. at the entrance to the town on the Kioto side. Iye-yasu's head-quarters were on a level piece of ground among the hills on the l. hand side of the road at Nogami-mura just before coming to Seki-ga-hara, where the Emperor Temmu once had a temporary residence.

Seki-ga-hara takes its name (Moor of the Barrier) from the Barrier of Fuwa. The spot where formerly stood this Barrier, established in 673 by Temmu Tennō, is at the vill. of Matsunō on the eastern bank of the Seki no Fuji-kawa, beyond Seki-ga-hara.

The Seki no Fuji-kawa rises on Ibuki-yama, flows past the vill. of Matsunō and joins the Tara-gawa, which flowing by Kurikasa enters the sea at Kuwana. Before coming to Imasu (*Inn*, Saikoku-ya) on the r. hand side of the road at Yamanaka-mura are three stone monuments, one of which is supposed to be the tomb of Tokiwa Go-zen, mistress of Yoshitomo and mother of Yoshitsune. According to another account it is the tomb of Tokiwa Suruga no kami. The small river at the entrance of the vill. is the Kurochi-gawa. In 1340 Kō no Moronō and Moroyasu with 10,000 men encamped with this stream in their rear and the Seki no Fuji-kawa in their front, and awaited the attack of 100,000 men under Aki-iye, who were lying at Tarui and Akasaka. The position they thus occupied

left their men without hope of escape, and they fought with such desperation as ensured for them a decisive victory. What is called the Imasu tōge, beyond the town, is a hill of no great height. Two *ch.* before coming to Chō-kiū-ji is a hill called Kuruma-gayeshi no sato. It is related that about the year 1470 the Regent Fujiwara no Yoshimoto, in travelling here, desired to enjoy the scenery of Fuwa no Seki by moonlight, but the inhabitants took it into their heads to repair the ragged thatch of their dwellings in order to do honour to the occasion. This so disgusted him that he had his bullock-cart turned back, declaring that the charm which lay in the ruined, uncared-for condition of the cottages was utterly lost for him. Kamosawabe on the south side of the village of Chō-kiū-ji is the site of a battle between the prince who afterwards became Temmu Tennō and his elder brother prince Ōtomo, in which the latter was defeated. At Ne-monogatari is the boundary between the provinces of Mino and Ōmi. The spot was anciently named Take-Kurabe, because the traveller here has an opportunity of comparing the heights of the mountains in these two provinces. Kashiwabara (*Inn*, Sakai-ya) is famous for *moxas* made from the down on the leaves of the plant *mogusa* or *yomogi* (Artemisia vulgaris), which grows on Ibuki yama close by. There are two enormous shops for the sale of this caustic on the l. hand side, with painted figures of baked earth called Fukusuke in place of signboards. At the base of Ibuki yama, which is one of the "Seven High Mountains" of Japan,[1] 1 *ri* from the town is a monument to Nagao (or Uyesugi) Ken-shin, a famous warrior of the 16th century, who kept up a perpetual warfare on the borders of Shinano with Takeda Shin-gen, the ruler of Kō-shiū. Samegai (*Inn*, Zeni-ya) derives its name from a spring of water called Yamato-dake no mikoto no isame no shimidzu, "The spring which refreshed His Augustness Yamato-dake." It is related in the Ko-ji-ki that when this prince was on his way back from the east after subjugating the barbarians, he ascended Mount Ibuki with the intention of capturing the local god. In climbing the mountain he encountered a wild boar as large as an ox, which he killed, imagining it to be a messenger of the god in the form of an animal. But the boar was the god himself, and as a punishment for this attack on him, he caused a cloud to come over the prince's senses, which was only dispelled when he came to this spring and drank of the water. The spring is situated in front of a house about the centre of the town, and by it is a stone on which Yamato-dake is said to have sat down to rest himself. A stream of clear water which runs down the middle of the street is noted for flowing without diminution summer as well as winter.

Between Samegai and Bamba the road is shut in by hills on the l., while on the r. there is an opening through which flows the Ama-gawa, falling into lake Biwa a couple of miles S. of Nagahama.

At Bamba (*Inn*, Saka-ya), a shabby looking vill., a road comes in on the r. from Maibara. From Maibara Ōtsu may be reached in 8 hours by steamer, which is a great saving of time to those who are in a hurry to reach Kiōto and do not wish to visit Ishiyama-dera. It was in a Buddhist temple called Renge-ji at this place that Hōjō Takatoki and over 400 followers, when expelled from the castle of Rokuhara in 1333, by the troops of Ashikaga Taka-uji, put an end to their lives.

The road from Bamba winds between low hills, and is lined with

[1] The "Seven High Mountains" of Japan are Hi-yei-san, Hira yama (Ōmi), Ibuki yama, Kim-pu san (or Ō-mine) at Yoshino; Atago san (Yamashiro); To-no-mine (Yamato) and Kadzuraki (Yamato).

pine trees. From a tea-house on the l. at the top of a hill called the Suri-hari tōge (560 ft. above the sea) the traveller sees below the vill. of Isozaki, the Shintō temple of Tsukuma, and the town of Nagahama on this side of the lake. Right away on the opposite side lies the island of Chikubu shima. To the N. is a peak called Shidzu-ga-take and to the S. the promontory on the further side of which stood the castle of Hikone. The road now descends to Yagura-hashi, at which place the Hokkoku kai-dō branches off on the r. (See Rte 27.)

At Toriimoto (*Inn*, Zeni-ya), a short distance beyond Yagura-hashi, a road on the r. leads to Hikone, distant 1 *ri*. This place was until lately the castle-town of Ii Kamon no kami, the chief among the *fu-dai dai-miō* of the Toku-gawa family. Toriimoto is so called from the fact that the great *torii* of Taga no tai-sha stood there before it was removed to Takamiya. It is a town of considerable size, contains many shops for the sale of *Akadama*, a kind of pill, and is famous for the manufacture of paper rain-coats.

There is a large *torii* in the town of Takamiya (*Inn*, Tsuchi-ya) on the l. hand side, under which a path branches off to the Great Temple (*tai-sha*) of Taga (30 *ch.*), dedicated to Izanagi no mikoto, the creator of all things, father of the sun and moon and ancestor of the human race. The original buildings were destroyed by fire about a century ago, and the present temple is only a temporary construction. The annual festival takes place on the second day of the horse (*uma no hi*) in April, and the pilgrims on their way to Ise usually make a point of paying a visit here. In coming from Toriimoto, a short cut may be made to it by a bye-path from the vill. of Ono.

Tsudzura mura, ½ m. beyond Takamiya, contains many shops for the sale of basket-work. At the villages along the next section of the road is woven the material called Takamiya-jima, a sort of fine hempen cloth. Echigawa is a town of no importance, except as affording a market for the tea produced at Mandokoro and other places situated in the upper part of the valley.

At the vill. of Oiso, halfway between Echigawa and Musa, is a temple dedicated to Ame-no-koyane-no mikoto, ancestor of the Fujiwara family. Musa is a poor looking town. On the top of a granite hill to the E. are the remains of the castle of Mitsukuri, 1 *ri* distant. When Nobunaga invaded Ōmi in 1555 he laid his plans so that by the capture of this single fortress he was enabled to compel the surrender of more than 18 others, thus securing command of the whole province.

From Musa (*Inn*, Yone-ya) to Hachi-man is but 50 *ch.*, but it is best reached by a road from Moriyama. [Starting from Musa for Adzuchi yama by a road to the W., the traveller sees in front to his r. the range of hills which bound the eastern shores of lake Biwa. Directly in front lies the flourishing town of Hachi-man, where mosquito netting and striped hempen cloth are manufactured in large quantities, besides matting and lamp wicks. The temple of Ō-jin Tennō, called Himure no Yashiro, lies just outside the town. 2 miles from Musa along this road is the temple of Jō-gon-In. It is celebrated in history on account of a contest which took place there in 1579 between priests of the Jō-do Shiū and Nichi-ren Shiū, two rival Buddhist sects. 2 miles further on is Adzuchi yama, the site of Nobunaga's most famous castle. After his death part of it was converted into a Buddhist monastery under the name of Sō-ken-ji, which, with the exception of the pagoda, was burnt down some 60 years ago. It has been re-erected lower down at the eastern foot of the hill. The ascent to the pagoda, 220 feet above the plain, is by steep flights of roughly constructed stone steps,

through two gateways which have doubtless replaced the gates of the original castle. From here are seen Hachi-man and the hills behind, Hi-yei-zan to the S. and Mikami yama on the l. On the northern summit 100 feet higher, where stood the *Ten-shu* or keep, a tomb was erected some 70 or 80 years since, which is said to contain Nobunanga's remains. It consists of two courses of polygonal masonry, with [illegible] ularly shaped stone on the [illegible] is without any inscription. [illegible] elevation close by com[illegible] magnificent view of the la[illegible] below to the south is a[illegible] land-locked bay. To the [illegible] an isolated hill called Kō-s[illegible] with the white walls o[illegible] castle on a wooded elevati[illegible] r. Above the castle rises [illegible] summit of Ibuki yama. [illegible] r. of the spectator are two [illegible] called Yakushi yama and Suda yama. Under the latter lies the town of Suda, next to it in the middle of the plain is Notogawa, and on the l. is Iba, skirting the shore of the lake. Jigoku-goye is the name of the pass between these two hills.

From the tomb of Nobunaga a path descends to the Hikone road at the back of the hill, and ascends on the other side, under two small *torii* of grey granite, to a stone image of the god of Kompira, and then up a narrow rugged path marked out by a series of small stone Kwan-non to the temple called Kuwa-no-mi-dera on Yakushi yama. The image of Yakushi enshrined here was found in the lake in 678, but the temple is of later date, having been founded early in the 8th century by the priest Jōye, son of the great Kamatari, who planted here some mulberry seeds *(kuwa no mi)* which he had brought back from China, and taught the people to rear silkworms. A steep path leads from this to the top of the hill on which the remains of Sasaki Jō-tei's castle of Kwan-non-ji are still to be seen. It is 940 feet above the plain, and to reach it takes 1¼ hrs. steady climbing from Kuwa-no-mi-dera. The temple of Kwan-non-ji is just below on the E. side of the hill. The spacious platform overlooks the valley of the Echi-gawa gradually rising towards the river's source. There is one way down to Shimidzu on the Naka-sen-dō by steep flights of stone steps; but the other, which is less steep and joins the high road [illegible] a *ri* from Echigawa at a place [illegible] Ishidzuka, is preferable. It [illegible] a view over five villages called [illegible] inhabited by some of the [illegible] capitalists of Ōmi.] Just [illegible] Musa the road passes the [illegible] of An-raku-bō and Jiū-rem-bō, [illegible] who were put to death for [illegible] Matsumushi and Suzu- [illegible] favourite damsels of the [illegible] Go-Toba (1184-1198), to [illegible], in his absence from Kiōto. [illegible] monument stands on a small mound covered with young pine trees, about 300 yards on the first bit of road lined by pine trees. At Dochō mura a road branches off on the l. through a level tract of country, to Minakuchi on the Tō-kai-dō. The Zen-kōji-gawa is next crossed. At Kagami Shuku, about 1¼ *ri* from Musa, formerly a post town but now rather decayed in appearance, is a house distinguished from the others by a branch of evergreen on the roof. Yoshitsune when a boy is said to have passed the night here in fleeing from Kiōto to find refuge in Mutsu with Hidehira. The owner exhibits with great pride the worm-eaten bottom of the wooden foot-pan said to have been used by the young warrior on the occasion in question, and is furnished with documentary evidence of its genuineness. Near a range of hills called Kagami yama, before coming to Ō-shinowara, the tomb of Munemori, second son of Kiyomori, is to be seen on the l. After his defeat and capture at Shimo-no-seki in 1183 he was carried to Kamakura, where Yoritomo gave him a broad hint to perform *hara-*

kiri in correct warrior fashion. As he did not choose to do so, Yoritomo despatched him back to Kiōto, but had him executed on the way at this spot. The rough stones which mark his grave under a group of two pine trees and a withered cryptomeria are without any inscription. In the pond close by, his head is said to have been washed after it was cut off. Next follows the stream called Yanomune-gawa, because of its elevation above the roofs of the houses in the village close by. The rugged black hill to the l. looking E. is Iga yama. Before crossing the Yasu-gawa, a road to Hachi-man and Hikone branches off on the r. This stream, at the point where it crosses the Tō-kai-dō, is called the Yokota-gawa. From the centre of its wide bed a fine view l. is obtained of the conical hill called Mukami or Mukade yama. Hi-yei-zan is directly in front and Hira yama on the r. At the vill. of Heso, beyond Mori-yama (*Inn*, Yamada-ya), there is a Shintō temple called Dai-hō Tennō no Yashiro, dedicated to Sosanō no mikoto, younger brother of the Sun-goddess. After crossing the Kusatsu-gawa the road enters the town of Kusatsu, where it joins the Tō-kai-dō (see p. 89).

ROUTE 19.

HONJŌ TO TOMIOKA, AND BY THE UCHI-YAMA PASS TO YAWATA.

ITINERARY.

Honjō to	*Ri.*	*Ch.*	*M.*
Nagahama	1	26	4½
Fujioka	3	29	9½
Yoshii	6	12	15½
Tomioka	8	12	20½
Nanzai	10	12	25½
Ozawa	10	30	26½
Motojuku	13	30	31½
Aida	14	9	34½
Uchi-yama	17	27	43½
Nogawa	20	11	49½
Yawata	23	10	56½

This route is an alternative way of performing the journey between Honjō and Yawata on the Naka-sen-dō, if, instead of going over the Usui pass and round by Asama yama, it be preferred to go through the silk district of Tomioka and the rocky scenery on the boundary between Jō-shiū and Shin-shiū. It is practicable for *kuruma* up to Nanzai, and, on the other side of the pass, they are to be had at Shimo Nakagumi.

From Honjō the road traverses the fertile plain lying to the l. of the Naka-sen-dō, and commands a very extensive view of almost all the mountains which bound the province of Jō-shiū, besides Asama yama, the Nikkō range, etc. Shortly after crossing the Katsura-gawa the road enters the thriving town of

TOMIOKA (*Inn*, Sano-ya; *Restt.*, Fujimoto-ya), 1500 inh. This place is noted for its silk filature belonging to the Japanese government, established in 1872 under the superintendence of M. Brunat, a Frenchman. It turns out an annual average of 25,000 lbs. of raw silk of excellent quality.

From Tomioka the road passes through the town of Nanukaichi, where formerly stood the castle of the *dai-miō* Mayeda Tango no kami, whose family was an offshoot from the noble house of Kaga. It then passes along an avenue of fine cryptomerias where, under the shade of the trees, may still be seen the traces of the *dai-miō's* family temple. The view of the amphitheatre of mountains seen from this avenue is particularly fine. To the l., rising behind a nearer ridge, are the wooded cone of Mikabo and the high summit of Inafukumi. In the foreground stand a peculiar double-topped rock called Kagura-ga-take, and a conspicuous 3-peaked cone known by the name of To-ishi yama, on account of the stone found in its neighbourhood. Behind these rise the flat summit of Ara-fune, so called from its supposed resemblance to a boat, the dark range of Miō-gi san, and the volcano of Asama yama, while on the r. of the spectator, Haruna, the mountains of the Mikuni pass and Akagi san form the most important features of the landscape. The vill. of

ICHI-NO-MIYA (accommodation at the Post Office) consists almost entirely of establishments of singing and dancing girls, etc. Here those who are curious in temples may turn aside to visit the Nogi no jin-ja, the chief Shintō temple of the province. It stands within a circle of grand cryptomerias at the bottom of a flight of stone steps, and is built in the Riō-bu Shintō style. It is now rather neglected in appearance, though still said to attract numerous pilgrims. The god worshipped is Nukiboko Dai-jin. Beyond Ichi-no-miya the road passes over a steep hill, and ascends the valley to Nanzai (*Inn*, Daikoku-ya), whence Kagura-ga-take may be ascended. The path branches off r. just outside the vill., distance to the top 30 *ch.* On the summit stands a shrine, a 'repetition' of the *Seki-son* of Ōyama, to which crowds of peasants flock on the 15th and 16th days of the 7th moon. From Nanzai and from the Umezawa tōge further on, this rock presents a most remarkable appearance.

The way to Shimonita (2 *ri*) branches off l. at Nanzai, while the main road passes over the Umezawa tōge to Ōzawa, a straggling place scattered along the l. bank of the Kabura kawa for a distance of 23 *ch.* In Ōzawa are some iron works erected in 1875 under the superintendence of Mr. A. J. Waters, an English engineer. After crossing a stream at the upper end of the vill. the road divides, the r. bank passing over the Sugi-no-ki tōge to the vill. of Sugawara 1 *ri*, thence to Miō-gi san 1 *ri* (see Rte. 18), the l. continuing up the l. bank of the Kabura kawa to Motojuku (*Inn*, Matsuba-ya), a poor vill. at the junction of the Ya-gawa with the Kabura kawa. [Here the road to the Naka-sen-dō over the Wami pass diverges to the E. and ascends the valley of the Ya-gawa 2½ *ri* to

HATSU-DOYA (*Inn*, Kame-ya), thence to the top of the tōge 1½ *ri*, and over the dreary plain of Asama yama to Kariyado 2 *ri*.] The road to the Uchi-yama pass first crosses the two streams Ya-gawa and Kabura kawa, recrossing the latter a few *ch.* up, from which point onward the scenery becomes particularly impressive, the road, until it reaches

AIDA (*Inn*, Naka-ya; *Restt.*, Midori-ya), one of the 14 clusters included in the vill. of Ichi-no-kaya, winding up a fine wooded rocky valley, thence, till near the summit of the pass, up a ravine lined by magnificent walls of rock which culminate on the l. in the precipitous sides of

Ara-fune. This fine mass of rocky table-land can be ascended from the Ara-fune jin-ja 5 *ch.* below Aida, the distance to the summit being 2½ *ri*. Though there is a path the whole way, it is necessary to take a guide.

From Aida a path r. crosses the Kosaka tōge to Iwamurata on the Naka-sen-dō, 6 *ri*. The ascent is 1½ *ri*, and the descent to the vill. of Kosaka shin-den on the other side 2 *ri*.]

The view from the summit of the Uchi-yama pass, looking towards the E. is very beautiful, and includes, in addition to several mountain ranges, the full sweep of the plain of Jō-shiū and Musashi. The most remarkable points are, however, the rocky scenery in the immediate neighbourhood and the jagged outline of Mitō-gi san rising in close proximity on the l. There is no view on the other side of the pass. The distance to the summit from Aida is 2 *ri*, while the descent on the Shin-shiū side is 1½ *ri* to

Uchi-yama (no accommodation), a vill. consisting of two clusters of houses lying 1 *ri* apart. Nothing can exceed the quaint beauty of the valley in the interval, lined as it is by towering rocks whose peculiar shapes suggest the most fanciful associations.

Beyond Uchi-yama the valley gradually opens on to the wide plain stretching from the base of Asama yama. The cone to the l. is Tateshina. After leaving Shimo Nakagumi the road crosses the ferry over the Chikuma-gawa and enters the small town of

Nozawa (*Inn*, Idzumi-ya), passing r. the Buddhist temple of Kon-dai-ji founded by Ippen Shō-nin, and containing an image of Ji-zō by Un-kei. From this place the way stretches across a broad fertile plain lying to the l. of the Chikuma-gawa, and extending as far as the Naka-sen-dō, being only in one part intersected by a low ridge of hills. At the hamlet of Aihama (2 *ri*) a path r. leads to Shiwonada 23 *ch.*

ROUTE 20.

TO ASHIWO AND NIKKŌ BY THE NAKA-SEN-DŌ AND THE VALLEY OF THE WATARASE-GAWA.

ITINERARY.

Tokio to	Ri.	Ch.	M.
Kumagai	17	4	41¾
Hara	18	22	45¾
Menuma	20	4	49
Kojima (ferry)	20	24	50¾
Ōjima	21	24	52¾
Kizaki	22	18	55
Obara	24	26	60¾
Ōmama	26	26	65¾
Hanawa	29	26	72¾
Gōdo	30	26	75
Sori	33	8	81
Ashiwo	36	8	88¾
Mikochi	37	33	92¾
Ashiwo Pass	39	10	95¾
Nikkō	42	18	103¾

For the first part of the road as far as Kumagai see Rte. 18. At Kumagai the road branches off r. just opposite the police-station, and continues over the plain through the vill. of Hara (airy and pleasant tea-house on the r.) and Menuma, then diverging to the l. crosses the Tone-gawa at the Kojima ferry, and leads through the villages of Ōjima and Kizaki (*Inn*, Hayashi-ya), the latter situated on the Rei-hei-shi kai-dō. Continuing along the cross-road through a chestnut wood, the traveller emerges on to open ground where there is a good and extensive view of the whole sweep of mountains from Mitake in Sagami to the Nikkō range in Shimotsuke, including in the distance Yatsu-ga-take,

the Wada pass, the volcano of Asama yama and the Mikuni pass, while Miō-gi san, Haruna and Akagi rise in closer proximity. The vill. of Ōbara, consisting of one broad street, is clean, but has an appearance of great poverty. The cultivation of the vine has been recently introduced, and promises good results. Near the hamlet of Kanokawa the traveller enters the hills. Lime quarries are seen to the r.

The scenery gradually becomes pretty on approaching Ōmama (*Inns*, Toyoda and Tsuru-ya), which is situated near the foot of Mt. Akagi. A few *ch.* beyond this vill. the road crosses the Watarase-gawa at the Tozawa ferry, and, turning to the l. (path r. to Ōdaira) leaves the stream, and ascends through mulberry plantations and cultivated fields. On the rapid part of the current just below the ferry, the fish called *ai* are taken in great quantities both with the fly and the net. A third more peculiar method consists in having a live fish attached to the line a few inches from its end, to which are also fastened one or two bare hooks. The other fish are said to attack the captive one and to get caught in the struggle. The stream also presents a variety of convenient spots for bathing.

Before reaching Hanawa, the Narazaka tōge, a moderate climb of 8 *ch.*, has to be passed, beyond which the route again leads over and then skirts the Watarase-gawa. During the descent is seen on the r. bank of the river the vill. of Midzunuma, which is noted for its silk reeling, now worked with foreign machinery. Silk forms the staple of this neighbourhood, and in almost every house the inhabitants may be found busily engaged in one or other of the operations connected with its preparation for the market.

Beyond Hanawa the route lies up the river, which here flows through high hills, leading through plantations of mulberry-trees that are allowed to grow to a good height instead of being the stunted bushes usually seen in the silk districts. At Konaka, 30 *ch.* beyond Hanawa, the river is spanned by a black bridge built in 1878 by subscription among the villages to be benefited by it. The path on the other side leads r. to Sayado and l. Zama. The traveller to Ashiwo continues to follow up the r. bank of the river and passes l. the small cascade of Fudō-ga-taki. From this point an ascent of 4 *ch.* leads through a wood to Gōdo. The Tama-ya inn r. can be recommended, and the traveller should halt here in preference to Hanawa. Beyond Gōdo the route becomes extremely picturesque, winding up and down the thickly-wooded sides of the mountain, high above the rushing waters of the Watarase-gawa. At the highest point, a sudden glimpse is caught of the summit of Nan-tai-zan far away beyond the head of the valley. Before descending to the vill. of Sōri, a glade of fine cryptomerias attests the priestly care formerly bestowed on the temple of Tennō Sama. At Sōri the accommodation at the Komatsu-ya inn l. can be recommended. From this point onwards mosquitoes cease to be seen, but, on the other hand, gadflies are troublesome in all this portion of the country.

The scenery from here to Ashiwo is in some places quite romantic. Occasionally the path actually overhangs the Watarase-gawa and is only protected by a rustic balustrade constructed of branches of trees. The river, which at intervals flows down in a perfectly placid course, often forms cool transparent pools that tempt the traveller to stop and bathe, while in other parts it dashes and foams along amidst tremendous boulders. About 1 *ri* beyond Sōri, two posts mark the boundary between the provinces of Kōdzuke and Shimotsuke, and the *torii*, together with a large stone on which are inscribed the characters Kō-shin-san, marking the road that leads up to the cele-

brated mountain of that name, are passed 8 *ch.* before coming to the entrance of the vill. of

Ashiwo (*Inns*, Idzumi-ya, very clean and host attentive; Tsuru-ya, good). Both at Sōri and at Ashiwo much difficulty is often experienced in obtaining either coolies or horses, and all arrangements for starting should, therefore, be made in good time. In the absence of any other means of transport, cattle may sometimes be hired for the work.

For the remainder of the way, and for the description of Kō-shin-zan see Neighbourhood of Nikkō.

ROUTE 21.

TOKIŌ TO NIIGATA BY THE SHIMIDZU-GOYE.

Ni-hom-Bashi to	*Ri.*	*Ch.*	*M.*
Kumagai	17	4	41¾
Nakaze	20	33	51
Sakai machi	22	2	54
Isezaki	24	7	60
Komagata	25	33	63½
Mayebashi	28	—	68¼
Taguchi	29	33	73
Hassaki	31	11	76½
Shiroi	32	6	78½
Kami Shiroi	33	30	82½
Iwamoto	35	4	85½
Numata	36	25	89½
Naniwa	37	30	92½
Kami Moku	39	30	97½
Yubara	41	17	101½
Yubiso	42	28	104½
Shimidzu	48	1	117½
Nagasaki	49	28	121½
Sabu-ró Maru	50	14	123
Muikamachi	51	14	125½

For the rest see Route 22, Niigata to Tōkiō by the Mikuni Pass.

Wheeled carriages can go the whole way to Mayebashi. The route lies along the Naka-sen-dō (see Rte. 18) until within a short distance of Fukaya, when it turns off to the r. through mulberry plantations to Nakaze (*Inn*, Harima-ya, poor). At Shimo Tebaka, 1 m. W., in front of a temple dedicated to the Kashima Miō-jin, is a hollow *keyaki* of immense age, 27 ft. in circumference, inside of which a well 10 ft. deep was discovered some years ago. The sides are built up of small rounded stones. A hole has been cut close to the ground through which it is possible to creep in. The villagers believe that the tree, in growing, gradually enclosed the well-mouth, but it is not easy to see how this can have happened. On the other hand it is difficult to conceive a motive for digging a well inside a hollow tree.

About 1½ m. further the Tone-gawa is crossed by ferry.

Sakai machi (*Inn*, Inouye) and Isezaki (*Inn*, Arai-ya in Hom-machi) are small but flourishing towns. At Shimo Ō-shima, about ½ m. beyond Komagata, is a pleasant tea-house, with a pretty garden attached, opposite to a large pear orchard.

(T.) Mayebashi (**Inn*, Abura-ya; *Restt.*, San-chō) pop. 15,000, formerly the seat of a *dai-miō* named Matsudaira Yamato no kami, whose fief was assessed at 170,000 *koku*, now the capital of the Gumma prefecture, is an important centre of the silk trade, one of the best qualities of raw silk being named after the town. During the season the process of reeling can be seen in every street, and many houses are devoted chiefly to the rearing of the worm. N. rises the interesting extinct volcano Akagi san, and W. is the curious Haruna group (see Rte. 22), on the N. flank of which are the fashionable baths of Ikao.

A better road than that which traverses Nakaze, leaves Shimmachi (see Naka-sen-dō, Rte. 18), and crossing the Karasu-gawa and Tone-gawa,

approaches Mayebashi from the S., distance about 5 *ri*.

The road to the Shimidzu pass leaves Mayebashi by the side of the Hirose-gawa, a narrow swiftly flowing stream, and after crossing it comes close to the stony bed of the Tone-gawa. It then shortly winds to the r. through wood-land, among corn-fields hedged with mulberry, passing rustic homesteads with pretty gardens and cultivated patches. The traveller who prefers the *jinriki-sha* to walking should, instead of going straight to Shiroi by way of Taguchi and Hassaki, cross to the r. bank of the Tone-gawa by the bridge of boats, and take the path to the small vill. of Urushibara, then passing the lower end of Shibukawa (*Inn*, Awomoto), cross the bridge of boats at Shin Watashi, close to the confluence of the Agatsuma-gawa and the Tone-gawa. The path now traverses the high ground on the l. bank of the former river, and soon reaches Shiroi, a poor, uninviting place. Thence it winds along the r. bank of the Tone-gawa, at some bends of which the banks are steep and almost perpendicular. In front is Komochi zan with the vill. of Nakano at its foot, l. is Onoko yama opposite to Ikao, and r. the long jagged ridge of Akagi san.

Kami Shiroi is a long vill. broken into clusters of houses at some distance from each other. The road now passes along high cliffs overhanging the Tone-gawa, which makes a sharp bend here, and meanders down a long valley. At what from this point appears to be the head of the valley, a steep, rugged wall of rock is seen, topped by a grassy plateau ascending by a gradual slope to the summit of Akagi san.

Opposite to Tana-shita (a vill. on the l. bank, from which a road leads to Numata) the road turns quickly to the l. and passes at the foot of precipitous rocks close to the edge of the cliffs overhanging the river. At one point, where the cliff rising sheer from the river allows no room for a pathway, a passage about 50 ft. long has been cut through the solid rock, from which the traveller emerges on to a wooden platform connected with the road (toll ½ *sen*). The road, still following the course of the Tone-gawa, winds round the mountains on the l. hand to Iwamoto, and thence to Togano, where the river is crossed by a fine wooden bridge. The Katashina-gawa falls in here on the l. bank. Togano is a clean little place noted for its tobacco. The Tone-gawa is gradually lost sight of on the l. as the road ascends to

Numata (*Inn*, Tachibana-ya), pop. 3,800, formerly the residence of a *dai-miō* named Toki Hayato no Shō, whose fief was assessed at 35,000 *koku*. Fishing for *ai* is largely carried on in the Tone-gawa. A portion of the river is enclosed with stones and fencing running out from each bank to the centre of the stream, where a bamboo platform inclined at an angle of about 15° is fixed upon baskets filled with stones. The water rushes up this platform and leaves the fish at the top. These are caught and kept alive in boxes with holes in their sides, which are placed on the platform.

From Numata the road takes a N. W. direction. In front are the peaks of Mitsu-mune and Hodaka, and on the r. Hashi-iri yama. The valley of the Tone-gawa is reached by a rather steep incline. Between the road and the river is a broad tract of land dotted here and there with farm-houses. Overlooking the valley on the opposite bank is the Tsukahara tōge. The scenery all along this road is charming, and a more enjoyable walk could not be desired, the eye resting on every variety of hill and dale. The Usume-gawa, a small tributary of the Tone-gawa, is crossed, and the road, which is very stony, continues to rise and fall through Onda, Ido-no-uye, opposite to which on the r. bank is Komochi-zan, and Maniwa

(also called Mandokoro), a pretty vill with gardens, mulberry trees and the usual stream of water running through the centre of its street. The Akaya-gawa, which flows down from the Mikuni pass, falls in here on the r. bank. The road descends to Go-oka in a rice field valley by the bank of the river, and after passing Kami Moku crosses a bridge, under which the stream flows between steep banks richly clad with verdure, to Konita, then traverses fertile hills, the slopes of which are planted with upland rice, buckwheat and the cryptomeria. Hills rise on all sides, repeating themselves in an endless succession of cones. The river is again struck, and the road follows its white, pebbly bed to the end of the valley, where the stream bends to the r. Here the route has been newly made, its sides banked with stones, and protected against inundations by a wall of boulders and baskets of stones piled one on the other.

At Yubara (*Inn*, Uchida-ya), a pleasantly situated vill., are some hot springs. The road continues to follow the r. bank of the river, past Kano-sawa on the l. bank, through Ō-ana, where it quits the river, to Yubiso, where there are more hot springs. From here it is very stony and steep along the r. bank of the Yubiso-gawa, which roars and tumbles over rugged boulders, between high hills, presenting a scene of wild beauty which well repays the traveller for his toil over execrable paths. Bunō (*Inn*, Suzuki-ya, bad), at the foot of the pass, contains only 5 houses. The road now becomes steep and stony, and winds round the edge of deep ravines. The scenery is extremely picturesque, the intense green of the vegetation being relieved by barren peaks above, and in the plain below, by water-courses and small lakes. About halfway up, the vegetation changes to bamboo grass, with which the hillsides are entirely covered. At the summit, 1 ri from Bunō, is the boundary between the provinces of Kōdzuke and Echigo. Here the road winds round the top of the mountains for about ¾ m. and then begins to descend, round the edges of steep sided ravines, whilst in front successive mountain ridges rising one behind the other stretch away towards the horizon, the most conspicuous being Nayeba san to the W. of the Mikuni pass. These ridges descend sharply to the Uwomura-gawa, which is seen in the plain beneath flowing past the vill. of Yuzawa. Below the line of bamboo grass the forest consists chiefly of horse chestnut and beech. Wild grapes and the fruit of the Akebia abound in September. The descent is over a bad road of pointed rocks and fragments of stone. To Shimidzu the distance from the summit is about 2½ m. The route then lies along the r. bank of the Nobori-gawa among parallel ranges of rather barren hills, and passing Kanisawa and Nagasaki arrives at Sabu-rō Maru on the Uwomura-gawa. Boats may be engaged here to descend in 50 min. to Muika-machi (*Inns*, Matsu-ya, the Tsū-un Kwaisha and Marukado-ya). Passenger boats (fare 25 *sen*, luggage extra) descend the river to Nagaoka in about 8½ hours. The stream varies in breadth from 20 to 60 feet, and is full of shoals and rapids, which require considerable skill and care on the part of the boatmen. At its junction with the Shinano-gawa and in the neighbourhood of Ojiya it is deeper, and flows between high banks.

From Nagaoka to Niigata the river can be descended by steamer or by boat, but the former cannot always be depended on. For the land route from Muika-machi to Niigata via Nagaoka see Rte. 22, Niigata to Tōkiō by the Mikuni Pass.

Niigata (Restaurant Européen, by P. Miola, Higashi Naka-dōri, Niban Chō, recommended to foreigners; charge $3 per diem for bed, breakfast, tiffin and dinner; some

supplies for the country also to be had), pop. 34,000, situated on a narrow strip of land between the Shinano-gawa and the sea, was opened to foreign trade in 1869, and is the seat of the local government of the province of Echigo, which, with the island of Sado, forms the prefecture of Niigata. Owing to the bar at the mouth of the river, vessels of foreign build cannot enter the port, but are compelled to anchor in the open roadstead outside. A supplementary port in the island of Sado, called Ebisu Minato, is open to foreign vessels to take refuge in when the direction of the prevailing wind renders it dangerous to anchor off Niigata, but trade is not permitted there.

The town, which covers an area of rather more than 1 sq. m., consists of 5 long parallel streets intersected by cross streets, watered by canals which communicate with the river. It lies very low, and the soil is extremely sandy, one advantage of which is that the rain, which is very frequent and heavy, soon sinks into the ground. Owing to a low line of sand-hills at the back there is no sea-view, but the top of the ridge can easily be reached in a few min. from any part of the town. The climate of Niigata in winter is very severe, as it generally is along the N. coast from Idzumo E. Snow falls to the depth of 2 or 3 feet, and lies for a considerable length of time. The houses are built with their gable ends towards the streets, and the roofs are prolonged beyond the walls in such a way as to prevent the snow from blocking up the windows. In several thoroughfares the side-path runs under the eaves of the lower story, so that locomotion is easy and comfortable in all weathers. The temperature in summer does not rise above 92°.

The manufactures of the town itself are not extensive. A great quantity of coarse lacquer ware is made, and articles of a peculiar pattern called **mokuso-nuri**, or seaweed lacquer, are brought from Aidzu, where they are produced. An inferior kind of porcelain with designs in red is also procurable. In the country districts a sort of muslin called Echigo *chijimi* is manufactured from hemp. The apples and water-melons of the province are better than elsewhere in Japan.

The principal buildings in foreign style are the Sai-ban-sho (Court of Justice), Hospital, and the Niigata Gakkō (School). The latter of these buildings was started in 1870 by some of the inhabitants of the town, and was handed over to the authorities of the prefecture in 1878. In contiguous buildings there are several other schools, one of them being a middle school *(Chiū Gakkō)*. Opposite to these buildings, and separated from them by a canal, is a small public garden surrounding the Shintō temple of Haku-san, whence there is a fine prospect of the river and of the lofty range of mountains about 10 *ri* distant to the east. Across the river is a small agricultural college. The Buddhist temples are numerous, but there is nothing that calls for special remark about them. In one, Jō-do-ji, is exhibited a short piece of bamboo, a relic of Shin-ran Shōnin, founder of the Shin sect. Tradition says that the holy man on arriving at Toyano, a vill. about 1 *ri* distant on the other side of the river, and finding that the people would not accept his doctrine, stuck his bamboo staff into the ground, declaring that in proof of the authenticity of his teaching fresh branches and leaves would grow from it. Hereupon branches and leaves immediately began to sprout, and as the thin end of the stick had been stuck into the ground, they at first grew downwards and then turned up again towards the light, for which reason the relic shows the branches growing in this bent shape.

The post office stands in the main street of the town. Under the new postal system of communication,

he average time a letter takes to each Tōkiō or Yokohama, is 3½ ays in summer and 6 in winter.

The town contains several shops or the sale of articles of real r assumed foreign manufacture. Tinned meats, condensed milk, utter and candles can generally be ound.

The river supplies plenty of salmon, but the fish is not taken before October. A coach runs to Yahiko about 8 *ri* on the road to Shin-chiū. Kurume abound wherever the road s practicable, their ordinary charge being 7 or 8 *sen* per *ri*. The country around is flat, consisting principally of rice-fields; and almost the only excursion worth making is to see the kerosene wells at Kiitsu, about 5 ri distant.

Sado.

The island of Sado, which lies opposite to the mainland off Niigata, can only be reached by junk, except on special occasions when a steamer happens to be in port and is going across, or by chartering the small harbour steamer. The journey may be made either by going direct from Niigata to Ebisu, the Northern harbour, or by proceeding from Niigata to Teradomori,—a vill. 30 miles south of Niigata, and thence to the south-east point of the island. The former is the longer route by sea, being 40 miles, but though by the latter route half the distance by water is saved, it involves a good day's journey by land in addition.

Sado, which forms part of the prefecture of Niigata, has a pop. of about 103,000, and is principally noted for its gold and silver mines, situated close to Aikawa (pop. 12,500). The profit from these mines under their present management was estimated at 85,314 paper *yen* for the financial year 1880-81, but it has been frequently asserted for many years past that the value of the precious metals obtained was more than absorbed by the expenses of working. Aikawa, in spite of its size, is a poor looking town. Ebisu Machi is a wretched vill. of 3400 inhab., situated on a narrow strip of beach between the sea and a lagoon.

The island is extremely hilly, and consists of two groups of mountains separated by a cultivated plain. The principal formation is limestone. Chalk, which is rare in other parts of Japan, is common here, especially between Sawane and Aikawa.

Travellers proceeding to Sado from Teradomari land at Akadomari on the S. side of the island, the route from which place to Aikawa, the capital, is as follows:

ITINERARY.

Akadomari to	Ri.	Ch.	M.
Shimmachi	4	24	11½
Kawarada	5	33	14¼
Sawane	6	34	17
Aikawa	8	12	22½

On leaving Akadomari the path crosses the hills and descends to the coast, which it follows through Shimmachi as far as Sawane, and then crosses a hill about 500 ft. high to Aikawa.

The distance from Ebisu Minato to Aikawa is 6 *ri* 29 *ch.* (16½ m.), and the road proceeds across the island from E. to W. to Kawarada, where it joins the route given above.

ROUTE 22.

NIIGATA TO TŌKIŌ BY THE MIKUNI PASS.

ITINERARY.

Niigata to	Ri.	Ch.	M.
Ōno	2	16	6
Shirone	5	24	13¾
Niida	8	18	20¾
San-jō	10	17	25¾
Imamachi	14	4	34¼
Nagaoka	17	24	43
Miō-ken	20	29	50¾
Kawaguchi	24	7	59
Hori-no-uchi	26	11	64
Urasa	28	25	70
Itanka-machi	30	8	73¾
Muika-machi	32	3	78¼
Shiwosawa	32	34	80¼
Seki	34	30	85
Yuzawa	36	11	88¼
Mitsumata	38	16	93¾
Futai	40	34	100
Asakai	43	3	105
Nagai	46	17	113¼
Saru-ga-kiō	47	3	114¾
Aimata	47	20	116
Sukawa	48	15	118¼
Fuse	48	34	120¼
Tsukahara	50	3	122¾
Nakayama	51	29	126¼
Yokobori	54	23	133¾
Kanai	54	34	134
Shibukawa	55	24	135¾
Kaneko	58	76	142¾
Takasaki	61	2	149¾
Tōkiō	88	34	217

If the steamer is running, the best plan is to go by river to Nagaoka, a day's journey. *Kuruma* can be used only as far as Miō-ken, beyond which pack-horses may be engaged from station to station as far as Urasa, where *kuruma* can be got to Seki. From Seki to Shibukawa pack-horses and *kagos* are the only means of transport, and then the *kuruma* comes into use again. The road leaves Niigata on the S. and proceeding along the l. bank of the Shinano-gawa, follows from Ōno the narrower branch, which diverges from the main stream a short distance above San-jō. It is extremely flat and uninteresting the whole way to Miō-ken. At Shirone (4,100 inhab.) we cross by a bridge to the r. bank. Pears are abundantly cultivated on trellises in this neighbourhood, besides apples, greengage plums and nectarines, for which the climate is better adapted than on the S. and E. coasts. There are no decent inns at Ōno, Shirone or Niida. About 1 hr's. distance beyond the latter, the two branches of the river approach so close that nothing separates them but the dyke, the top of which forms the road, and we cross to the r. bank of the larger branch by the Kuriya-Bashi ferry (2 good *Restts.*), 25 *ch.* on the nearer side of San-jō. The town of San-jō, 7,700 inhabitants, situated at the junction of the Igarashi-gawa with the Shinano-gawa, was entirely destroyed by fire on the 21st May, 1880. The road now gradually approaches the hills on the l. The highest mountains visible on the horizon are Hakkai-zan and Koma-ga-take. Hemp is cultivated over large tracts in this neighbourhood. Imamachi (*Inn* and *Restt.*, Yanagi-ya) is a prosperous little town of 2,800 inhab. Hills are now seen to rise on the opposite side of the river to our r., whilst those on the l. gradually close in.

NAGAOKA (*Inns*, Ō-guma-ya, Tsuruga-ya, Masu-ya; *Restt.*, Mayejima in the suburb of Senji), a wealthy town, having a pop. of 24,000, including those of its suburbs. About 250 houses in the N. suburb were destroyed by fire, June 6, 1880. The shops are good, and broad arcades line the wide main street throughout its length (about 3 miles), affording a cool promenade during the summer. At Katada, 1½ *ri* from the centre

of the town, there is a good *Restt.*, the Sōren-chaya. Hence 15 ri to Tokamachi. *Restt.* at the further end. The road, which now becomes rather stony, rises gradually and approaches the green hills on the l., while the river reappears again on the r. Mochiken (*Inn*, Mochiya) is a poor vill. On the opposite side of the river, 1 mile S.W. is the town of Ojiya, (see) inhab., the centre of the cotton weaving industry. This fabric, really woven from the hemp fibre, is greatly esteemed by the Japanese, and the best qualities fetch as much as 10 yen per piece of 15 yds. It is frequently said that the very best is made of China grass, a species of Boehmeria, but this appears to be doubtful. The scenery now becomes extremely pretty, the road, which passes along the r. bank, almost overhanging the broad river, while on the opposite side the corn-fields, with the dark-green cryptomeria for a background. Kuruma can go no further than this point. The road soon ascends a steep hill in order to avoid a precipitous cliff, against which the current dashes with all its force, then descends again to the side of the wide sandy bed, and passing through a succession of hamlets at the base of the hills, comes in sight of the substantial-looking town of Ojiya perched on the l. bank. The varnish tree (Rhus vernicifera, urushi no ki) begins to make its appearance. It may easily be recognised by the transverse incisions in the bark, from which the crude varnish is obtained. The road now makes a bend to the l. and we get a fine view in front of the lofty range which extends from Hakkai-zan to Koma-ga-take.

Kawaguchi (*Inn*, Naka-ya) is a small vill. situated a short distance above the junction of the Iwono-gawa (or Uita-gawa) with the Shinano-gawa. Both rivers flow here over wide pebbly beds between low hills. We now quit the latter, and take our way up the valley of the former river. About half way to the next station the road crosses to the l. bank by an excellent bridge, where the stream flows swift and deep, then climbing a hill, descends again into a wide, level valley, laid out in rice-fields. Here is the (*Inn*, the "Tō-un Kwaisha) another centre of the cotton industry. At the other end of the town a road goes off straight towards Ariku, past the baths of Tochibara (see) to Ardu (see), up the valley of the Yabureno-gawa as far as Ikaiji-no-tōge. The Mikuni road turns to the r. and ascends a gradually narrowing valley, between hills covered with fern and low brushwood, for about an hour, to the top of the Tochibara Tōge, which lies 1,[illegible] ft. above the sea. From the summit is a fine view of the broad, level valley with the river winding down it, and straight ahead of it the summits of Ushigatake and Hakkai-zan. The descent is rapid to the bank of the river, which flows swift and deep close to the hills on its l. bank, with a wide expanse of corn and rice-fields stretching away on the other side. At intervals pieces of cloth are the annual production in this valley. From Urasa (*Inn*,* Chōjiya) [illegible] can be engaged as far as Shibatarō-sōmachi. The path is fairly good for the greater part of the way. The lacquer tree abounds everywhere. Itsuka-machi (*Inn*, Itsuka-ya) is a poor vill. The valley gradually widens, and the river receives many streams on its r. bank, while on the l. it has but one tributary, which is usually dry.

Muika-machi (*Inn*, Tō-un Kwaisha, Marukawa-ya) is a considerable place of prosperous aspect. Omnibus boats start hence down the stream for Nagaoka, taking about 8 hrs. to descend. They are usually manned by five men, four of whom sit in the bows and ply the sculls, while one stands in the stern and steers with an oar of enormous length. A penthouse in the centre roofed with matting, accommodates passengers and their baggage. The

road from Tōkiō by the Shimidzu pass (see Rte. 21) joins the Mikuni road at the further end of the street. We now cross a wide valley laid out in rice-fields to Shiwosawa (*Inn*, Hiraki-ya), a small but neat town, which boasts a hospital, then ascend slightly to Seki (*Inns*, Naka-ya and Abura-ya), and crossing a cliff which overhangs the stream, bid farewell to the broad valley. On the opposite side of th rises a hill which has all the ance of a volcanic cone, o half has been worn away action of water. The cliff the river consist of ash an in regularly disposed strata, sides N. and S. form perfect

Yuzawa (*Inns*, the Tsū-u sha, Yamato-ya, Matsu-ya O-mura-ya) is a long, st place. There are some unin hot springs in the neighb d, from which the vill. takes its name. The road begins to ascend at once, so that this place may therefore be called the foot of the Mikuni pass, which consists of four passes, the first being the Shiba-hara tōge (2135 ft. above the sea, and 1145 above Yuzawa[1]) which is ascended in about 1 hr. A descent of 30 feet brings us in 20 min. to the bank of the Kiyotsu-gawa, one of the tributaries of the Shinano-gawa, and in 10 min. more we reach Mitsumata (*Inns*, the Hon-jin, Ikeda-ya, besides 14 others; *Restt.*, Matsu-ya) on the l. bank, surrounded by hills covered with dense forest, in which the beech is abundant. Bears and sheep-faced antelope (here called *awo-jishi*) are caught in the neighbouring heights, and their skins are exposed for sale in the vill. The wild gooseberry and the fruit of the Akebia, which resembles in appearance a brinjal and in flavour a gooseberry, are found in the woods. The road at first ascends the r. bank of the stream, and then tur up a side valley to the l. and cli bs by well planned zigzags to th tea-house at the top of the l ka no tōge (2800 ft.) in 1 hr. then descends for about 150 feet, and reascends to the top of the hill (3200 ft.), from which it plung s down very suddenly into the vill. of Futai (*Inns*, the *Honjin, Shinbō-ya, and several others), 2500 ft. The magnolia is means a rare tree in this urhood, and frequently at- very great size. In the of June the air is laden strong perfume of its blossoms. In winter the n to Futai is frequently nder the snow, and travel- e to glissade down by the aid out pole, previously taking to fasten on the soles of their pieces of iron called *kanjiki*, nished with stout points which give a fair hold on the slippery surface. The path now gently ascends the upper valley of the Kiyotsu-gawa along a grassy moor covered with bracken and the dark Anemone cernua, to the water-shed (2955 ft.) in 45 min. and descends into the pretty green valley of Asakai, which lies spread out far below, in the midst of gentle slopes crowned by densely wooded rocky summits, with here and there a precipitous cliff jutting picturesquely out. To the r. rises the long ridge of Nayeba san. Just before reaching Asakai (*Inn*, San-jiū-ya, and many others), 2820 ft., we finally leave the Kiyotsu-gawa. The road is almost flat at first, or rises very gently along the bottom of a narrow, tortuous valley, then ascends rapidly by steep zigzags to the top of the Mikuni pass, properly so called, in 1 hr., height about 4100 ft. above the sea. The view towards the S. is very limited, but includes the peaks of Akagi san above the green hill in the foreground, and the summit of Futago yama a little to their N. Due S. the flank of Kwan-non-dake near Ikao is visible. On the N. the

[1] The heights according to Lindo, in Trans. of the Asiat. Soc. of Japan, Vol. III., Pt. 1, and Rein in Petermann's Mittheilungen.

most conspicuous object is Nayrba san. The path descends a little, and winding round to the l. reaches in 20 min. a cottage which commands a good view of the Haruna group. 10 min. further the road divides, the r. hand branch descending to Nazu, and then crossing a spur to Saru-ga-kai, while the other winds round the sides of the hills and affords new and then fine views of the mountains on the frontier of Echigo. The distance is the same by either road, but the latter is the least fatiguing. From the summit to Saru-ga-kō (*Inn*, Shimidzu-ya) is 2 *ri* 33 *ch*. The road crosses the Akaya-gawa, and ascends to Aimata (*Inn*, Kami-ya), a poor-looking place. There is a fine view of the Echigo mountains from a field just beyond the vill. The Nishi-kawa is soon crossed again to the r. bank. Sukawa and Fuse do not afford good accommodation. Shortly after leaving the latter vill. the path turns to the r. and ascends a hill, coming at last to a narrow defile between pillared rocks built up in Tuscan rusticated style. At a point just above this (¾ hr. from Fuse) is a splendid prospect of the valley widening as it goes E. and of the opposite mountains. Shirane san on the boundary of Kidzuke and Shimotsuke is easily distinguished by its superior height above all other peaks. Further N. rises Hodaka yama, and in front of it the Numata-daira, a long grassy ridge. Here the path enters a second and much finer gorge. The grey rocks rise sheer to a height of 40 or 50 feet in enormous square blocks like the pillars of some huge colonnade, crowned with luxuriant trees which soften their stern aspect. A wooden gallery built round the face of the rock carries the road over a deep chasm, and in 10 min. more we reach the top of the Kiri ga kubo tōge (2700 ft.), which looks down upon the vill. of Nakayama nestling at the foot of the green Niye yama. The indistinct track across the moorland leads in the direction of Tokobori. Nakayama (*Inns*, Hirakata, Ishidzuki and Hayashi-ya) lies in the bottom of a shallow basin among the mountains. The path now ascends the moorland between Komochi-zan l. and Onoko yama r. to the Nakayama tōge, 2170 ft., by a gentle gradient, and comes in full view of the Haruna group, with Ikao perched far up above the valley on the flank of Kwan-non-dake. Yokobori (*Inns*, the Tsu un Kwan-sha and Tama-ya) is a poor vill. ¾ m. further the road passes along a cutting in a bed of pumice 4 ft. thick, immediately under a thin covering of alluvial soil, evidently ejected from the Haruna group, for more of the same occurs farther on, at its base. From Kita Moku, a road turns off l. to Maychashi by way of Shirai. The road now crosses the Agatsuma-gawa (beautiful view of the valley from the tea-house above the r. bank), and passing the poor vill. of Kanai continues along the base of the Haruna group to

Shimokawa (*Inn*, Awomoto), a considerable town. R. a path branches off to the baths of Ikao 3 *ri*. L. a short cut to Maychashi by the road called Kawara Shin-dō (3 *ri*). *Kuruma* can be procured here at moderate rates. The road to Kaneko continues straight on across the skirts of the Haruna group, and then descends through fields to Takasaki. For the remaining part of the journey to Tōkiō see Rte. 18.

ROUTE 23.

IKAO, KUSATSU AND NEIGHBOURHOOD.

IKAO. (*Inns*, *Kogure Hachi-rō, Kogure Kin-dai-yu, Kogure Bu-dai-yu, Kishi-Gon, Chigira.)

This favourite watering place, situated on the N. flank of the Haruna group of mountains at an elevation of nearly 2700 ft. above the sea, may be reached from Takasaki (see Rte. 18), or from Mayebashi (see Rte. 21), either town being 1 day's journey by coach from Tōkiō. From Takasaki the route is by Nakazato (1½ *ri*), Kashiwagi (3 *ri*), Midzusawa (4 *ri* 26 *ch.*), Ikao (6 *ri*). *Kuruma* with one man can easily be taken as far as Midzusawa, and even as far as Ikao, but during the last stage it is necessary frequently to dismount and walk up the hills. *Kago* can be engaged at Kashiwagi and horses at Midzusawa.

At the upper end of this vill. stands a considerable temple dedicated to Kwan-non, one of the 'Thirty-three Places' of Eastern Japan. Particularly worthy of notice are 6 bronze images, life-size, on a revolving platform, surmounted by a pagoda-like roof. The road now skirts the base of a lofty peak called Sen-gen yama, commanding a magnificent view of Akagi san to the N.E., and Komochi-zan on the N. of the Agatsuma-gawa.

From Mayebashi to Midzusawa is 4 *ri*. The road crosses the Tone-gawa by a bridge of boats immediately outside the town on the W., and turning to the r. lies along the flat for some distance, and then begins to ascend through a wood on to a rising prairie, which early in September is covered with various wild flowers.

TAKASAKI TO KUSATSU.

ITINERARY.

Takasaki to	*Ri.*	*Ch.*	*M.*
Kamiyama	4	—	9¾
Sannokura	7	—	17
Ōdo	11	16	28
Sugawo	14	18	35½
Nagano-hara	18	18	45½
Kusatsu	21	18	52½

The usual route to the warm springs at Kusatsu branches off r. from the Naka-sen-dō 18 *ch.* beyond Takasaki. The road, although bad, is practicable for *kuruma* with 2 men as far as Sannokura, and even as far as Sugawo, but the traveller is recommended to make his arrangements at Takasaki for men to go the whole way, as relays can seldom be got on the way. From Kamiyama (*Inn*, Ki-ya), the route lies up the valley of the Karasu-gawa. At Hokkori, 20 *ch.* from Kamiyama, the road divides; the l. branch should be taken. At Sannokura the road enters the hills, and from this point on the scenery becomes very pretty. At Ishidzu, 18 *ch.* from Sannokura, the road again divides; the l. branch ascends the valley to Kawa-ura 1½ *ri* (see page 232), to which place *kuruma* may be taken, the r., called the Kusatsu kai-dō, crosses the stream and ascends the l. bank to Ōdo, passing through the vill. of Gonda. Beyond Ōdo hemp is cultivated in great quantities. From Sugawo to Nagano-hara the way is rough, but passes through very picturesque scenery. Near Nagano-hara the road crosses a rapid stream flowing through a narrow gorge, which is

spanned by a bridge supported on heavy projecting beams. From Nagaoka the r. bank of the torrent flowing from the hot springs of Kusatsu is ascended for a short distance, the road afterwards leaving the stream and crossing a succession of hills scantily clad with small trees, amongst which may be observed the birch and mountain ash. Fine views of Asama yama are obtained at several points. From the tea house at Nan no sawa the road winds round the slope of Mono Shirane, and soon the position of the vill. of Kusatsu is indicated by jets of steam which may be seen rising from a hollow a short distance in front. At the entrance of the vill. r. stands a graveyard, whose numerous tombstones too plainly tell what a large proportion of those who crowd here to gain relief, fall victims to their frightful maladies. The vill. consists chiefly of inns, some of which are 2 and even 3 stories high. The principal baths are situated near its centre. The temperature is very high, in some cases exceeding 60° C. On the outskirts towards the N. W. are several baths of lower temperature. That known as Kompira no yu is perhaps best suited for foreigners. About 1 mile from this place, near the source of the stream which supplies this bath and several of the others, is the Sai no kawara (the Dry River of Rocks). On its numerous rocks and boulders, small stones have been piled up by visitors as offerings to dead children, who are thus relieved from performing the same endless task imposed on them by the old hag (Shidzuka no Baba) who lies in wait for them on the bank of the Buddhist Styx. Among these rocks is one called *Yurugi Ishi* which, notwithstanding its being a huge boulder, is so balanced that it can be moved by the hand. The Oni no Sumiba ("Devil's Wrestling-arena") and the Kiri-dani further on, where frozen snow is found even in summer, are visited by the Japanese as places of curiosity. The climate of Kusatsu is cool in summer, and mosquitoes are unknown. During the winter months the place is almost deserted. In April the inhabitants begin to return, and in the early part of May the usual crowds of patients flock in again. It is not impossible, however, to commence taking the waters as early as February, for there are always, even in the depths of winter, sufficient men left in the vill. to guard the houses. For details of the composition and effect of the waters, the diseases for which they are said to be efficacious, and the manner in which they are taken, see Trans. Asiatic Society of Japan, paper read by Captain Deschermes, 22nd Oct., 1873.

Those who may visit Kusatsu, not for the sake of taking the waters, but on account of its pure air, will find fair accommodation at the temple on the hill to the l., where they will be out of the way of the terribly diseased patients who crowd the houses in the village.

Kusatsu is 4250 ft. above the sea.

Kusatsu to Ikao.

ITINERARY.

Kusatsu to	Ri.	Ch.	M.
Nagaoka	2	—	5
Sawatari	6	—	14½
Nasu-mura	8	—	19½
Gosaisia	10	18	25½
Ikao	11	—	31½

(The above distances are only roughly estimated).

Leaving Kusatsu by the Ohawa road, the route strikes away to the l. after a walk of 1 m., and then descends through woods to the vill. of Kosame (1½ hrs.), 1500 ft. below Kusatsu, picturesquely situated on the bank of a rocky-bedded stream flowing through a deep gorge. There is a considerable hemp industry here. On the opposite side, above the bank of the stream, lies Namazu (one or two decent inns). The path now ascends a long valley full of chestnut trees for several miles, and reaches

the top of Kurizaka ("Chestnut hill"), 3200 feet above the sea (1 hr. from Namazu). ½ m. below the top of the pass looking back there is a fine view of the peak of Yahazu-ga-take, near Ōzasa, so called from a notch on its summit resembling the notch in an arrow. From the top of the pass (comfortable tea-house) the mountains at the back of Kusatsu are well seen. 5 min. further, on the E. side of the pass, is an extremely beautiful prospect, a deep, well-wooded valley in the immediate foreground with successive ranges of hills interlacing, until the eye passes over Akagi san to rest on Shirane san and Nan-tai-zan, the highest mountains of the Nikkō range. On the r. are seen the peaks of the Haruna san group. Descending into the valley the little hamlet of Ō-iwa, which takes its name from the huge precipitous rocks close by, is reached in 1¼ hrs., and the road thence is almost level, along the bottom of the valley to Sawatari (1½ hrs.). This is a small bathing vill., where patients who have gone through the regular course at Kusatsu go to recruit their strength. The waters have a very softening effect on the skin, and quickly alleviate the painful irritation produced by the severe course of treatment at Kusatsu. Silk and hemp are the chief products of the neighbourhood. The walk from this place to Naka-no-jō on the Agatsuma-gawa, 2½ *ri*, is very pleasant. After 1¼ *ri*, a deep stream is crossed by a bridge, and from here to the baths of Shima, high up among the hills, is 3 *ri* by a path turning off l., while the main path continues along the l. bank of the river, and the valley widens out into a plateau. In front, to the r., are the peaks of Haruna san; the furthest to the l. is Sen-gen, the next in order being Futatsu-dake, Sōma-ga-take, and the hills about the mountain-lake, amongst which Fuji and the Eboshi are conspicuous. On the l. is the Onoko yama group. Mulberries are cultivated extensively at this point. A small stream is crossed at the nearer end of Naka-no-jō (*Inn*, Futami-ya). To the poor vill. of Isemachi ½ m. At a bridge, crossed shortly after passing through this place, a path branches off l. to Numata, 9 *ri*, and to the baths of Shiikawa, 4 *ri*. The stream which here falls into the Agatsuma-gawa is the Naguta-gawa. One hour's walking brings the traveller to Ichishiro. From this place the road continues alongside the river under extremely picturesque rocky, pine-clad cliffs, the lower parts of which are in some places covered with deciduous trees. At Gochōda it crosses to the r. bank, and begins at once to ascend the skirts of the Haruna group. From the bridge which here spans the river to Ikao is about 1 hr's. walking. The whole distance from Kusatsu to Ikao may thus be easily performed on foot in a day and a half.

From Ikao to Nikkō no Yumoto by Akagi san.

From Ikao the road descends gradually to Shibukawa at the edge of the moor in 1½ hrs., and thence in 35 min. to the Shin Watashi bridge over the Agatsuma-gawa at its junction with the Tone-gawa; toll to be paid here. The Agatsuma-gawa rises at the foot of the Torii tōge behind Ōzasa, and is 16 *ri* (39 m.) in length from its source to this point. At Shiroi, 15 min. further, the Tone-gawa is crossed; it is here about twice as wide as the Agatsuma-gawa at its point of junction. The path climbs the hillside, and continues to ascend through cultivated fields for 1 hr. to Mizoroki. This place is on the skirt of the extinct volcano Akagi san, which may be easily ascended in 3 hrs. to the Shintō temple on the border of the lake at the summit. It is advisable to take a guide, as the paths from Mizoroki are very confusing, but the

traveller who neglects this precaution will find it by walking straight up the slope of the mountain, regardless of the long way he has to go, and taking advantage of any rocks which may seem to lead towards the top. It is quite safe to do this on a clear day, but it would be dangerous when mists cover the summit, as they usually do in July, August and September. Cattle and horses are bred on the moorland which covers the side of the mountain, where they find abundant pasture. The path from Mizoroki crosses a depression called Jō-tōge (4300 ft.) in the circular range of hills which surrounds the basin of the old crater, descends into a grassy hollow, dotted with birch (*shirakanba*), in a few minutes reaches the lake, and then continues to the r. along the bank for ½ mile. The lake is about ½ m. in circuit, and is in shape, with a small island in it opposite to the N. W. end, on which the yew tree (*araragi*) grows. The lower slopes surrounding the lake are covered by woods, chiefly consisting of birch, oak, and two species of alder. The principal peaks are Kuroda (5500 ft.), Koma-ga-take (5000 ft.), Jō-ga-take (prob. 5000 ft.) and Obaku; a guide will be found necessary in ascending them. The temple is dedicated to Futsunushi, the god of Kaderi in Hitachi, who is worshipped in the form of a two-edged sword, and also in the form of a stone bow; the temple possesses a wooden image of Iye-yasu. During the first half of September it is visited by pilgrims, who mostly make the ascent from Miyazawa on the S., where there is a temple dedicated to the Shintō gods Onamuchi and Toyo-ki-iri-hiko.

A path leads from the temple round the N. end of the lake to a depression in the range of hills, called Go-rin tōge, 4360 ft., from which it descends rapidly to Hikage Nangō, passing in 2 hrs. Sunagawa and Awoki, small hamlets in which there are no inns. Baggage can be sent round from Mizoroki by the following route: Tenkula (1 ri), Magumo (1 ri), Miyama (1 ri), Osaki (1 ri), Awoki (1 ri), Nangō (½ ri). Nangō, on the Nori-gawa, a tributary of the Katashina-gawa, which falls into the Tone-gawa a little below the castle town of Numata, is devoid of interest, but a conveyance can be got at the house of the mayor, or one of the innkeepers. From this place Kenkaku on the Ashiwo road may be reached by a rather difficult path, 3 ri to Nori-ko; distance to Kenkaku 1 ri. Bear, wild boar and hares are taken during the winter months in the extremely mountainous region, and in the mountain streams are caught with artificial flies. From Hikage Nangō the path crosses the river to the opposite side of Hinata Nangō, and turning to the l. by a small Shintō temple, ascends the hill-range which it continues for about a mile, descending at last to the left bank of the Katashina-gawa, which here flows round the side of a circle of rocky cliffs. The path to Amagata ascends to the r., but the main road crosses the stream by a rickety bridge to Sendara. The road from this place is that for nearly the whole way to Ogami, where there are some warm springs. It then ascends slightly, and continues on a level almost to Takatoya, where a path branches off l. to Numata. Here is a picturesque temple dedicated to the Shintō gods of Suwa in Shinano. ½ m. further on, the Katashina-gawa, which runs through a narrow rocky chasm, is crossed by a bridge to Okkai, a fair-sized vill., where is a tea house at which baggage may be procured. Distance from Nangō 2½ hrs. Opposite to Okkai, on the opposite side of the other stream, lies the vill. of Oyō. Close by Okkai are some curious falls on the Katashina-gawa, where it dashes over perpendicular walls of granite, too high for the salmon trout (*masu*) to ascend, which consequently is often taken in the pools below during the month of July. A rift cuts the bed of the

stream in two; it is filled with a rushing green torrent. Further up is the *suki-wari*, a rift right across, into which the water pours with overwhelming force. The path now rises high over a plateau, and comes in sight of a wide valley, with the vill. of Hinata Chidori nestling under a long ridge. On the r. is a wide gorge, running up towards the back of Kō-shin-zan. The terrace-like formation of the hills at the back of Hikage Chidori is very curious. Three terraces at least 2 m. long are distinctly marked, each of the lower two being a few hundred yards wide, and the upper one, which is surmounted by the usual irregular ridge, being from ½ to ¾ m. in width. The course of these ridges, which seem to mark the successive positions at different periods of a river bank, is S. W. by N. E. The road descends to the river, and crosses over a bridge from Hinata Chidori to Hikage Chidori, and then ascends a ridge l., from the top of which there is a fine view of the valley of the Katashina-gawa stretching far N. towards the boundary of the province of Iwashiro. Descending into this valley, we reach the vill. of Sukagawa, 2 *ri* from Okkai. It is said that Kō-shin-zan can be reached direct from Okkai, or from Hirakawa, 1½ *ri* further up the stream on which stand the two villages of Chidori, but only under the guidance of an experienced hunter. Shortly after passing Sukagawa the path crosses a hill, and descending to the valley of the Ogawa, turns to the r. along the r. bank of the stream. That branch of the path which continues in a northerly direction proceeds by Koshimoto, Tsuchido and Tokura over the boundary of the province N. to Aidzu, 34 *ri* 23 *ch.* from Tokura (see Rte. 46).

The valley of Ogawa is full of hamlets, which are passed one after the other before the baths at Higashi Ogawa (2300 ft. above the sea) are reached far up the stream. The accommodation here is not good, and the bathing places are uncovered square pools in the open air; they are tolerably warm and contain a little sulphur. Just before reaching this place (1½ hrs. from Sukagawa) the bare volcanic summit of Shirane is seen towering to a startling height. Quarters can be obtained here for the night.

The price of a guide to Yumoto over the top of Shirane is 1 *yen* and a night's lodging. The path leaves the larger valley on the r., down which flows a stream from Shirane san, and winds up a narrow wooded glen, and after 1 hr's. fair walking we reach a sign-post, marked l. Yuzawa baths, r. Arayama (*i.e.* Shirane san) and Yu no umi (Yumoto) 4 *ri*. Water cannot be got for several hours from this point onward. Leaving the stream, the path climbs through a wood of mixed deciduous and evergreen trees. After 1 hr's. easy climbing we arrive at a plain *torii* inscribed with Arayama Dai Gon-gen. A post close by is marked 2½ *ri* from Ogawa, 9½ to Nikkō, 3½ to Arayama, which last must be a mistake. The path to the l. crosses the Kon-sei tōge to Yumoto, while the ascent of the mountain starts from the *torii* up the dry bed of a stream full of ferns and mosses, and then climbs over tree roots and fallen trunks for 20 min. It then descends slightly to a little swamp where deer come to drink, and proceeds E. for about ½ hr. along a damp flat under the trees, then climbs again for a short distance, and emerges on to an open space containing a wood-cutter's hut and a second *torii*, surrounded by a wood of birch, mountain-ash, Styrax Obassiya and a few maples, whence the cone is visible close at hand. Time 1½ hrs. to this spot from the *torii*. In these regions it is the mountain-ash which lights up the mountain sides with such brilliant scarlet in the end of autumn. The path now ascends through a wood for a few minutes, and then

emerges on to the W. side of the cone. I saw some in April, 1871, of the last eruption, which destroyed a considerable tract of forest. The ascent is [illegible] and even dangerous, as there is no path marked across the rough fragments of lava. At one point it is necessary to cut steps in the [illegible] and secure for a distance of about [illegible] in order to obtain a secure footing. There are several small craters on the summit of the cone, and on one of the highest peaks is a small shrine containing a [illegible] of no great apparent antiquity, of Arayama Dai-tsu-gen, the god of the mountain. The image, about 9 inches high, is in a sitting posture, and is clad in court robes. The shrine which stood here before the last eruption had been put up in 1652, after the eruption of 1649. Between this and the highest peak of all, is a small hollow, above a deep crater of insignificant size, and crossing this, we mount the peak, which is about [illegible] ft. above the sea. It looks as if the ridge below to the E., called Mayegrane, had been part of the wall of a large crater, averaging about [illegible] ft. in height, and that within comparatively recent times a new and much higher cone had been formed inside its W. limb, which had nearly filled up the original crater, leaving only the intervening valley on its E. side, the bottom of which slopes off from the centre N. and S. The N. end contains a pool of remarkably green colour, the S. end is nearly dry and passes off into a wood. Even after these disturbances the top of the cone became clothed with vegetation. It was covered with a short fine turf, and various species of Alpine plants grew on its sides. All this was destroyed in the eruption of 1871, which commenced at the W. base of the cone, and pursued its course up to the very summit, the discharge consisting apparently of ashes, boiling water and steam. Huge blocks of stone and quantities of ashes are said to have been washed down the stream as far as Ikao and Oiwa. A quantity of ashes also fell on the E. side, covering the wide moorland called Senjō-gahara between Yuno to and Chūsen-ji to the depth of a foot. The ashes from this eruption are already partly replaced by the growth of rhododendron and various species of Vaccinium. The curious club-moss and Lycopodium lycopsamoides also [illegible] among the stones at the summit. The time occupied in the ascent from the woodman's hut is about 1½ hrs. The view from the summit on a clear day must be very extensive, seeing that the cone of Shirane san is visible from a spot close to the top of Kusanzaka in Ise, and from many points between Nikkō and the capital, but Yuno to lake is hidden by Mayegrane. The descent to Yumoto is straight down the E. side of the country a steep path, to the bottom of the intervening valley. The path then ascends the face of Mayegrane, and turns to the l., proceeding along the summit of the ridge to the N. until it distinctly takes a downward direction which cannot be mistaken. The lower part of the descent is very fatiguing, as the path is extremely steep, and plunges down over the interlacing roots of fir trees (Abies Tsuga) and across the rough stony bed of a stream, down to a fork on the path which comes down from the Kon-sei tōge, 7 *ch.* from Yumoto.

If the traveller prefers the easier, but infinitely less interesting and gloomy walk through the wood over the Kon-sei tōge, he continues up the path from the *torii* at the western foot of the ascent to Shirane san. For details see Rte. 46.

Ikao to Asama yama.

The path turns to the l. after descending halfway down the vill. and comes out upon the edge of

a deep ravine, which runs far up the mountain behind the peak called Futatsu-dake. It then dives down into the gorge, and immediately ascends Kuramaba-zaka, on the opposite side, winding up under the shadow of the trees and brushwood, close to the precipitous brink of the ravine, finally emerging on to a grassy down. In front is the conical wooded peak of Futatsu-dake; away on the l. beyond the ravi[illegible] opposite moor, is the lo[illegible] of Sen-gen yama. Strai[illegible] r. of Futatsu-dake, com[illegible] curious hill called Sōma, [illegible]sembles a wall of loose bl[illegible] interstices filled up by [illegible] plants (height 4160 ft. [illegible] level, 1460 above Ikao). [illegible] summit Asama yama is wel[illegible] the r. is a deep hollow sur[illegible] hills, crowned by abrupt [illegible] with a talus below, all [illegible] with trees and grass. Conspicuous among these is the conical hill called the Fuji of Haruna. The path ascends gently and crosses a ridge at an elevation of about 1000 feet above Ikao, and then descends gradually, approaching the base of the little Fuji; turning to the right, it skirts for a short distance a small lake called Iwagaki numa and then makes a rapid ascent to the top of a pass called Ten-jin tōge, about 800 feet above Ikao. Looking back towards the lake, the tourist sees Fuji and the Eboshi Iwa r. and Bingushi, Suzuri Iwa and Kamon-ga-take l. Turning round again he sees S. the needle-like rocks of Miō-gi san, and the long range which bounds the Yedo plain. The summits on the r. and l. are respectively called Haruna san and Himuro-ga-take. The lake looks as if it occupies the site of an extinct crater. From the Ten-jin tōge the path descends a very picturesque thickly wooded glen to the ancient Shintō temple of Haruna, situated amongst precipitous and overhanging volcanic rocks, in a grove of tall cryptomerias. It is appropriately dedicated to Homusubi, the god of fire, and Haniyama-Hime, the goddess of earth. Over the principal chapel, which is decorated with excellent wood-carvings (especially two dragons twined round the side-beams of the porch), hangs a huge rock supported on a slender base, which seems every moment to threaten the whole building with destruction. In front is the stage for the sacred pantomimic dances, [illegible] side a hall dedicated to [illegible]al progenitors, hung with [illegible]os. The red tone of the build[illegible] contrasts agreeably with the [illegible] green of the conifers. Close [illegible] temple are two curious rocks, [illegible] called *Tsudzura ishi* (travel[illegible]ox rocks), consisting of huge [illegible] piled singly one on the top [illegible] other to a great height, the [illegible] called *Kura-kake ishi* (saddle-[illegible]tand rock), a sort of natural bridge high among the trees and apparently inaccessible. The path continues down the thickly wooded glen, and crosses the stream into the vill. of Haruna, whence the flat country begins again to be visible. Passing through the vill., it recrosses the stream a short way further down, and winds round the base of grassy hills for three or four miles, into the valley of Sannokura, on the main road from Takasaki to Kusatsu. Turning here to the r. the road proceeds ½ m. to Gonda, crosses a stream to the l. and proceeds 3 or 4 m., ascending the flat valley to Kawa-ura (accommodation at the post-office). At this place the hills begin to close in on either side and to attain to a greater height, while the path rises sensibly. The trees which cover the hill sides are chiefly oak, chestnut, horse-chestnut, maple, beech, cryptomeria and zelkowa. About 3½ hrs. from Sannokura the real ascent of the pass begins, by steep zigzags and then long stretches winding round mountain spurs through a dark wood. After ascending for an hour we arrive at a small hut, where sleeping accommodation of a very inferior kind can be had. The sum-

mit is only ¼ of an hour further; its approximate height above the sea being 4830 ft., and above Sannokura 2700 ft. It commands a magnificent prospect of Asama yama. The path plunges straight down, and in about 20 min. reaches the woodman's hut called Higashi yama, where rough accommodation can be had. The distance from Ikao is roughly estimated at 11 *ri*. From here to the Wakasare no chaya, at the base of Asama yama, the path strikes across a bit of moorland, then ascends through a wood of oak, chestnut, beech and birch for half an hour, and issues on to the moor, which stretches right away to the base of the volcano, which in its immediate vicinity is known by the name of Ō yama, Big mountain. Here the path divides, the l. branch going S. to Kutsukake on the Naka-sen-dō, about 3 *ri*, while the r. branch crosses the moor by a narrow track through the deep grass and tall plants to the tea-house. Far away to the W. the tops of the range which separates Shin-shiū from Hida are visible over the intervening hills. The tea-house is easily reached in 1½ hrs. from the Higashi yama hut. It is more comfortable to pass the night at, but it would be difficult to reach it in one day from Ikao: perhaps the best plan would be to start from Ikao about noon and sleep at Sannokura, from which place the Wakasare no chaya could be easily reached in a day. From this place to Kutsukake the distance is 3 *ri*, to Ōzasa on the Zenkōji road 4 *ri*, and to Ōkuwa (formerly Kariyado) on the Kusatsu road 2½ *ri*. For the ascent of Asama yama see p. 194.

From Asama yama to Kusatsu.

Leaving the Wakasare no chaya at the N. foot of the mountain, the road passes over the stream of lava which dates from the eruption of 1783, then through a pine wood, over a piece of moorland, beyond which it traverses a wood chiefly composed of oak and chestnut, arriving at Ōkuwa, formerly called Kariyado, after about 2 hrs'. easy walking. From Ōkuwa, a road to the E. goes by way of Sugawo and Ōdo to Sannokura, and so to Takasaki (see p. 226), and another W. to Ōzasa at the foot of the Torii tōge, on the Matsushiro road (see p. 234). Those who have come from Ikao direct and slept the previous night at the Higashi yama hut, intending to sleep the next night at Ōkuwa, can send their baggage direct to Ōkuwa from the hut, while they spend the day in ascending the volcano. The road makes a rapid descent shortly after leaving Ōkuwa, and comes down on to the bed of the Agatsuma-gawa. To the r. in a deep dell murmurs the Jizō-gawa. Haneo is reached in about 1 hr's. fair walking. This vill. is a busy centre of hemp cultivation; in September the process of steeping the stalks in water, previous to separating the fibre, can be seen in active operation. Distance to Kusatsu, 3 *ri* 4 *ch*. Five minutes after passing through the vill. at a grove containing 2 huts, turn to the l., and ascend through woods and fields to the top of Tateishi-zaka, 1 hr. from Haneo. There is a splendid prospect of Asama yama, with the broad moor stretching away to its l., the circle of mountains forming the boundary between Shin-shiū and Kōdzuke curving away N. wards on its r., and immediately in front a range of hills, to the l. of which rise the peaks of the Haruna san group. There is a tea-house here from which the view can be enjoyed. The path descends a little, and then rises again to a considerably greater height than before, over hills covered with long grass and flowering shrubs and dotted with fine groves of chestnuts. On the l. of the road rises the mountain Moto-shirane and beyond it Shirane san, both

extinct volcanos. In 1 easy hour the way-side house at San no sawa is reached. Here are three rocky ravines nearly overgrown with bushes, formed by the erosion of the soft strata between dikes of lava which had filled up rifts in the base of Moto shirane. From this place to Ōzasa is 4 *ri* 6 *ch*. The path continues over the base of Moto shirane, first ascending gently and then gradually descending into Kusatsu, in about ½ hour's easy walking.

Kusatsu to Zen-kō-ji by the Torii tōge.

ITINERARY.

Kusatsu to	*Ri.*	*Ch.*	*M.*
Mihara	2	6	5¼
Ōzasa	5	—	12¼
Tashiro	6	18	15¾
Torii tōge (where road branches off)	7	12	18
Nire	12	—	29½
Suzaka	13	29	33½
Nagano (Zen-kō-ji)	17	4	41¾

At the tea-house at San no sawa the road diverges to the r. and shortly reaches the vill. of Mayeguchi 1 *ri*. After entering the valley of the Agatsuma-gawa it ascends the l. bank of the stream, crossing it before reaching

Ōzasa (accommodation at the Tsū-un Kwai-sha). It then passes over the Shishi-no-Rō, a picturesque stream flowing between precipitous rocks, and soon after comes to the rapid torrent which forms the upper part of the Agatsuma-gawa. Ascending its l. bank for 1½ *ri*, it reaches

Tashiro (*Inn*, Masu-ya) at the foot of the Torii tōge. This so-called pass is but a gentle ascent of 50 *ch*. leading over a depression between Agatsuma yama on the r. and Kosaike yama on the l. Twenty *ch*. from the summit, the direct road to Nire branches off r. Two *ri* further, where the path from Osamura joins in, is the midday halting-place. (At Ōzasa the traveller will be told that the usual road is over the Torii tōge to Shibusawa and Osamura, 4 *ri*, and thence up the Nire tōge to the halting place above-mentioned. This, however, increases the distance by 2 *ri*.)

Hence for 1 *ri* across the grassy plain at the foot of Agatsuma yama and Meko dake, before descending 2 *ri* to

Nire (accommodation at the Tsū-un Kwai-sha). The monotony of the grassy hills which had hitherto shut out all distant prospect is, on commencing this descent, exchanged for a charming view of some of the mountains on the borders of Echigo. From Nire to Nagano (see Rte 26) the usual way is viâ

Suzaka (*Inn*, Kiri-ya), where *kuruma* can be got for the rest of the journey. This is one of the prettiest parts of the road. The volcanic cone to the r. is Mt. Madara-o; the other three conspicuous mountains are Kurohime, Miō-kō-zan and Idzuna-san. Nagano is seen in the direction of the latter. The river flowing across the plain is the Chikuma-gawa, which is spanned by a bridge 1 *ri* 29 *ch*. beyond Suzaka.

Kusatsu to Zen-kō-ji by the Shibu tōge.

ITINERARY.

Kusatsu to	*Ri.*	*Ch.*	*M.*
Shibu	6	18	15¾
Tanaka	6	30	16½
Nakano	8	—	19¾
Katashiwo	9	—	22
Asano	10	—	24½
Toyono	10	18	25¼
Sanzai	11	18	28
Aramachi	12	18	30½
Nagano (Zen-kō-ji)	13	18	33

This is a nearer route from Kusatsu to Zen-kō-ji. About 1½ m. from Kusatsu a water-fall is passed, about 100 ft. in height, and shortly afterwards the extinct volcano Shirane-san comes into view. This mountain can be ascended from the top of the pass. The upper part of it is quite bare and of a yellow-red colour. On the sum-

mit are the remains of 3 craters, the nearer 100 ft., the next 140 ft. below the highest point, which is 6,500 ft. above the sea. Sulphur is procured from the central crater. As the road descends towards the plain, Mono-san in Echigo Kuro-Lime, Toyasashi san and Idzuna come into view.

At Shiobara (*Inns*, Tsubata-ya, Hishi-ya) there are thermal springs. Just before reaching Asano the Shinano-gawa is crossed, and from here *kurumas* may be engaged to *Zenkō-ji*.

ROUTE 24.

IWAMURATA TO KŌ-FU BY THE TSUTUTAKE PASS.

ITINERARY.

Iwamurata to	Ri.	Ch.	M.
Nozawa	1	13	[illegible]
Usuda	2	5	[illegible]
Yadokawa	3	2	[illegible]
Takano machi	3	12	[illegible]
Hata	4	32	12
Toyosato (Mine-nagashi)	6	16	15½
Umajiri	8	6	20
Umi no kuchi	9	16	23
Itakashi	10	16	25½
Hirosawa	12	24	31
Nagasawa	14	20	35½
Atsuna (Shim-machi)	16	4	38½
Wakamiko	16	34	41½
Nirasaki	19	16	47½
Kō-fu	22	34	56

The road proceeds directly south from Iwamurata, and after traversing a stretch of arable ground planted with mulberries, crosses a small tributary of the Chikuma-gawa. In the r. are the distant peaks of the Shinano-Hida range, amongst which Yari-ga-take stands out prominently, almost due W. Ahead of us is the round top of Tateshina, with its lower spurs running N. towards the river, and beyond, on the frontier of Kōshiu, are the series of peaks known collectively as Yatsu-ga-take. The jagged mountain on the l. about S. l. by S. is Magarawa. The road descends gently all the way to Shinano Nakagomi, where it crosses the river. At this vill. a road branches off l. to Kōdzuke by the Usuda pass, to Ichino-kawa and so to Sanagata (see Rte. 21). Hata is the first vill. on the l. bank, at which comes Nozawa (*Inn*, Hirama-ya), where a road branches off r. round the foot of Tateshina yama to Wada, at the bottom of the Wada pass. Usuda (*Inn*, Odzuchi-ya), to l. close at the further end of the vill. has a Shintō temple to the Inari-sama, curiously perched on a rocky hill at the end of the vill. The road to the l. here crosses the river, and proceeds into Kōdzuke by the Kasawa-yu pass, while the Kō-fu road keeps away to the r. and ascends a slight hill. Although hand-carts are the prevailing means of transport along the road as far as Toyosato, little time can be saved by taking *kurumas* beyond Usuda, and even to that place it is advisable to have two men. The prospect on the r. is now confined to Tateshina yama and Yatsu-ga-take, which gradually define themselves more clearly. At Ohagiri Shin-den (only a few cottages) the road descends again to the level of the river, and shortly afterwards reaches Yadokawa (*Restt.*, Tamaki-ya). Ginseng is cultivated in this district under sheds of matting in considerable quantity, and mulberries abound; many of the houses have lofty upper stories for breeding silkworms. Takano machi (*Inn*, Takano-ya; *Restt.*, Midori-ya) has a post-office and a police-station. Here a road branches away l. across the river up the valley of a tributary stream to

Ō-hinata (3 *ri*) and over the moderately high Jikkoku tōge to Shiroi in Kōdzuke (see Rte. 17). Near Ō-hinata the discovery was made some years ago of a fibrous mineral called *iwa-wata* ("rock-cotton"), probably amianth. It is applied by the Japanese to wounds as a substitute for lint. At Hata is a new inn, Wakamatsu-ya, kept by a very civil landlord, well acquainted with the country round. [This is the place from which to ascend Tateshina yama. The path proceeds W. to the furthest house in the vill., 1 *ri* 8 *ch.* from the inn, then climbs a long spur above the ponds called Futago ike, and then turns to the N. in order to reach the summit. It is an expedition requiring the whole of a long day, but is worth the trouble, on account of the extensive view which the peak commands. In winter the snow would be probably too deep for any but practised mountaineers.] Near Hata the road crosses a tributary stream, and then comes down to the river bank, which it follows closely as far as Umi-no-kuchi. The valley becomes more and more picturesque as the road ascends. A conspicuous object is a precipitous rock on the r. bank, called Hotsumi no Takaiwa, along the base of which the road has been built out over the river. Toyosato (*Inn*, Idzumi-ya; *Restt.*, Ōmi-ya) is the collective name given to Homma Nagashi, Nishi Mma-nagashi, Kagi-kake and Yanaji, but the second is most usually understood by this name, as the mayor's office is there. On the opposite side of the river a road turns up a side valley to Ko-Umi, and over a pass to Shiroi in Kōdzuke. Beyond Kagikake the basin of the river widens; on the r. are precipices of volcanic rock, on the l. smooth grassy hills of uniform height, throwing off numerous short spurs towards the river. Shortly the whole Yatsu-ga-take group comes in view, Mikaburi yama to the r., in the centre Kurobi-zan, on the l. Akadake, the highest peak of all. The road then passes below Yanaji, and turning to the l. enters a gorge called *iwa-sake*, the 'bursting of the rocks.' Here the river is confined for a short distance between steep hills, along the side of which the paths have been cut in the rock. Half-way to Umijiri and also just opposite to it are lime-stone quarries and lime-kilns. Umijiri (*Inn*, Matsuba-ya) lies at the end of the gorge.

[From the further side of the bridge a path ascends by the side of the stream to the sulphur springs of Inago (21 *ch.*), and thence to the Honzawa baths (3 *ri*), situated at a height of 3200 feet above Umijiri. The path ascends rapidly at first to the top of the slope, after which the rise becomes gentler. Asama yama is seen due N., and Mikaburi yama, one of the peaks of Yatsu-ga-take, bears W.S.W. For some distance the path lies along a grassy spur, and then enters a wood of coniferous trees, to the summit of the newly-made pass into Shin-shiū. Honzawa consists of a single two-storied house for the accommodation of bathers. The bath is about 1 *ch.* above the house, and the water as it enters the bathing tank has a temperature of 92½° F. The summit of the pass is about 40 min. walk above Honzawa, about 7,400 feet above the sea.

From this point the ascent of Mikaburi yama may be made. The path turns sharply to the l. and enters a dense tangled growth of wood, which offers great obstruction. By and by it emerges on to the base of the mountain, and ascends over low brush consisting of *goyō no matsu* (Pinus parviflora) and rhododendron bushes. Near the top this disappears, and the last part of the ascent is by the side of the broken edge, over stony ground to the summit, 8450 ft. above the sea. From this point Mr. R. W. Atkinson, from whose account these particulars are taken, climbed in 1879 along the narrow ridge to the next peak, called by him Ji-sō san.

The sides of the ridge slope very rapidly almost down to the bottom of the valley for 2 or 3 hundred feet. At some points there are ropes, which have to be passed by hanging on to projecting rocks and standing stones. Other parts are covered with the creeping pine above mentioned. The highest point reached by him was 8000 feet above the sea. On attempting to reach the highest peak, called Akadake, he found a great chasm, which the guide declared could not be crossed, but it appeared to him to rise to a height of 200 or 300 feet above the point where he stood.

From Hirasawa the road crosses the pass to Kami no hara in Shinshiu, about 3 *ri* from Shimo no Sawa, on the Nasa side.

At Umagaeshi a spacious valley begins, which extends all the way to Umi no-kuchi, with a narrow contraction about ½ from the entrance. Along this nearly level valley the river flows gently and almost noiselessly, surrounded by low grassy hills dotted with deciduous trees. The names of these two villages, 'Lake-end' and 'Lake's mouth,' together with that of the gorge, seem fairly explained by the local tradition that a lake formerly occupied this part of the valley of the Chikuma-gawa, and that in the course of time, or perhaps suddenly by an earthquake, the barrier at the lower end was removed and the greater part of the waters drained away, leaving a level bottom which was converted into rice and corn fields. Just before Umi-no-kuchi (*Inn*, Yamaki-ya) is reached, the Chikuma-gawa disappears to the l. through a narrow opening between steep hills and the road passes on, through the vill. and up on to the moor which lies at the E. skirt of Yatsu-ga-take. From this place to Hirasawa, 3 *ri* 8 *ch.*, no food is to be obtained, and the few huts at Itabashi and San-gen-ya do not afford any comfortable resting-places. The road lies straight across the moor, and in wet weather is little better than a quagmire. On the road the uninterrupted view extends up to the top of Akadake and Yatsu-ga-take, while on the r. the prospect stretches down over the moor to the upper valley of the Chikuma-gawa, on the r. bank of which rises the sharp point of Tōkō-yama. Further S. the lofty ridge of Kumpu-zan is a conspicuous landmark. Aoyo grass, which here and there a birch, pine or larch cover the whole moor as far as the eye can reach. At Itabashi, a small cluster of cottages in a dell, there is a wood of birch and oak, and San-gen-ya is protected in the same way on the E. side. The lily of the valley is abundant about Itabashi. 2 *ri* from this place over the moor is a woodcutter's hut at the foot of Yatsu-ga-take, from which Akadake might perhaps be ascended, but none of the country people know the path. The highest point reached by any foreigner is an elevation of about 8250 feet, still a long way below the summit. Deer and wild bear are hunted here in the winter. About 1 m. beyond San-gen-ya is the summit of the pass (5250 ft.). On crossing it we come in sight of the lofty mountains of W. Kōshiu, amongst which Kuma-gatake is most prominent. Akadake may perhaps be ascended from this pass, as a path is said to have been made some years ago up the course of the Dai-ichi-gawa. The most lively person to use a good guide is Watanabe Yasuichiro. On the r. still rises Yatsu-ga-take, and below in the hollow lies Hira-sawa (*Inn* by Takaichi-sawa Rokuji-ro). To the l. rises the sharp peak of Kaya-ga-take. Beyond Hira-sawa the road dives down into a deep gully, and rising on the other side descends the moor gradually to another gully, on the further side of which is Naga-sawa (*Inns*, the Tsū-un-Kwaisha, and Maru-ya). From here the ascent of Mitake in Kōshiū might be made. The road continues down the gully for some distance, then

crossing it, comes out on the moor again, which it descends in a straight line to the vill. of Shimmachi. The view down the broad valley of the Fuji-kawa is magnificent, with Fuji on the l. showing its upper half above the intervening range. Short grass covers the moor, which is almost bare of trees. Between Shimmachi and Minowa the moor has been brought under cultivation, and then follows a grassy stretch nearly all the way to Wakamiko. The road from this place to Nirasaki is a gentle descent, quite practicable for *kuruma*, but the traveller will do best to rely on his walking powers, as *kuruma* are seldom to be had, and even when procurable, only at high prices. The form of Fuji looks a much sharper pyramid from this side than from the E. as seen from Tōkiō. Passing through the villages of Nakada, Komai and Kawarabe, which lie almost in the bed of the Sutama-gawa, the road enters Nirasaki near its W. end. Coaches ply from here to Kō-fu and seem to have almost driven the *kuruma* off the road. For further information concerning Nirasaki see Rte. 14.

ROUTE 25.

SEBA (OR SHIWOJIRI) TO ZEN-KŌ-JI.

ITINERARY.

Seba to	Ri.	Ch.	M.
Gōbara	1	12	3¼
Murai	2	23	6½
Matsumoto	4	9	10½
Okada	5	18	13½
Kariyahara	7	1	17¼
Aida	8	11	20¼
Midare-hashi	9	21	23½
Awoyagi	11	10	27½
Omi	12	17	30½
Kuwabara	15	4	36½
Inari-yama	15	20	38
Shinonoi	16	22	40½
Tambajima	18	33	46¼
Zen-kō-ji	20	1	48½

Shiwojiri to	Ri.	Ch.	M.
Hiro-oka Shinden	1	30	4½
Murai	3	2	7½
Matsumoto	4	25	11½
Zen-kō-ji	20	17	50

The road diverges from the Naka-sen-dō just outside the E. end of Seba, and traverses a plain at an average distance of 1 mile from the deep-sunken bed of the Sai-gawa. Beyond the river l. rises the lofty range which parts Shin-shiū from Hida, and on the r. is the range traversed by the Shiwojiri pass.

The road from Shiwojiri leaves the Naka-sen-dō at Dai-mon, about 1 mile W. of Shiwojiri, and after traversing a piece of moorland called Kikiō-ga-hara, joins the Seba road just outside the S. end of Hiro-oka Shin-den. A battle was fought on

[illegible] between Takeda Shin[illegible] and the Tsukuma-gawa. It is [illegible] cultivation [illegible] temple. Just [illegible] the main stone is a small Shintō temple, the grave in which it stands contains some [illegible] pagodas. At Nozaki [illegible] a magnificent grove of cryptomeria and Pinus Thunbergii surrounding a small Shintō temple dedicated to the Two Great Deities of Ise. The road then passes through the village of Hirata and Hirasawa machi, and is [illegible] posting station, the village of Shin Nagaya crosses a bridge over the Tsukuma-gawa and enters

(T.) Matsumoto *Juku*, Nagaya, Kono-ya, Isobe in Higashi Machi, *Kotti*, Daimaya in Bikuni [illegible] Akebono in Higashi Machi by a long street called Bikuni [illegible] Matsumoto, pop. 11,000, is one of the most important towns in Shinshū and the centre of commerce between Echigo and the S. part of the province. Its principal manufactures are cotton cloth called Shinshū, candied fruits, especially grapes and apricots, and bamboo-work baskets and boxes. It was formerly the seat of a *daimyō* named Matsudaira Tamba no kami, rated at 60,000 *koku*. It first became a castle-town in the beginning of the 16th century. The greater part of the modern castle is still preserved. The chief places to visit are the Shintō temple of *Hachiman* outside the town S. of the Tsukuma-gawa. In the same enclosure are small chapels to the Sumi-yoshi-kami, Gozu Tennō (under which name Susano no mikoto is worshipped) and to the gods of Kasuga, besides an oratory, and covered platforms for the *kagura* dances and for the other ancient dance called *mai*. Some of the masks used at these pantomimes date as far back as the 15th century. The chief festivals are celebrated June 6 and 11 and Nov. 8. *Miyamura Daimiō-jin*, a Shintō temple in the town S.E. of the castle, dedicated principally to Takeminakata, the god of Shinano no Sawa, and to Tenmangu (popularly called Tenjin-sama). A large number of shrines together with occupy the rear and side of the enclosure, conspicuous among which is that of Dai-kō Sōjō, the "protective deity of all merchants," whose festival is celebrated on Jan. 11, under the name of the Amaroku rice sugar fair. Near [illegible], a Buddhist temple of the Eastern branch of the Hongwanji sect. The *hondō* is 72 feet [illegible] and stands in the chapel of Shō[illegible]. Over the entrance is a [illegible] tower, 1. [illegible] containing a copy of the Buddhist canon. The temple possesses several antiquities which are regarded as invaluable treasures. Among these are the *reihō* [illegible], a hobbling [illegible] Matsumoto Machi; the *sake* [illegible] Matsumoto is made with water from this well. *Kōmyō-ji*, [illegible] temple at the village of [illegible] delightfully situated among the hills S. of the town, on a road to Shiwa-jiri, belongs to the Shōrin sect and is under the parish-priest of Kōwa-san in Kiso. The *[illegible]* is the Eleven-faced Kwannon said to have been carved by Shōtoku Taishi. The temple possesses various antiquities. *Hōkō-ji*, at the village of Asama, 30 *ch.* from the town, branching off to the r. at the N. end of *Dōmi*, Mine no Yu and Sawa-onsen, a fashionable resort. The Mine no Yu is particularly recommended. It commands a fine view over the plain towards the mountains, and has excellent baths on the premises. Suwa-no Miya at Yawata, 18 *ch.* E. of the town, much frequented. *Hodakami-jinja*, 3 *ri* W. of Matsumoto, a temple dedicated to Hodakami no mikoto, a local god, Ishikoridome no mikoto, Ninigi no mikoto, founder of the line of Japanese sovereigns, and the Sun-goddess. The tomb of Hodakami is behind the principal shrines, outside the sacred enclosure (*midzu-gaki*).

A number of small accessory chapels *(massha)* are ranged along the N. side of the outer court. The oratory is an isolated shed in the centre of the outer court. The annual festival is celebrated July 27. From Hodaka to the *Oku-no-in*, situated on a mountain called Hodaka-ga-take, is an ascent of 9 *ri*. Close to the sanctuary are three small tarns, and above them towers the extraordinary peak which forms the summit. On the r. is Yari-ga-take, the loftiest of the range, and l. the huge broad-backed Norikura-ga-take. From Hodaka commences the ascent of Ariake zan, a mountain of late years much frequented by pilgrims. In the neighbourhood of Hodaka the wild silkworm is bred, also at Hosono, Niiya and Furumaya.

About 4 *ri* S. W. of Matsumoto, at Midzusawa, is the picturesque Buddhist monastery of Niaku-taku-ji, belonging to the Shin-gon sect. This place lies on the road from Matsumoto into Hida, 8 *ch.* E. of Shimashima, the principal posting station on that route.

From Hodaka there is a road to Ikeda, crossing the Chi-gawa at Kaibai vill. and the Takaze-gawa at Ko-shima, by way of Tōka-ichi-ba, Shibutami, Takizawa and Hayashi-naka. For the route from Ikeda to Ōmachi and thence over the Shin-dō into Etchiū, see Rtes. 29 and 30.

On leaving Matsumoto, the road begins to rise gradually, and passing through the villages of Nakahara and Matsumoto, arrives at Okada, where there is an old Shintō temple on the l. From the entrance archway an avenue extends 7 *ch.* in length to the temple. The hills on the l. gradually shut out the higher mountains, but Norikura is still seen clearly to the S. W. Okada is a small town, about ½ m. in length. In former times there was a barrier here, for the examination of women's passports. The road to Hina, from which place diverge the roads to the Hō-fuku-ji and Uchimura passes, turns off on the r. (see Rte. 28). Beyond Ibuka the Nagano road commences the ascent of the Adazaka tōge, 18 *ch.* from the foot to the summit (3850 ft. above the sea). From a turn in the path near the top (3 tea-houses) there is a good view of Hachibuse yama, about S. E. by S., and Takeshi yama, over which a path crosses from Matsumoto to Nagakubo (see p. 197), nearer on the l. The view from a hillock 5. min. W. of the top of the pass is very grand, and includes most of the giants of the Shinano-Hida range, Norikura S. W. by W., Yari-ga-take, easily recognized by its sugar-loaf summit, nearly W., Hodaka-ga-take a little to its S., Togakushi about N. by W., while on the S. are visible the Koma-ga-take of Shin-shiū and Hachibuse, the latter close to Matsumoto. The descent on the N. side is by steep zigzags down to

Kariyahara (*Inn*, Nakazawa; *Restt.*, Takaki-ya), an intermediate posting station surrounded by lower hills, on which the larch is common. 5 or 6 *ch.* W. is the site of an old fortress, destroyed in 1552 during the war between Takeda Shin-gen and the Ogasawara family, who were lords of Shin-shiū. Just below the vill. a road diverges r. to the Hō-fuku-ji tōge, and so to Uyeda, 9 *ri*. The main road proceeds down a pleasant cultivated valley, dotted with cottages, past the villages of Torimachi, Itaba and Toride. *Kuruma* ply from Kariyahara to

Aida (*Inns*, Hori-no-uchi, Kame-ya; *Restt.*, Yanagi-ya), a vill. lying across the foot and partly up the side of a remarkable square-topped mountain. 4 *ch.* beyond is the Buddhist monastery of Kō-den-ji, belonging to the Zen sect. The 2-storied gate-house has octagonal pillars, and there are some good carvings of cranes in the cornice of the *hon-dō*. 7 *ch.* beyond Aida begins the ascent of the Tachi tōge 30 *ch.* Further up occur red sandstone rocks, with a thin stratum of coal cropping out close to a little chapel dedicated to Kwan-non. This

is said to have been founded by Giō-gi Bo-satsu, and to have been the scene of religious exercises performed by Kō-bō Dai-shi after his return from China. A small hole in the rock is pointed out as having furnished him with water for use during his devotions. A short way beyond the chapel is a relief of Dai-koku, about 4 ft. high, said to have been carved by Kō-bō Dai-shi with his finger-nail. The ascent is by steep zigzags from this point to the tea-house at the top (3780 ft.). The view to the N. is over the small town of Midare-hashi, Oniūma in a hollow on its l., then Nishi-jō a little further, and behind rises a square-headed mountain, at the E. end of which lies the Saru-ga-Bamba tōge, about N.E. by N. To the S. the view is over the Aida valley, and includes most of the peaks seen from the Adazaka, with the exception of Yari-ga-take, which has disappeared behind Biōbu-ga-take, which bears due W. The descent to Midare-hashi, an intermediate posting-station, is 18 *ch.* *Kuruma* can be taken from this place as far as Omi. To Nishi-jō is a slight ascent of 2 *ch.* and descent 28 *ch.*, terminating in a small plain. This is also an intermediate posting-station, and neither horses nor coolies are easily obtainable. For roads to Uyeda and Ikeda see Rte. 29. At Bessho mura W. of this place, alum is obtained. From Nishi-jō the road continually descends through Naga-batake, Naka-mura (where coarse pottery is made), to the intermediate posting-station of Awo-yagi (*Inn*, Awo-yagi Hachi-rō; *Restt.*, Adzuma-ya). Beyond this small town the road passes through 2 cuttings in the red sand-stone hills, originally made in 1580, and then descends rapidly to the bank of a stream, from which it ascends again gradually to

Omi (*Inns*, *Usui Chiū-bei, Hana-ya), pop. 1800, lying in a cultivated valley with its back against a hill on the N. ½ *ri* further lies the vill. of Ichino-kawa, at the foot of the Saru-ga-Bamba tōge. The ascent is gentle, but not enough so for *kuruma*. An hour is ample time to gain the top (3630 ft.) from Omi. At the top are 2 tea-houses, one at each end of the little tarn, called Yo no Ike, which occupies the summit.

The best way to get the view S. is to ascend the hill just above the first tea-house, for a few steps to the E. Omi lies hid behind a rough hillock surrounded by pines, and the vill. of Ichino-kawa lies just below. Norikura is invisible, but Hodaka is easily recognized bearing S. W. by W. The high hills close to us on the r. shut out the other high mountains of the Shinano-Hida range. The Tachi pass bears about S. by W. and Adzuma-san nearly S. The pointed mountain 15° E. of S. is Tateshina yama, and behind the long range between this and Adzuma san lies the Wada pass. The tarn is usually frozen over by the end of December, the rays of the sun not having sufficient power to melt the ice which forms during the night. A more extensive prospect can be obtained by climbing the hill E. of the 2nd tea-house for about 15 min. Beginning with the high mountain above Zen-kō-ji 10° E. of N. and going round to the l. we see Miō-kō-zan in Echigo, then Idzuna, with the sharp point of Kurohime, on the border of Shinano and Echigo, peeping over its E. shoulder, then Ken no mine, which is the highest point of Togakushi-san, and the sharp peak on its l. is Aka-kura-san in Echigo. A little S. of E. Asama yama is easily distinguished by its wreathing smoke, and N. of it are two mountains called the Haku-san of Sanada-iri and Sunadaira. Norikura is seen about S.W. by S. and Hodaka S.W. by W. In winter all these peaks are covered with snow. In the plain below, on the l. bank of the Chikuma-gawa, lie the following villages and towns, beginning from the foot of the pass, Kuwabara, Inari-yama, Shiwosaki, Shinonoi, bent at a right

angle, Fusedaka, Minami and Kita Hara and Tamba-jima, on this side of the Sai-gawa, then some unimportant hamlets and the town of Zen-kō-ji with the white walls of its schools and prefecture glittering in the sun-light. On the r. bank of the river are Yashiro at the foot of a long spur, opposite to Shinonoi, and further S. the village of Ojima with its temple Man-shō-ji. The hill next on the E. to that on which we are standing commands a view of the Chikuma-gawa valley, as far as Uyeda. In the hollow just below it were the headquarters of Uyesugi Ken-shin, while Takeda Shin-gen had his camp pitched on the range of hills to the W. in front of the Shinano-Hida range; and their armies fought out their battles in the broad plain below. All the peaks about Ōmachi, such as Goroku-dake and Jii-dake are also well seen. ½ m. below the top on the N. side stand 2 tea-houses, one of which boasts a large stone (the *hi-uchi ishi*) from which sparks can be easily struck with a steel. The view here is very fine, looking across the Sai-gawa to Zen-kō-ji and Togakushi l., and to the r. over the town of Inari-yama, across the Chikuma-gawa to Yashiro. Kawa-naka-jima, the battlefield of Uyesugi Ken-shin and Takeda Shin-gen in the 16th century, is seen lying between Inari-yama and Tamba-jima. From this point there is a short cut to Obazute yama, and so to the Chikuma-gawa by Yawata. At the r. side of this path is a cave about 300 ft. deep. From Kuwabara, the road is quite flat all the way to Zen-kō-ji, and *kuruma* can be engaged for the whole distance for about 25 *sen*. Inari-yama (*Inn*, Maru-ya; *Restt.*, Edo-ya) is a good-sized town about ½ mile long; fair held here on all days of the month that have 1, or 5 or 8 in their numbers. In the middle of the town the road branches l. to Zen-kō-ji, r. to Obazute; 18 *ch.* along the latter route, at the vill. of Yawata, stands a Shintō temple dedicated to the gods of Hachi-man (see p. 245). The Buddhist temple of Chō-raku-ji on Obazute yama is 2 m. S. of Yawata. Various legends are found in the classical literature of the Japanese, which explain the origin of this name, "Mount Aunt's Abandonment." The history of the temple says that the person abandoned was Ō-yama-bime, the aunt of the lovely Ko-no-hana-saku-ya-Hime, who married Ninigi no mikoto, the first ancestor of the mikado. This Ō-yama-bime was very ugly, ill-tempered, envious and malicious, and no man was willing to take her in marriage. Her niece and nephew were in despair that her evil disposition should thus stand in the way of her happiness, and besought her to reform, but she was deaf to all entreaties. At last Saku-ya-Hime suggested that a voyage to the beautiful scenery of Shinano, where she might contemplate the moon from some lofty hill-top, would be likely to have a softening effect. So they set out together, and after surmounting innumerable peaks, at last reached this summit. Saku-ya-Hime climbed on to a stone, and pointing with her finger, said to her aunt, "Yonder is a rock. If you go up on to it and look calmly round you, your heart will be purified." Ō-yama-bime, tired with her long journey, could not resist the gentle influences of the harvest moon, and was speedily converted. Turning to her niece she said: "I will dwell for evermore on this hill-top and join with Take-mina-kata of Suwa in watching over this country. Now I ascend to heaven," and with these words she disappeared into the moon. This legend, though told of Shintō personages, appears to be of Buddhist origin. The high mountain seen on the opposite side of the Chikuma gawa is Kiōdai san. Behind, towards the Saru-ga-Bamba pass, is Kaburi yama, also called Kaburiki-ga-take, 1½ *ri* S. by E. (See p. 245).

Returning to Inari-yama, and following the main road, the traveller should turn to the l. on issuing from that town, and make a short cut through the fields to the temple of Kwan-non at the vill. of Hase. The entrance gateway contains a pair of clumsy Ni-ō. At the top of the long flight of steps leading to the temple stands a remarkable 2-storied bell-tower, about 200 years old, the beams of which are decorated with excellent wood-carvings of dragons in high relief, the heads being on the front and back, the bodies and hind limbs on the sides of the structure; below are life-like carp swimming in the foam of a cataract. On the top story in front are carvings of the tree-peony flower, on the N. side the *kirin*, on the S. the *baku*, or fabulous tapir. On the r. within the enclosure is a large hall dedicated to Dai-nichi Nio-rai, which has good carvings of a dragon and tiger, and the phœnix in panels fastened to the plaster. Over the porch at the end of this building is a curiously foreshortened carving of the hairy tortoise, the body being upright and almost flat, the head projecting and the hairy tail curling over from above. The *hon-dō* is dedicated to the Eleven-faced Kwan-non. Below on the r. is a small plastered building containing the effigies of Shirasuke the founder, and of Iye-yasu. On the l. below the steps is a miniature chapel, with good carvings in low relief, dedicated to the Yamaguchi Miō-jin, gods of forests. The isolated building on the l. is dedicated to the Ko-yasu Ji-zō, patron of pregnant women.

Founded in the 7th century, so tradition says, it was destroyed in 1181 by Kiso no Yoshinaka, and restored in 1290 by Hōjō Sadatoki, the Regent of Kamakura. On leaving Hase, the road passes through the villages of Shiwosaki and Hirakubo, and joins the Hokkoku kai-dō at Shinonoi (see Rte. 26).

ROUTE 26.

TO NIIGATA BY ZEN-KŌ-JI (HOKKOKU KAI-DŌ).

ITINERARY.

(For Tōkiō to Oiwake see Rte. 18).

Oiwake to	*Ri.*	*Ch.*	*M.*
Komoro	3	5	7¾
Tanaka	5	18	13½
Uyeda	8	1	19¾
Sakaki	11	4	27
Shimo Tokura	12	11	30
Yashiro	13	34	34
Shinonoi	14	27	36
Tambajima	16	28	41
Zen-kō-ji	17	29	43½
Aramachi	19	—	46½
Mure	21	20	52½
Ōfuruma	23	9	56½
Kashiwabara	23	17	57½
Nojiri	24	16	59½
Sekigawa	25	6	61½
Tagiri	26	6	63½
Sekiyama	27	24	67½
Nihongi	28	33	70½
Arai	30	25	75
Takata	33	14	81½
Nawoye	35	20	86½
Kuroi	36	21	89½
Katamachi	38	13	93½
Kakizaki	40	10	98½
Hassaki	41	35	102½
Ōmigawa	43	25	106½
Kujiranami	44	10	108
Kashiwazaki	45	9	110½
Arahama	46	27	114
Shiiya	48	26	119
Ishiji	50	14	123
Idzumosaki	51	17	125½
Teradomari	54	28	133½
Yahiko	57	17	140½
Take-no-machi	59	24	145½
Akatsuka	61	9	149½
Uchino	62	32	153½
Niigata	66	22	162½

The first part of the road to Komoro crosses a prairie abounding in wild flowers, but dreary enough in rain or mist, to the vill. of Mitsu-ya, through which runs a stream of reddish brown water from Asama yama. Just before Hira-hara occurs another similar stream of discoloured water. As the road constantly descends it will be found convenient to make the journey to Komoro in *jin-riki-sha*. [From the bri[illegible] beyond Yotsu-ya, a road b[illegible] off l. to Iwamurata on the N[illegible] dō (1 *ri*, 24 *ch.*), and trave[illegible] irregular skirt of Asama yan[illegible] passing through pine wood[illegible] descending into rice-field[illegible] At one or two points where [illegible] have been made, the su[illegible] layers of volcanic matter d[illegible] by eruptions in past ages [illegible] easily distinguished.]

[At the other end of a beautiful grove of pine and larch a road turns off l. along the bank of the Chikuma-gawa, to Shiwonada on the Naka-sen-dō 2 *ri*.]

Komoro (*Inns*, *Uyeda Ugen-ji, at the further end of the town, Yama-ya, Tomoye-ya; *Restt.*, Genji-rō outside W. end of the town), pop. 6150, was formerly the castle-town of a *daimiō* named Makino Tōtōmi no kami, whose fief was assessed at 15,000 *koku*. It is picturesquely situated on the r. bank of the Chikuma-gawa, and is a busy commercial centre. Asama yama may be conveniently ascended from here (see p. 194). On leaving it the Shin-shū-Hida range comes in sight. Its mountains, even in the height of summer, are streaked with patches of snow, which lie in clefts and gullies not exposed to the direct rays of the sun. The road descends pretty constantly along the r. bank of the Chikuma-gawa, through the villages of Nichi Hara, Shibōda, Sakurai and Kazawa to Tanaka (*Inn*, Naka-ya Gem-bei; *Restt.* Fujimoto), but beyond that place is nearly level. Several kind of fish abound in the river, such as *kajika* and *haye* or *haya*, the latter of which is said to be the young of the *masu* (salmon-trout). Unno is a prettily situated vill., with a fine grove of *keya-ki* trees surrounding a temple at the entrance. After passing through Unno Shin-den the road comes down close to the bank of the river. A little further on a tributary called the Yodo-gawa falls in on the l. bank, just below the bridge of boats.

[illegible]nding the river are guided [illegible]k, and the men landing, [illegible] rafts through the spaces [illegible] [At Ōya, 3½ *ri* from Komoro, [illegible] from Uyeda, a bye-road [illegible] river, and passing up its [illegible] Hase, turns S. to Naga-[illegible] the Naka-sen-dō. The [illegible] is, Ōya to Hase 2 *ri*, to [illegible] goye 3 *ri*, to Naga-kubo 5 *ri*.] [illegible] road now takes a turn to the r., [illegible] joins the river again just beyond Shita-bori. On the opposite bank the hills descend almost sheer into the stream, barely leaving space for a narrow path. A slight ascent brings us to Uwabori, and a few *ch.* further we enter the town of

(T.) Uyeda (*Inns*, Hishi-ya, Murata-ya Dem-bei; *Restt.*, Kotobuki Katsu-ye-mon), on the r. bank of the Chikuma-gawa, pop. 6,000, formerly the castle town of a *daimiō* named Matsudaira Iga no Kami, whose fief was assessed at 30,000 *koku*, an important centre of the trade in raw silk and piece-goods. It is specially noted for a stout striped fabric called Uyeda-jima. White taffety (*nanako*) and spun silk goods (*tsumugi*), of the best quality, both white and coloured, can be obtained here. A road turns off about the middle of the town to Matsumoto by the Hō-fuku-ji pass (see Rte. 28), from which a branch passes by the baths of Tazawa to Nishijō (see Rte. 29), on the pilgrim's route between Matsumoto and Zen-kō-ji.

From Uyeda the road turns N. from the broad vale, and passing the vill. of Shiwojiri, seems to enter an extremely narrow gorge, but on rounding the corner of a rocky pre-

cipice, we discover the pass to be much wider, though still confined between imposing cliffs.

[On nearing Sakaki (*Inns*, Nakazawa, Hirabayashi) a sharp peak, with a small clump of trees at the summit, is seen on the l. bank, distinguishing itself from the other mountains by its height. This is Kaburiki-ga-take, popularly called Bōjō san, much frequented by pilgrims on the 12th February. It commands the finest view of the Shin-shiū mountains that can be had from any point in the province, and rises to a height of nearly 3,000 feet above the river, the ascent taking about two hours from Shimo Tokura, where a guide can be obtained. The ascent is easy until within ten minutes of the summit, when an acclivity of about 45° covered with fine grass has to be faced. On the top is a small chapel of the god Seki-son Gon-gen (see p. 93), surrounded by a few pines and larches. Lofty mountains form a ring round the horizon, except where the sea is visible beyond the gap to the r. of Kurohime-zan, which rises nearly due N. The sharp peak seen over the r. shoulder of Kurohime-zan is Miō-kō-zan in Echigo. Next in order proceeding westwards come Idzuna and Shō-zen-ji yama, two peaks with a level connecting ridge, the Ken no Mine of Togakushi-san, and Akakura-san in Echigo. To the W. are Yari-ga-take, 10° S. of W., then Ariake-zan nearly due W. with a roof-shaped top, much lower than the range behind, next the sharp, pointed ridge of Hodaka, and rising conspicuously above the mass of other summits, Norikura and still further to the S. Ontake. S.W. rises the long, irregular top of Koma-ga-take, due S. is the rounded summit of Tateshina, then nearly due E. curls up the smoke of Asama yama, and to its l. are seen the sharp peak of the Haku-san of Sanada-iri and, separated from it by a slight gap, the round top of Sunadaira. The whole plain of Zen-kō-ji, studded with towns and villages, lies beneath our feet on the N., with the Chikuma-gawa meandering through it towards the Sea of Japan, while on the E. the prospect extends over the vale of Uyeda and the skirts of Asama yama spreading far to the South. Instead of returning to Shimo Tokura, the traveller may descend near to Yawata, and after visiting the temple of Hachi-man at that place (see below), take the Buddhist temple of Kwan-non at Hase on his way to Shinonoi, which involves a circuit of about a *ri* (see p. 243).]

Shimo Tokura (*Inns*, *Yanagizawa Ka-ichi-rō, Abura-ya). The hills on the r. are covered almost to their tops with plantations of mulberry, which recall in their appearance the vineyards on the banks of the Rhine and Moselle. Nearly opposite, on the other side of the river is Obazute yama, the scene of a famous legend (see p. 242).

[A path turns off l. about the middle of the vill., and mostly following the embankment of the Chikuma-gawa, crosses it by a bridge of boats nearly opposite to Yawata. Here is a temple dedicated to the gods of Hachi-man, of great local celebrity. Standing in a large grove of trees, it consists of a chapel 30 ft. square, of unpainted wood, with much elaborate and good carved tracery, and grim herculean figures in the lateral gables supporting the weight of the ridge-pole. The oratory is a separate building in front, without ornament. A large number of cocks and hens, sacred to the gods, live about and under the very chapel itself. From Yawata to Inari-yama is 18 *ch.*, and thence to Shinonoi 1 *ri* 2 *ch.*]

Yashiro (*Inns*, *Kakizaki, Komata-ya) is inhabited chiefly by an agricultural population, who occupy themselves actively with silk culture. The fields in this part of the valley yield two crops annually, one of barley, harvested early in June, the second of rice, which is ready for

planting out about the 20th of that month. The Shintō temple (*Yashiro*) in the centre of the town is popularly called San-nō-sama, under which title are worshipped Ōnamuchi no mikoto and his son Kotoshiro-nushi (see p. 12). A road branches off here r. to Matsushiro, and so down the r. bank of the Chikuma-gawa to Niigata.

Beyond Yashiro the road crosses the Chikuma-gawa by a bridge of boats to Shinonoi (*Inns*, Taru-ya, Mino-ya). The plain called Kawanaka-jima between this place and the next posting-station was in the 16th century the scene of famous battles between Uyesugi Ken-shin, the chieftain of Echigo, and his rival Takeda Shin-gen, of Kō-shiū.

At Tamba-jima (*Inn*, Minato-ya) the Sai-gawa is crossed by a bridge of boats, moored to a heavy iron chain supported by posts which stretches from one bank to the other. At each end it passes over a windlass, by which it may be tightened when the river rises, while boats may be added when the waterway increases in breadth. The Sai-gawa, which rises near the Torii pass on the Naka-sen-dō, is joined near Matsumoto by the Adzusa-gawa from Norikura-ga-take, and some miles lower down by the Ashima-gawa from below Ariake-zan and the Takaze-gawa flowing S. from Noguchi, and finally falls into the Chikuma-gawa about a *ri* W. of the high-road. From the flat ground on the l. bank the sharp peak of Yari-ga-take is a conspicuous object on the S. W. horizon, standing out above the other mountains of the Shin-shiū-Hida range.

(T.) Zen-kō-ji or Nagano (*Inns*, Yedo-ya, Ōgi-ya, Fuji-ya), pop. 7000, is the capital of the prefecture of Nagano, which comprises the whole province of Shin-shiū. Owing to the great influx of pilgrims to the famous temple of Amida, it is frequently difficult to obtain accommodation. Telegraph office close to the great gateway of the temple.

This temple of the Ten-dai sect is dedicated to Amida (Amitâbha), and his two followers Kwan-non (Avalôkitêśvara) and Dai-sei-shi Bo-satsu (Mahâstana-prapta). The group consisting of their effigies is said to have been made by Śâkya-muni out of gold found at the base of the Beiruri tree (Vâidûrya) which stands on the south side of Mt. Shumi (Sumêru or Mêru), the centre of the universe. Five centuries later, in the time of King Syŏng-myŏng, it was brought to Korea, and remained there for 1112 years, until 552 A. D., when it was sent over to Japan as a present from the then reigning king of Korea. This was the commencement of the introduction of Buddhism into Japan. The emperor called a council to determine what should be done with the idol, to the worship of which he himself was inclined, but the majority were against the introduction of a foreign religion, and the group was therefore bestowed upon one Soga no Iname, who had expressed himself in favour of Buddhism. He carried it home to his country house, which he converted into a temple. Not long after the land was afflicted with a pestilence, which Okoshi and Kamako, the chief opponents of Buddhism, attributed to the evil influence of this idol, and the Mikado was forced against his will to sanction the destruction of both it and the temple. But finding that all their attempts to consume the idol with fire or to break it in pieces with sledge hammers were in vain, the persecutors threw it into the river near the site of the modern city of Ōzaka. Alarming portents followed this event. Rain fell from a cloudless sky, flames descending from heaven set the Mikado's palace on fire, and the enemies of Buddhism, Okoshi and Kamako, perished in the conflagration. To prevent further calamities, a messenger was despatched to the river to search for the idol, and Soga no Iname was permitted to rebuild the temple

which had been thrown down. Priests were also invited over from Korea, and as some rays of Buddhas had been brought to Japan together with the sacred Trinity of Precious Ones, namely, the Law and the Priesthood, was now complete. But during the reigns of the Mikados and their successors, Buddhism did not spread, and it was not until Amida, assuming the shape of a concubine of the prince who afterwards became Yōmei Tenno, gave birth to Shō-toku Taishi, who was himself Kwan-non in human form, and when he grew up took to wife an incarnation of Dai-nichi Nyo-raitsu, that the new doctrine began to be accepted by the people. In the year 586 pestilence again became rife, and the reigning Mikado Bidatsu was easily persuaded to prohibit the exercise of the Buddhist religion, to which he was by no means favourably inclined. The temple was pulled down, and its materials burnt, but the idol remained unhurt. After vain attempts to melt it down and to break it in pieces, it was once more thrown into the same river as before. Finally it was recovered from the river-bed in 642 by Honda Yoshimitsu, a native of Shin-shū, who carried it down to his own province and built a temple for it there. The female Mikado Kō-gyoku erected a new building in 642, which was called Zen-kō-ji after the original founder, Zen-kō being the pronunciation of the Chinese characters forming the name Yo-himitsu.

On entering from the street the visitor first passes through the Ni-ō-mon. In the priest's residence called Jō-gwam-bō, r. of this gateway, is a wooden image of Shō-toku Tai-shi, said to have been carved by himself at the age of 16. The building l. of the entrance from the street is the Dai-hon-gwan, the residence of an Abbotess of high rank and a society of nuns. Rows of shops for the sale of rosaries and pictures of the triple image line the court inside the Ni-ō-mon Gate. On the l. stand six bronze images of Jizō, and r. is a colossal sitting figure of the same saint, known as the Dai-butsu. Behind the shops on either side are the houses of the priests, each in its own prettily arranged garden. At the end of this court is the two-storied Sammon or chief gateway, 60 ft. high, 67 long and 26 ft. wide. It contains images of Monju Bosatsu (Manjuśrī) and the Four Deva Kings, exhibited to the public on New Year's day. The main hall behind, erected in 1701, is a two-storied building 105 ft. in depth by 105 in width, with a huge three-gabled roof, so that the rafters are T-shaped. This form is called shumokudzukuri, from its resemblance to the shumoku, a wooden hammer used by the Buddhists to strike the sounding board used by them at their services. 136 pillars support the roof, and the rafters are said to be 1000 in number, being that of the Chinese characters contained in the Hokke Kiō (a translation of the Saddharma Pundarika sūtra). The exterior is entirely devoid of decoration. A flight of steps on each of the four sides gives access to the gallery which runs round the building. The ceiling is some 40 feet high. In the floored space immediately within the main entrance stand a pair of huge drums, a pair of large incense-burners, several bronze lanterns and a tall vase holding a branch of pine. The compartments of the coffered ceiling were formerly decorated with the Mikado's crest, for which in 1878 the vajra was substituted. The ceiling of the naijin is decorated with arabesques, and the *ramma* have carved gilt arabesques, with which the crest of the Honda family is combined. The famous golden group is contained in a shrine dating from 1369, hidden by a gorgeous brocade curtain, and stands in a chapel on the W. side. For a fee of 25 *sen* the curtain is raised so as

to show the outermost of the seven boxes in which the image is enclosed. The possession of this valuable object of devotion is a subject of hot dispute between the abbess and the head of the priests, whose title is Dai-kwan-shin. In a second chapel are the shrines of Honda Yoshi-mitsu, his wife Yayoi no Maye and his son Yoshisuke. A space of 88 mats (about 1600 square feet) is set apart for the worshippers, who follow each other in unbroken succession day and night throughout the year. On the east side of the *hon-dō* is an entrance to a dark gallery which runs round below the floor of the *nai-jin*, issuing again by the same door. To complete the circuit *(kai-dan mawari)* thrice is considered highly meritorious. To the r. of the *hon-dō* is the bell-tower, and l. is the *kiō-zō*, or store-house containing a copy of the complete Buddhist canon in a huge hexagonal chest of drawers with gilt panels which revolves on an axis. Images of Fu Dai-ji and his sons stand in front of the chest, admission to which is given only at the vernal and autumnal equinoxes.

More than 230 bronze and stone lanterns crowd the space in front of the *hon-dō*.

The principal festivals are the *Dai-nem-butsu*, or "Great calling on the Buddha," held on the 31st July, those held at the vernal and autumnal equinoxes, and one on the 14th March, in commemoration of the great earthquake in 1847. On the 8th of May (14th of the 3rd moon) in that year, about 10 o'clock at night a violent earthquake occurred, which threw down most of the houses in the town, and fires breaking out simultaneously in many quarters, the whole place was burnt to the ground in the space of 2 days, with the exception of the *hon-dō*, 2-storied gate-house, library and bell-tower of the temple. Over 3000 of the inhabitants were crushed by the falling buildings, or were burnt to death among the débris, besides a large number of pilgrims estimated at 2000 more. A more serious calamity followed shortly afterwards, for the Sai-gawa, which had been blocked near Shimmachi, by the fall of a large mass of earth from the hillsides, when the earthquake took place, burst through the obstruction on the 27th at 4 o'clock in the afternoon, and the long pent-up waters spread themselves like a deluge over the level valley, overwhelming the villages which dotted its bosom, and drowning by thousands the peasants who, regardless of warnings from the authorities, had returned to till their fields. About 15,000 acres of rice-field and arable land were devastated by the flood, and the whole number of those who lost their lives on these two occasions was estimated at nearly 30,000 souls. The villages on the banks of the river in Echigo did not escape unhurt, but strange to say, the town of Matsumoto, only 30 miles distant in a straight line to the S., suffered no damage whatsoever from the earthquake. Passing by the theatre on the E. of the temple enclosure we reach the newly laid out Public Gardens, which command a good view of the valley.

[The following places in the immediate neighbourhood are worth visiting.

Karukaya-dō, 8 *ch.* W. of the town, affording a fine prospect towards the S.E.

Burando Yakushi, 1 *ri.* N.E. of the town, a chapel to the Buddhist god Yakushi, perched high up above the path on a large tree growing out of the rock. Immediately under this are the petroleum springs of *Shari*, the yield of which is but insignificant in amount.

In the immediate neighbourhood of Zen-kō-ji is the celebrated mountain *Togakushi san*, whither Taji-kara-o no mikoto is said to have hurled the rocky door of the cavern in which the Sun-goddess had hidden herself from her subjects in heaven and earth. The road, which is pas-

able for horses and even for [illegible] drawn by two men, leaves the town on the [illegible] side of the temple, and a [illegible] a narrow ravine to the [illegible] of Arayasu. It [illegible] about ½ of an hour. Then [illegible] over [illegible] and [illegible] for ½ hr. more. [illegible] a [illegible] which [illegible] the [illegible] of Izuna-san. At the end of [illegible] hr. [illegible] are on [illegible] over these [illegible] hr. more a [illegible] is reached at the highest point of the pass, and the path [illegible] in 1½ hr. to the [illegible] houses known as [illegible] [illegible] to descend gradually, at [illegible] different distances, the [illegible] processions direct to the Chū-In [illegible] the Hō-ō-in in 12 [illegible]. The latter temple, [illegible] at the top of a long flight of steps and with a [illegible] cryptomeria, is a large building decorated with wood carvings of considerable merit and is dedicated to Uwa-hira no mikoto. The gilt doors of the shrine within the screen are kept [illegible] closed, and a pair of well [illegible] Zarugi [illegible] stand in front. From this point to the Chū-In is a [illegible] of 12 ch through the wood. Excellent quarters are to be obtained at the house of the chief priest Kōyama, a building which dates from before the revolution of 1868, and though diminished in size, still possesses the evidence of its former magnificence. Travellers who intend to climb Ken no Mine will do best to pass the night here.

The temple stands on a terrace in a grove of fine cryptomerias, and consists of a large chapel of unpainted wood, 15 feet in width by 66 in depth, adorned with good carvings. It is dedicated to Omi-gane no Kami, also called Ama-no-koyane no mikoto. Over the porch is a group of Kō-seki-kō and Chō Riō, the former riding his horse over a bridge, while the latter, riding on a dragon, holds out a shoe to the other; the sculptor has here crowded several incidents together, probably that there might be no difficulty in [illegible] meaning.

[illegible] the Chū-no-In (30 ch.) [illegible] the whole way, except [illegible] few hundred yards. About [illegible] from the Chū-In a broad road [illegible] away to Kashiwa-[illegible] Sōyama and other places on [illegible]. It enables those [illegible] to return to Zen-[illegible] of the journey [illegible] Chū-no-In is dedicated to Ky[illegible]-no-mikoto. It [illegible] Shintō style, the [illegible] having been destroyed in 1872 by an avalanche. [illegible] is a small chapel to Kuni-[illegible] Nō-ō-in Dragon, [illegible] failed [illegible] for the [illegible] (Amenitori). [illegible] worshipped by [illegible] the priests' house [illegible] view, including [illegible] of Fuji and Asama [illegible].

[illegible] between the bridge over [illegible] which crosses the road to [illegible] no-In and the red gate-way [illegible] a path [illegible] off [illegible] to Ken no Mine [illegible] of [illegible]. It is a [illegible] to [illegible] which [illegible] but [illegible] pass the night, in order to [illegible] and witness sunrise [illegible], when, if they have [illegible], they may see the great [illegible] on a cloud of many colours. Snow lies on the [illegible] mountain [illegible] the summer, and the ascent is not usually attempted before the beginning of July.

Izuna-san, or Idzuna-san as it is also pronounced, may be ascended either from Arayasu or from the Chū-In, but the latter is preferable, as the climb from Arayasu is extremely steep, and in some places almost precipitous. From the Chū-In the summit is easily gained in 1½ hrs. by walking up a long spur. It is advisable to engage the

services of a guide. A hut in which pilgrims sleep occupies one side of the summit. The view is very extensive, and embraces on the E. the whole range which divides Shin-shiū from Jō-shiū, the most prominent of its peaks being Shirane san, the flat-topped Suna-daira and Asama yama. The top of Fuji may be distinguished about S.S.E., and next to it, to the spectator's r., the range of Yatsu-ga-take, beginning with Mikaburi yama and ending with the round crown of Tateshina. Then come the high mountains of W. Kō-shiū, probably Koma-ga-take and Ji-zō, next the long ridge of the Wada tōge, followed by the prolonged, irregular top of the Shin-shiū Koma-ga-take. The mere summit of On-take can be just perceived between S.S.W. and S.W., while Yari-ga-take bears S.W. The whole of the mighty Hida-Shin-shiū range stands up like a gigantic wall on the W. covered with snow until late in the summer. Nearer on the same side rises the precipitous peak of Ken no Mine, and turning to the north we see the small, round head of Yake-yama, then a pair of smaller mountains, marked Ototsuma and Takatsuma on the maps, and almost due N. the extinct volcano Miō-kō-zan, with Kurohime in front. Below on the E. extends the broad fertile valley of the Shinano-gawa, while farther N. a glimpse of the sea may be caught on a clear day.

Descending the steep path on the opposite side, we may either return to Arayasu, by the route which is easily distinguished from the mountain top, or strike away to the l. by a path which will lead us across the moor by way of the villages of Itabashi and Inetsuke, to Ō-furuma on the main road, a three hours' walk. On this side of the mountain the crimson azaleas are less common, and their place is partly supplied (early in June) by the beautiful pink blossoms of the Diervilla.]

[From Nagano there are two ways of reaching Ōmachi, one following the valley of the Sai-gawa as far as the hamlet of Hashigi, and then crossing over the hills to the plain at the foot of the Shin-shiū-Hida range; the other branching off r. just beyond Sasadaira. The itineraries are as follows:

Nagano to	Ri.	Ch.	M.
Sasadaira	3	18	8¼
Shimmachi	6	—	14¾
Ōbara	7	—	17
Hashigi	8	18	20¾
Sō	9	18	23¼
Ōmachi	12	12	30

or

Nagano to	Ri.	Ch.	M.
Sasadaira	3	18	8¼
Nakajō	5	18	13¼
Takebu	7	18	18¼
Semmi	9	18	23¼
Ōmachi	13	—	31¾

The latter is the postal route, but the former is both shorter and more picturesque. It alone will therefore here be described.

Shortly after leaving the town the road crosses a miniature suspension bridge over the Kusubana stream, and turning to the l. passes at the foot of some limestone hills, whose sharp and irregular outline are well defined against the sky. The mountains behind are the range dividing Shin-shiū from Jō-shiū, the highest summit on the r. being Suna-daira. The Sai-gawa is joined just before reaching Koichi (*Inn* by Awoki Seisuke, charming rooms overhanging the stream), where if travellers spend the night, they can get horses for the onward journey. Up to this point *kuruma* can be taken. By branching off from the Hokkoku kai-dō at Kitawara before reaching Tambajima a short cut may be made to this place without going round by Nagano.

The scenery of the valley of the Sai-gawa is in places extremely pretty and picturesque. Beyond Sasadaira (*Inn*, Nabe-ya), where the postal route branches off r., the road rapidly descends, and curving sharply to the r., crosses the Dōgiri-gawa, an affluent of the Sai-gawa. 1 *ri* before reaching

Shimmachi (*Inn*, Kome-ya) it

passes over the Yanoshiri tōge, a steep ascent of 18 *ch.*, the final part of which can be avoided by going through the *kuri-ana*, a tunnel that has been cut near the top, but the latter way is very wet and muddy. The descent to Anadaira at the foot of the pass commands a good view of the Shin-shiū-Hida mountains. This part of the valley was the scene of a great convulsion in the year 1847 (see page 248), when the river was dammed up by the fall of masses of earth from the hills on both sides. A small cascade marks the spot where the waters afterwards broke through. Boats formerly went all the way down from Matsumoto to Nagano, but their passage has ever since been interrupted at Anadaira. Just outside Hashigi the road divides, l. to Matsumoto; the r. branch crosses and recrosses a nameless stream flowing down the ravine to the r., follows its l. bank for a few *ch.*, and on reaching a small cascade seen to the l., again crosses to the r. bank of the stream, and ascends the Sō no sawa, a steep climb of 30 *ch.* The hamlet of Sō only offers accommodation for a midday halt. Beyond this place the path descends into the valley of the Kanama-gawa, and winds down by the side of the stream to the hamlet of Ōshiwo, where it again rises before finally descending to Ōmachi. During this last descent several of the lofty summits of the Shin-shiū-Hida chain are seen to advantage, but the general view is broken by the wooded slopes on either side of the road.]

The main road on leaving Zen-kō-ji makes a bend E. to Higashi-jō, where it ascends a spur of Idzuna san, called Kodama-zaka, and descends again to Mure (*Inns*, Mme-ya, Jiū-san-ya). It then follows the r. bank of a stream which descends from Togakushi san at Asano. Furuma (*Inn*, Uchida-ya; *Restt.*, Tokiwa-ya) and Kashiwabara are famous for buckwheat vermicelli, the high ground in the vicinity being specially fitted for the cultivation of the grain from which it is made. On the l. across the valley we see Ken no Mine between Idzuna and Kurohime, while Miō-kō-zan appears further ahead on the same side. On our right is a massive mountain called Madara-o san. Passing through a charming oak wood, the road descends slightly to

Nojiri (*Inns*, Ishida and Katsura-ya), picturesquely situated on the edge of a beautiful little lake called Fuyō ko, embosomed in hills. On a densely wooded island is a temple to the goddess Ben-ten, now called Uga no jin-ja. The lake is said to freeze in the end of January, when it becomes passable for men and horses. Its waters find an outlet into the Seki-gawa, which rising on Togakushi san and Yake-yama, flows due N., from the posting station of the same name and under the name of Arakawa falls into the sea at Nawoye (Imamachi) in Echigo.

We have now passed the watershed, although the boundary of the two provinces lies yet before us. From Nojiri the road descends at first gradually and at last very rapidly to the town of Seki-gawa (*Inns*, Toyoda, Rō-soku-ya; *Restt.*, Mine-ya) situated at the junction of two picturesque wooded glens. The boundary of Echigo and Shin-shiū is here formed by the above mentioned Seki-gawa. A wooden bridge of singular construction spans the torrent. The road now rises on to the flat skirt of Miō-kō-zan, which it crosses to Seki-yama, high above the river on its r.

At the base of Miō-kō-zan may be perceived a small cluster of huts, which form the bathing station of Akakura, 23 *ch.* from the vill. of Tagiri on the high road. The bath-houses stand in the middle of the street, and are supplied with water brought in pipes from the sources 2 *ri* further up the mountain. *Inns*, Murakoshi-ya and Takata-ya.

This is the most convenient point from which to make the ascent of

Miō-kō-zan. The mountain is not free from snow until July, but it may be climbed with safety in June by any one who is properly equipped for ascending and descending the snow slopes. The necessary appliances, to be brief, should consist of a stout Alpenstock and hob-nailed boots, or, instead of the latter, *waraji*, under which should be fastened metal points called *kana-kanjiki*. The latter is the best foot-gear for such mountain work. A guide should of course be engaged, and instead of ascending by the pilgrim's path, which is extremely steep and overgrown with tall bamboo grass, the path to the solfatara under Akakura yama should be taken. This also lies through the same sort of cane-brake, but has the advantage of rising very gently, and of being certainly shorter than the other. From the solfatara, where two springs of very high temperature gush forth by the side of holes where the steam deposits sulphur, a steep gully (filled in early June with snow) has to be ascended, and the main path is entered at a point where it is no longer difficult or steep. One or two snow slopes will have to be crossed or ascended, and a rocky precipice scaled, to which iron chains have been fixed to enable the mountaineer to pass along the narrow ledges (no more than 2 inches wide) which serve here as a path. It is at such places as this that the superiority of the *waraji* with *kanjiki*, which can be removed at pleasure, over nailed boots, which afford no sure foothold over rocks, becomes evident. Still, it would be possible to get over this difficult bit in stocking feet. Above the last snow slope very little remains to be done, and the track, which ascends the crumbling rock of the summit by natural steps, is perfectly safe though somewhat steep. In descending the snow slopes in returning, the usefulness of the above recommended precautions will be at once seen: but the directions here given apply of course only to ascents made while the ordinary path across the gullies on the mountain side is buried deep in snow.

Miō-kō-zan is at once seen to be part of an extinct volcano. The mountains which immediately surround it, namely the long semicircular ridge called Miō-kō-zan no Ura-yama on the S. and E., and Kanna yama on the N. are precipitous on the sides which face it, while their external sides slope down gently into the plain or neighbouring villages, and the summit is composed of nothing but lava and volcanic rock. Besides the solfatara already mentioned there is another at the head of the valley on the N. E. side of Miō-kō-zan close to the source of the Ō-tagiri-gawa, and a third on its eastern face not far below the summit. Like all other high mountains, it rewards the botanist with many species of plants not to be met with in the flat country. Hares, which turn white during the winter, abound on the mountain. Bears and sheepfaced antelope are also taken, but no deer or wild pig. Water is found at the very summit, dripping from a rock under which a vessel is usually kept to receive it. The small wooden chapel is dedicated to Amida. Beech, birch and lime are the principal trees, but near the top dwarf cherry is found blossoming early in June. The view to the S.E. includes Asama and Fuji. Directly S. rises Kurohime with her two peaks, between which is seen the top of Idzuna san. Ken no Mine (Togakushi san) bears about S.S.W., and the round-topped mountain bearing W.N.W is Yake-yama, also reputed to be an extinct volcano. To the N.E. the view lies over the rich plain of Echigo, to the Sea of Japan and the island of Sado. For the ascent under ordinary circumstances 4 hrs. and for the descent at least 3 hrs. should be allowed. The descent by the ordinary path is extremely steep and slippery in

many places. This mountain is much frequented by Japanese pilgrims during the season, especially on the anniversary of the death of Kōbō Daishi, the celebrated caligrapher, who is said to have made the ascent by torchlight. From Arakura a path leads to Futan-ata, 1½ r. to Sō-ji-yama.

At Otsuki, bridge the road descends and ascends again by well devised zigzags, which, though on an infinitesimal scale, the mountain roads over the passes of Switzerland.

Sasayama (*Jap.* Sasa-ya, *Bretschneider*, Adzuma-yama) is a respectable looking place. The ascent of Mt. Kōsan may also be made from here, but it involves more walking over the prairie than from Arakura.

Nishinagi and Matsu-zaki are wretched villages, and the two inns, Akura-ya and Sasa-ya, at the former look uninviting. At Oshimizu-saka the road, which has descended continually from Sō-ji-yama, plunges suddenly down hill into a plain of rice-fields, and the road, which has been excellent up to this point all the way from Nagano, becomes stony and rather rough. At

Arai (*Jap.* *Nara-ya, Tama-ya, Kado-ya, pop. 5000), a road turns off r. to Ii-yama in Shin-shū. Arai is a flourishing town, noted for tobacco, Pueraria starch (*Kuzu*) and petroleum, which last is obtained from springs in the neighbourhood. The first thing that strikes the traveller's eye on entering the town is the universal use of stones instead of tiles on the roofs of the houses, and the covered walks along the house fronts, for use when the snow lies deep in the streets. Echigo, and especially this part of it, being famous for its heavy falls of snow. The road is level for the rest of the way to the sea-shore. Fine views of the Mid-hō-zan range, of which Namba-yama is the centre and the round-topped Yake-yama the W. extremity, can be enjoyed from numerous points.

Tokara (*Jap.* Tsubo-ya, Ibaraki; *Bretschneider*, Tokara), a large town, contiguous with the adjacent towns Kami-Irada, Naka-Irada, Kawara Machi, Shin-den and Yamada-Shinmachi, a pop. of 9000, was formerly the castle town of a daimyō of the same name, Sakakibara, who's fief was rated at 1,50,000 koku. This was one of the four fiefs which had the privilege of furnishing a regent whenever the Shōgun should happen to be a child. The town is traversed by a long street which leads repeatedly at right angles. Like Arai, its houses have covered ways in front, under which it is possible to walk from one end of the place to the other. Cotton weaving is the principal business. At Shin-machi, a suburb especially affected by workers and dealers in iron, we meet, according to the depressed class of Tokara, and still form a separate community in spite of the edict of 1871 which restored to them the full status of Japanese subjects. Shortly after quitting the town, we see over the trees on the l. a hill called Sō-ji-yama, on which stood the fortress of Tokara Kō-shim.

A short cut may be made to Kuroi by passing through what were once the private grounds of the Sakakibara family, and so by Kasuga Shin-den and the r. bank of the Sō-gawa, by which instead a ford is saved.]

Halfway from Takata to Imamachi the Hokuriku kaido to Kaga, Echizen, etc., branches away to the l. (see Rte. 27).

(To Imamachi, or Nawoye-tsu (*Jap.* Matsu-ya, Yae-gaki-yai, pop. 6000), at the mouth of the Sō-gawa, standing on its l. bank, is a small port of call for coasting craft. From this place to Hassaki the road is mostly very good, and at first lies close to the sea-shore, behind low sand hills, and then in full sight of the sea from halfway to Kakizaki. Yone-yama forms a conspicuous object in the foreground. It can be ascended from Kakizaki or Omigawa; at the summit there is a Buddhist temple dedicated to Yaku-shi.

Kuroi (*Inn*, Kado-ya; *Restt.*, Ise-ya), Katamachi (*Inns*, Ise-ya and Ōgi-ya) and Kakizaki (*Inn*, Tsubaki-ya) are very poor places. The road now lies underneath the base of Yone yama, and close to the shore as far as Hassaki, where it ascends on to the skirt of the mountain, and zigzags up and down the spurs in sight of the sea almost to Kujiranami. As it is not possible to perform this part of the journey in *kuruma*, the traveller will do best on a fine day to engage a boat from Hassaki to Kujiranami. The proper fare is 75 *sen*, and the time required about 2 hours, except with a fair wind.

Hassaki (*Inn*, Nakayama), Ōmigawa (*Inn*, Katayama) and Kujiranami are small villages.

(T.) Kashiwazaki (*Inns*, *Misu-ya, Iwato-ya), pop. 14000, extends along the coast for nearly three miles. A road diverges hence inland to Nagaoka (9 *ri*). Cloth made of hemp, and called Echigo *chijimi*, is woven in the neighbouring villages, and generally dyed indigo with a faint pattern in white. The Japanese esteem it highly as material for summer clothing.

The whole of this coast as far as Teradomari is inhabited by a population of hardy fishermen, and the sea yields *tai* (sea-bream), *karei* (plaice), *hirame* (a kind of brill) in large quantities and of great size. The fish caught here are said to be much superior in flavour to those which are taken off the coast of Etchiū further W. The women are strong, and capable of the hardest toil. They usually perform the labour of porters and drag goods-carts.

Beyond this place *kuruma* are not easily obtained, and the fares asked are about double what they are on the W. side of Yone yama. As far as Shiiya the road is very good, but beyond that becomes worse and worse as it approaches Teradomari.

Arahama (*Inn*, Yone-ya) is a considerable fishing vill. with a miscellaneous trade. The houses are built with their gable-ends towards the street, and have mostly no opening besides the door. A long passage runs through from front to back, and the interior is so arranged that each room is doubly protected from the cold by a wall outside the papered screens. The road, which from Kashiwazaki lay along the top of the sand-hills, now descends close to the sandy beach, a capital place for a bath in the sea, and passing through the substantial vill. of Miyagawa (1 *ri* 14 *ch.* from Arahama) arrives at Shiiya (*Inns*, Inumata and Kuruma-ya). Here at the entrance are two neat tea-houses. This place was formerly the residence of a small *dai-miō* named Hori U-kiō no suke, whose fief was assessed at 10,000 *koku*. The remains of his *jin-ya*, or 'fortified camp,' stand on an eminence close to the centre of the town.

The road now ascends Shiiya point, and rounding it almost at once comes in view of Ishiji, lying beyond several small headlands. Descending again as rapidly, it winds along above the sandy beach. At the entrance of Ishiji is a capital restaurant, Yoshino-ya, in a position which commands a good view towards Shiiya point.

(T.) Idzumosaki (*Inn*, Ishiji-ya), pop. 9000, has a considerable fishing population and small coasting trade. It extends for over two miles along the shore, and is built very much in the same style as Arai and Takata, with gables turned towards the street, and covered ways in front of the houses, which are, however, so encumbered with miscellaneous property as to be almost impassable. At the r. extremity is a decent restaurant.

Teradomari (*Inns*, Fujita-ya, Hagi-wara; *Restt.*, 2 at the E. end), pop. 6000, stretches along the shore. A canal from Okodzu on the Shinano-gawa to this place, about 5 miles in length, was commenced in 1870 with the object of providing an outlet for the flood-waters of that

river, but has since been abandoned.

There is a choice of routes to the next posting station, either by the new road practicable for kurumas round the W. end of Yahiko yama, or by the old road along the sandy beach for half a ri and then over the spurs of the mountain. The latter has the merit of being 1½ ch. shorter, besides that of commanding a fine prospect, looking back, over the sea to the island of Sado and towards the E. the rich plains of Echigo to Iide san and the other mountains which form the boundary of the province on that side.

Yahiko (*Inn*, °Igarashi, besides many others) is the principal seat of the Shintō religion in the province. The temple, which stands at the foot of Yahiko yama in a fine grove of patriarchal trees, is of unusual construction. Within the two-storied gate-house stands a stage for the performance of dances in which the gods delight, such as *Yamato mai* and *Kagura*, with an orchestra adjoining. From the 18th March to July 10th dances are performed every day at the expense of the various societies of pilgrims. The oratory is a narrow, deep building, crowded with ornamental lanterns and ex-voto pictures, and closely connected with it by a corridor is the *Go-hei den*, where the offerings are placed on occasions of great solemnity. Immediately behind this building is a very ancient and sacred evergreen oak (*shii*, Quercus cuspidata) surrounded by a stone balustrade, and behind this again is the chapel (*Hon-sha*), containing the treasures and symbol of the god. The little building on the W. side of the *Hai-den* is a temporary chapel, used when the real one is being repaired. The god to whom this temple is dedicated is Ame-no-kagu-yama no mikoto.

On a clear day it is worth while climbing Yahiko yama to enjoy the splendid panorama, bounded on the E. and S. by lofty ranges of mountains, the most conspicuous of which is Iide san on the Yonezawa frontier, rising high above its attendant peaks. To its south is the depression through which flows the Arano-gawa. The road into Niigata is level for the greater part of the way, after passing the vill. of Iwamuro (*Inn*, Matsu-ya). Takeno-machi (*Inn*, Idzumi-ya) is a poor looking place. The road now becomes sandy. Just beyond Akatsuka (*Inn*, Matsuzaka-ya) a small mere is passed on the l. The grassy mountain behind, a continuation to the N. of Yahiko, is Kakuda yama. From Uchino (*Inn*, Osaki-ya; *Restt.*, Idzumi-ya close to the bridge over the canal) the road lies between the Shinano-gawa and the low sand-hills which fringe the coast, and emerging finally on to the river bank, enters the town of Niigata on the south.

ROUTE 27.

TAKATA THROUGH ETCHIU, KAGA AND ECHIZEN TO TORII-MOTO IN ŌMI. (HOKKOKU KAI-DŌ).

ITINERARY.

Takata to	Ri.	Ch.	M.
Gochi	2	—	5
Nagahama	3	16	8½
Arimakawa	4	10	10½
Nadachi	5	34	14½
No	9	3	22½
Kaji-yashiki	11	17	28
Itogawa	12	20	30½
Awomi	14	15	35½
Uta	17	10	42½

Tonami	17	32	43¾
Ichiburi	19	7	46¾
Tomari	21	26	53
Funami	24	2	56¾
Urayama	25	21	62½
Mikkaichi	27	13	66¾
Uwodzu	29	19	72
Namerikawa	31	27	77½
Toyama	35	30	87½
Kosugi	39	11	96
Takaoka	41	17	101¼
Ima-isuruçi	45	19	111
Take no Hashi	48	—	117
Tsubata	48	35	119½
Morimoto	50	26	123¾
Kanazawa	52	17	128
Nonoichi	54	15	132¾
Mattō	55	27	136
Kashiwano	57	4	139¼
Awō	58	27	143¼
Terai	59	11	144¾
Komatsu	61	—	148¾
Tsukitsu	63	3	154
Iburihashi	64	—	156¼
Sakumi	64	24	157¾
Dai-shō-ji	66	—	161
Tachibana	66	34	163¼
Hosorogi	68	5	166¼
Kanadzu	69	34	170¾
Nagasaki	72	5	176
Funabashi	73	31	180¼
Fukui	75	14	184
Asadzu	77	11	188¼
Kami Sabaye	79	17	194
Takebu	80	22	196¾
Wakimoto	82	11	200¼
Sabanami	83	9	203¼
Yunō	83	35	205
Innajō	84	26	206¾
Itadori	87	3	212¼
Naka no Kawachi	89	—	217¼
Tsubai	91	3	222¼
Yanagi-ga-se	92	4	224¼
Kinomoto	94	21	230¼
Nagahama	98	18	240¼
Maibara	100	20	246
Torii-moto	101	28	248¼

The road reaches the sea-coast shortly after passing Gochi (*Inn*, Shimidzu-ya), and from here to Tomari, a distance of 48 miles, there are only occasional portions of made road—the beach being the highway. Looking back between Gochi and Arimakawa, the prominent summit of Yone yama with its long spur stretching far into the sea is a conspicuous object in the scenery. Nagahama (*Inn*, Kobayashi). Near Arimakawa (*Inns*, Kunimoto Tatsuichi-rō, Ki-kiō-ya), is a very pretty bit of the road over a hill descending to the river, well shaded by a variety of trees. On rounding the headland to Nadachi (*Inn*, Daimon-ji-ya), the mountains which form the W. boundary between Echigo and Etchiū come into view. Prominent amongst these are Kurohime san and Ren-ge yama. Between Nadachi and Nō (*Inn*, Kiku-ya), seaweed is taken which is used for making the jelly called *tokoroten*. Kaji-yashiki (*Inn* by Iwasaki Shinji-rō). Itoigawa (*Inn*, Hayakawa-ya), is a pleasant village, with a good pebbly beach for bathing. Fish are abundant. Awomi (*Inn* by Watanabe Kin-sabu-rō). Just before reaching Uta (*Inn* by Watanabe Shichi-ji-rō) the road passes at the foot of some grey granite cliffs. Limestone also is abundant at the eastern end; it is burnt here on the spot with charcoal brought from the province of Noto. Between Tonami (*Inn* by Itō Man-ji-rō) and Ichiburi (*Inn*, Masu-ya) the road lies under some lofty cliffs, along a very narrow strip of beach, which is apt to become impassable at times during the winter, with a N.W. wind; the spot is nicknamed *oya-shiradzu* (*ko-shiradzu*), from an idea that when in peril there from the advancing waves neither parent nor child would be likely to recognize the obligations of relationship, but each would seek to escape regardless of the other's danger. No inland road appears to exist through the mountains which terminate in these cliffs. From Tomari (*Inn*, Ozawa-ya) to Mikkaichi there is a choice of roads, either along the beach by Funami and Urayama, or through the rice-fields by Niū-zen (*Inn*, Ōgi-ya). Tomari to Niū-zen 1 *ri* 21 *ch*. Niū-zen to Mikkaichi (*Inns*, Asaji-ya, Ishitsuka), 2 *ri* 21 *ch*. The latter route is four miles shorter. At Tomari the mountains trend off into the interior of the province, and the delta of the Kurobe-gawa is reached at Nishi Kusano. This river rises on Washiha-dake on the frontier of Etchiū, Hida and Shinano, behind Tate-yama. Its length is 50 m. In the lower part of its course it throws off several branches which

traverse the delta formed by the [illegible] by its wandering course of [illegible] the river and its branches [illegible] to have overflowed [illegible]

(T.) [illegible] (Inn, Ōgawa-ya), [illegible] about houses, has a cotton-[illegible] cotton cloth is also manufactured here. Beyond Nanao-gawa (r.), Nate-yan (pop. [illegible]), the Jōgawa-gawa is crossed to Mori-mura on the l. bank. The stream rises on the Kara-yama pass behind Tate-yama. [illegible] we pass the hot spring at Ikeran, [illegible] to Asahara, which is the ascent of Tate-yama [illegible]

(T.) Ichiyama (*Inn*, Hirai-ya, Tsuchi-ya), pop. [illegible], formerly a castle-town of Matsumura Sukeyasu, a cadet of the Maeda family, of which the daimyō of Kanazawa in Kaga was chief. The fief of the Matsumura was assessed at 10,000 koku. The principal trade is in mushrooms and leather. The Jinzū-gawa, which rises in the province of Hida (see Rte. 30), is here crossed on a long bridge of boats, and the road then passes over a large well-watered plain extending from the foot of a range of mountains on the l. to the sea, which is visible on the r. The snow-capped Hakusan in Kaga is a striking object in the landscape. From Ōwake there is a short cut through a range of hills, planted with mulberry trees, which rejoins the high road at Jizaki just before reaching Imogawa. After passing through Ōtezaki and Daimon Shimmachi, the road enters the town of

(T.) Takaoka (*Inn*, Yoshino-ya), pop. 24,000, situated in a centre of cotton-weaving and silkworm breeding, and noted for its dyeing and manufacture of hardware. A road branches off r. to the port of Nanao in Noto. Imogawa is situated in a richer country; its chief manufactures are iron nails, leather goods, umbrellas, lacquer ware and wooden domestic utensils. A little raw silk is produced. [illegible] Imogawa, is a [illegible] From Naru-hamachi [illegible] of Mazu-yama, the road crosses the Kurosaka pass into the province of Kaga, and descends to Kanazawa. The pass is of no great height, and its ascent has been made very easy by the recent construction of an admirable new road. [illegible] mulberry plantations cover the surrounding hills. At Kanaoka (*Inn*, Nishi-ya), another road branches off r. to Nanao.

(T.) [illegible] to	Ri.	Ch.	M.
[illegible]	[illegible]	5	[illegible]
[illegible]	3	[illegible]	[illegible]
[illegible]	6	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	9	[illegible]	[illegible]
Nanao	11	[illegible]	[illegible]
Nanao	14	[illegible]	[illegible]

A [illegible] road is seen winding [illegible] on the l., the [illegible] a sandy waste planted with pines, passes the village of [illegible] the sea-shore, which [illegible] as far as Imahama. Beyond Nanao it makes a bend to the r. and passes on the l. a lagoon called [illegible] gradually ascends [illegible] Tsubatake, whence it descends over to

Nanao, pop. [illegible], one of the finest ports on the N. coast. [illegible] m. from the town is the Buddhist monastery of Myōkwōji, which commands a good view of the bay.)

In [illegible] the road is broad and [illegible] with pine trees. In the wide plain to the r. lies a lagoon called Kakuto-gata, length from N. to S. 6 m., width from E. to W. 2½ m.

(T.) Kanazawa (*Inn*, Tōchi-tei), pop. 110,000, was the castle-town of the daimyō of Kaga, chief of the Maeda family, and lord of a fief assessed at 1,022,700 koku. It is now the capital of the Ishikawa prefecture, which includes the provinces of Kaga, Noto, Echizen and Etchiū. The streets are wide and clean, and

the town contains many gardens planted with trees, which give it a very picturesque look when viewed from a height. The hills above the town command a very fine prospect over the plain, which stretches away to the sea. The castle is very large and fine, and is used as the head-quarters of a military division. Two rivers, the Asano-gawa and Sai-gawa, flow through the town. In the summer evenings their banks are covered with benches and tables, and the inhabitants betake themselves thither to drink tea a[illegible] the fresh air. At Kana[illegible] celebrated Kutani pottery [illegible] procured in abundance [illegible] Shinoda Zōji). Bronzes i[illegible] gold and silver (*zō-gan*), [illegible] Japanese medicines are [illegible] tured, and there is a s[illegible] with machinery on Eur[illegible] ciples. About 5 m. fro[illegible] at the mouth of the Sai[illegible] small port which will a[illegible] only the smallest junks. [illegible] is a convenient starting [illegible] for the ascent of Haku-san.

[illegible] d
[illegible] e
[illegible] a-
[illegible] n,
[illegible] n a
[illegible] date
[illegible] gawa

(Haku-san stands at the point where Echizen, Kaga, Hida and Mino nearly meet. It is ascended from the N. source of the Tetori-gawa. The itinerary is as follows, distances only approximate:

	Ri.	M.
Kanazawa to	4	9½
Tsurugi	7	17
Yoshino	10	24½
Onnawara	14	34½
Ushikubi	15	36½
Yumoto	19	46½
Summit		

At Tsurugi the valley of the Tetori-gawa is entered. Beyond Yoshino the road lies along a level cultivated terrace, some height above the river; above it is another terrace, evidently an earlier river-bed, through which the waters have gradually worn their way down to their present level. Hemp and tobacco are chiefly grown in this part. At Onnawara accommodation of an indifferent class can be procured. The valley is here confined between rocky wooded hills, and the scenery is somewhat monotonous. At Fukaze, 1½ *ri* above Onnawara, a remarkable bridge spans the stream. Above Ushikubi, picturesque lofty crags rise to a great height on the l. bank. At Yumoto, as the name indicates, are some hot springs (*Inn* by Yamada). There is only one bath, which is divided by a railing into two compartments, for the two sexes respectively. The vill. is completely shut in by densely wooded hills, and in winter, when the snow lies deep, it is deserted by its inhabitants, who do not return until about the beginning of June. From this point the steep part of the ascent commences, and the path, after a climb of about 1 *ri*, emerges on to the ridge between the two streams whose junction was passed about 8 *ch.* below Yumoto. To this succeeds the steep slope of the mountain proper, 1½ *ri* to the Muro-dō. The accommodation consists of one large room divided by a partition, but the fumes from the wood-fire kept up by the pilgrims are almost unendurable. The ascent to the summit (8590 ft.[1]) may easily be accomplished in 25 minutes. It commands a magnificent view of the Shin-shiū-Hida range, beginning with Tate-yama about N.E., Yari-ga-take E.N.E, Norikura a little to the S. of E., Yatsuga-take and the Koma-ga-take of Kō-shiū in the dim distance, Ontake about E. S. E. and the Koma-ga-take of Shin-shiū. In the immediate neighbourhood are Bessan on the S. and Ōnanji on the N. which, with the central and highest peak, called Gozen-mine, together constitute the three summits of Haku-san. On the N.W. rises the lofty top of Shaka-ga-take. On the E. side is Tsurugi (the Sword), so called from its pointed rocky peak; and on the W. is the Oku-no-I[illegible] Mr. Atkinson, from whose accou[illegible] these particulars are derived, co[illegible]

[1] According to Rein, 2720 meters [illegible] 8912 ft.

[illegible] Hakusan to be part of the [illegible] crater, of which [illegible] two. [illegible] At the [illegible] crater [illegible] water [illegible] N. [illegible] that of the other of a [illegible] and is in perfect [illegible]

Matsu [illegible] cultivation [illegible] cultivation of the grounds in this district is carried on with great industry and [illegible] more between the [illegible] is being sown with [illegible]

Mikuniko-ura (pop. [illegible]) is a small vill. close to the [illegible] which [illegible] is for the most part dry, [illegible] terraced by small streams. [illegible] fossils it is impassable at the [illegible] point, and the traveller has to [illegible] his way round by Mikawa and the river-mouth. The Tetori-gawa has two sources, on the N. and S.W. sides of Hakusan, which unite at the vill. of Kawara-yama, whence it flows N. to Kawa. Here it receives the Dai-nichi-gawa, which rises on Dai-nichi-san, and then it flows N. to Iwamoto, takes a turn to the W. entering the sea of Japan between Mikawa (pop. [illegible]) and Mikata. Its total length is 50 m. Awa is the small posting-town on the other side of the Tetori-gawa.

Terai is the chief seat of the manufacture of Kutani pottery, the clay for which is brought from the valleys of Kutani and Nabetani 5 m. from the town.

Komatsu, pop. 10,000, was formerly a castle-town belonging to the [illegible] of Kanazawa. The chief manufacture is silk gauze. The road now passes between meres called [illegible] gata r. and Kita-gata l., and further on again Shiba-yama-gata in the neighbourhood of Tenkitsu. At the vill. of Imai, 1 *ri* from Komatsu, a path diverges l. to Kusatsu, 1 *ri* inland, where there are hot springs. 3 *ri* hence is another vill. with hot springs. Tamashiro, worthy of notice only from the fact that it provides most of the clay for the pottery of [illegible] Kawara. 2 *ri* further on is Yamashiro, a more considerable place than either of the two [illegible]

[illegible] and Sakumi [illegible] The land [illegible] cultivated, and the [illegible] of the low hills at the base of [illegible] the road runs are planted with [illegible] mulberry.

(Tsubo-ori, pop. 9,500, was formerly the residence of a *dai-mio* named Mizu-ochira Hide no kami, a [illegible] Mayeda family, who held a fief assessed at [illegible] koku. The road now passes along a valley laid out in [illegible] fields, and crosses a hill [illegible] road again on to a [illegible] from which there is a fine view [illegible] Here is the boundary between Kaga and Echizen. Near [illegible] is a pass called Kita-gata [illegible] in width from E. to W. [illegible] 1½ miles long from N. to S. [illegible] is celebrated for its [illegible] of scissors. The road now passes through a wide valley, [illegible] mountains on the r. disappear, and there is a wide plain extending from the lower spurs of Hakusan down to the sea. Near Kanadzu on the l. is the little town of Maruoka, pop. [illegible], formerly the seat of a fief named Arima Tōtōmi no kami, who had a fief assessed at [illegible] koku. At the poor vill. of Tamaibashi, the Kuduru-gawa is crossed by a bridge of boats. This river rises in the S.E. of the province on the confines of Mino, and issues from the mountains only a few miles above the bridge. Its length is about 25 m. On its bank ¼ of the way up the valley stands the town of Kata-yama (6,000 inh.), formerly the residence of a *dai-mio* named Ogiwara Sayemon no suke, who held a fief rated at 22,777 *koku*. From this town to Ushibubi, at the foot of Haku-san, is about 11 *ri* by a mountain road.

(T.) Fukui, pop. 40,000, the capital

of the province, formerly the residence of the *dai-miōs* of Echizen, the last of whom bore the title of Matsudaira Echizen no kami, is prettily situated on the r. bank of the Asuwa-gawa, in the centre of a fertile plain. The old castle with its ivy-covered walls is extremely picturesque. The temple of Hongwan-ji is well-placed, with a beautiful view towards the hills. The port of the town is (T.) Mikuni or Sakai (pop. 9000), at the confluence of the Hino, Asuwa and Kudzuriū rivers, and is much frequented by trading junks. Leaving Fukui the road proceeds along a wide valley divided into rice-fields, which are separated from each other by little patches of arable land, and passes through the poor-looking villages of Asōdzu, Midzu-ochi and Sabaye. The last, pop. 3800, was formerly the residence of the *dai-miō* Manabe Shimōsa no kami, whose fief was assessed at 40,000 *koku*. Between Sabaye and Takebu the Hino-gawa is crossed.

(T.) Takebu, formerly Fu-chiū, pop. 9500, in ancient times the administrative capital of the province, has manufactures of marbled paper, cotton cloth, silk called *tori no ko*, and hardware, consisting chiefly of knives and sickles. The road continues ascending the valley of the Hino-gawa. Wakimoto is a small vill. One of the most striking objects in the scenery is a lofty hill called Hinaga-take. The inhabitants of the district hold a festival here on the 23rd day of the 7th moon, and pass the night on the summit in order to see the sun rise on the morning of the 24th. At the top of the Yunō tōge, named after the vill. of Yunō, there are a few tea-houses where travellers can rest and enjoy the scene. The descent to Imajō (1 m.) is very pretty. This place lies with its back to the mountains and is surrounded by well-wooded hills. A little raw silk is produced here.

[On the r. a road diverges to Tsuruga, the itinerary of which is as follows:

Imajō to	Bi.	Ch.	M.
Futatsuya	1	32	4½
Shimbō	3	14	8½
Tsuruga	4	32	12
Hikida	6	29	16½
Shiwodzu	9	29	24

The road mounts by the side of the stream through Futatsuya over the thickly wooded Kinome tōge (about 2330 ft. above the sea and 1640 above Imajō), descends to Shimbō, and then reascends the Osaka tōge, to descend once more into the town of (T.) Tsuruga. This place, with a population of 11,500, is situated at the bottom of a deep bay or gulf, and has the best harbour on the N. W. coast of Japan. It was formerly the residence of the *dai-miō* Sakai Hida no kami, whose fief was assessed at 10,000 *koku*. Junk-building is one of the chief industries of the place. Here is situated the Shintō temple Kei no miya, one of the most ancient in the country, dedicated to Izasawake-no-mikoto, Chiū-ai Tennō, Jin-gō Kō-gu, Ō-jin Tennō, Yamato-dake no mikoto, Toyohime no mikoto and Take-uchi no sukune, all more or less mythical or legendary personages.

From Tsuruga there is a road S. E. over the mountains, joining the Hokkoku kai-dō at Yanagi-ga-se, or Kiōto may be reached by crossing the mountains directly S. to Kaidzu, and thence by boat down lake Biwa to Ōtsu. Or again, the traveller may branch off from this last mentioned route at Hikida, and taking the road to the l., descend to Shiwodzu on the lake, from which he can reach Ōtsu by steamer in 9 or 10 hours. There is a fine view of Tsuruga harbour from the summit of the ridge which divides Echizen from Ōmi.]

The main road keeps straight on through the villages of Mago and Itadori, and climbs the Tochinoki tōge by a beautiful glen. At the top is the boundary of Echizen and Ōmi. Continuing at a great height, the road passes Nakano Kawachi, a small vill. with good inns, where there are seldom any mosquitoes in

summer, and at a tea-house 2 m. beyond suddenly descends Tsubai-zaka to the vill. of Tsubai, where the valley begins to open out. A small lake, ⅜ m. long by ½ wide, called Yogo no umi, lies on the r. hand. To Kinomoto the road is tedious and stony, between interminable mulberry plantations, and so on to Nagahama, with scanty glimpses of the lake at intervals.

NAGAHAMA, pop. 5400, is celebrated for its crape, called *Hama chirimen*, for *tsumugi* woven from spun silk, and mosquito netting, most of which is made in the surrounding villages by weavers, who receive the thread from the dealers in the town and return it to them made up. When the crape comes from the weavers it presents the appearance of gauze, and has to be boiled by persons called *neri-ya;* upon drying it shrinks considerably in breadth, and assumes the wrinkled texture proper to crape. There are two qualities, one perfectly white, which alone is suitable for dying scarlet, and another of a pale blueish tint, which will take all other dyes. A large quantity of the raw silk used in this manufacture is produced in the neighbourhood. At Nagahama is the site of the castle occupied by Hideyoshi, when as a follower of Nobunaga he bore the name of Hashiba Chikuzen no kami. Behind the town is a large temple of Hachi-man, founded by Minamoto no Yoshiiye in honour of Ō-jin Tennō and his mother Jin-gō Kō-gu and Tamayori Hime, the mother of Jimmu Tennō, the same deities who are worshipped at Iwashimidzu in Yamashiro.

From Nagahama the road lies across paddy fields to Maibara, from which place a road turns off left to Bamba on the Naka-sen-dō, while the highway continues along the base of the hills to Yagurahashi, where it joins the Naka-sen-dō. (See p. 210.) Steamer twice a day from Maibara to Ōtsu in about 8 hours.

ROUTE 28.

UYEDA TO MATSUMOTO BY THE HŌ-FUKU-JI PASS.

ITINERARY.

Uyeda to	Ri.	Ch.	M.
Naka-no-jō	—	33	2¼
Uyeda hara	1	14	3½
Urano	2	30	7
Nakamura	4	30	11½
Ichi-no-sawa	5	24	13¾
Hō-fuku-ji	8	24	21¼
Hina	10	24	26
Okada	12	1	29¼
Matsumoto	12	12	30

This route is practicable for *kuruma* as far as Ichi-no-sawa, and they can also be got at Hina for the remainder of the journey.

On leaving Uyeda the road crosses the Chikuma-gawa and ascends the valley beyond. Before reaching the river the way passes the Buddhist temple of Hō-sen-ji, from which point a glimpse is caught of the castle of the former *dai-miō* Matsudaira Iga no kami.

The river is crossed on a bridge of boats which is constructed in the following manner: A chain is stretched from bank to bank to which each boat is separately fastened. Planks are laid crossways over beams attached to the boats to form the bridge, and are secured by means of bamboo rope. If there be much rise, and the river increase in breadth, this chain can be lengthened, and more boats added if necessary.

Beyond the straggling vill. of Naka-no-jō, which is entered shortly after crossing the river, the road divides into 3. The r. branch should be taken across the plain to Uyeda hara, the l. is the direct road to Nagakubo on the Naka-sen-dō (see Rte. 18). At Uyeda hara the road turns to the l. and ascends the valley to Urano (excellent accommodation at the house of Matsumoto Han-zabu-rō, the agent horses). At Tōgō, before Nakamura, the road over pass to Nishi-jō on the l between Matsumoto and branches off r. (see Rte. 29

[The vill. of Tazawa Miyahara Shō-ye-mon), sorted to on account of baths, which appear to alum and sulphur, can reached by taking the br r. from Nakamura, dist. 8

At Ichi-no-sawa (*Inn*, eto-ya) commences the Hō-fuku-ji pass, an easy ascent of 1 *ri* 15 *ch.* and an equally gentle descent of 1 *ri* 18 *ch.* on the other side. The road, which is excellent the whole way, passes over bald grassy hills formed of volcanic scoriæ, and is much exposed to the burning heat of the sun. Before reaching the tea-house, 6 *ch.* from the top, a path descends to the l. and 3 *ch.* further on divides, the l. branch leading to Bessho, 1 *ri* 18 *ch.*, the r. to Kakeyu (see p. 197) 2 *ri* 12 *ch.* The summit (4400 ft. above sea level) offers little view in the direction of Matsumoto, but looking backwards the prospect is more extensive, the prominent features being the volcano of Asama and Mt. Shirane on the borders of Jō-shiū and Shin-shiū. About halfway down, several of the Shin-shiū-Hida mountains come in sight, but the range is seen to better advantage beyond

Hō-FUKU-JI (*Inns*, the *hon-jin* by Ozawa Wa-ichi-rō, Morozumi-ya), a small vill. which takes its name from a Buddhist temple now falling into decay. 26 *ch.* beyond Hō-fuku-ji the road winds to the l. and ascends for ½ *ri*, bringing in view the plain of Matsumoto intersected by the rivers Sai-gawa and Adzusa-gawa, with to the l. the lofty Koma-ga-take of Shin-shiū and further to the r. Ontake, Norikura, and several other summits of the lofty range on the borders of Hida. A descent of 18 *ch.* leads to Hina, where the road from Misayama joins p. 197), hence across the plain *ch.* to Okada on the Zen-kō-ji dō from Matsumoto (see p. 240).

ROUTE 29.

UYEDA TO ŌMACHI BY THE JIZŌ AND KAYANO PASSES.

ITINERARY.

Uyeda to	*Ri.*	*Ch.*	*M.*
Uyeda hara	1	14	3¼
Urano	2	30	7
Tō-gō	3	30	9¼
Nishi-jō	7	20	18¼
Ikeda	12	20	30¾
Ōmachi	15	20	38

For the first part of the road as far as Tōgō see Rte. 28. The ascent of the Ji-zō pass, which commences shortly after leaving Tōgō, is gradual and easy, and takes about 1 hr. At first it winds up through a wood, and then continues over a grassy hill-side. On looking back, an extensive view presents itself. To the l. in the distance is seen Shirane-san (near Kusatsu). The volcano of Asama stands out well defined, with undulating ridges along its

base; in the wide plain below are seen several reservoirs, the villages of Urano and Bessho in their fertile vales and the meandering course of the Chikuma-gawa. To the r. are the high peaks of Yatsu-ga-take, Tateshina and the mountains surrounding the Wada tōge. The descent on the other side is at first gradual along the slopes of grassy hills, and affords occasional glimpses of the ranges of Hida and Echigo. It afterwards leads rapidly down into a valley, crosses a stream, and ascends the Aida tōge on the other side, thence to Aida and Nishi-jō on the high road between Matsumoto and Zen-kōji (see p. 241). Before arriving at the bottom of the valley, the traveller should turn off to the r. and take the shorter cut to Nishi-jō by way of Ōgawa. The latter place can also be reached by a pass across the mountains from Urano.

At Nishi-jō the path to Ikeda via the Kayano tōge turns off on the l. of the main street, and a few yards further on divides. Following the r. branch and leaving the vill. of Oniūma on the l., the traveller soon commences a rough climb and then descends amidst huge boulders of red sandstone and overhanging cliffs. At the bottom of this wilderness of rocks, which bears the name of Kaira-zaka, the path crosses and recrosses a stream flowing through miniature paddy-fields, enters a ravine on the r. along a bank of shale, and soon after commences the ascent of the Kayano tōge. This portion of the way is very intricate, and should not be attempted without a guide well acquainted with the locality. The path now continues ascending and winding past the cultivated steep slopes, through a pine wood, to the higher ridge rising almost perpendicularly from the glens below. The views at different parts of the ascent are good, but not very extensive. All around seems a confused mass of hill and dale. The view at the summit looking W. extends over successive ridges, the tops of which alone are visible, and terminates in the Shinano-Hida range, at the foot of which S. W. appears the stony bed of the Takaze-gawa. Looking backwards the traveller can see across the Hokkiō valley to the range which is traversed by the Ji-zō pass. A path to the l. along this ridge leads down again into the network of deep vales from which he has just emerged. Avoiding this, the path to the r. should be followed from the summit, and a few yards down, where it divides at a wayside stone, the l. branch should be taken. From here a steep descent leads to the deep glen below called Ike-zawa, and the route then continues along the side of a mountain stream, which is crossed and recrossed several times. On either side are thickly wooded mountains, the only cultivation being occasional small patches of vegetables surrounding the scanty huts of the hamlets which form the vill. of Ikuno. Further on, the glen contracts again to very narrow dimensions; and the path, twisting and winding down this gorge, suddenly emerges from it on to the bank of the rapid Sai-gawa, which can usually be crossed by a ferry at this point. During floods, however, this method of communication with the opposite bank is interrupted, and the river must be crossed a mile lower down at a place where the boat is attached by a ring and line to ropes stretched across the stream, and taken over by means of paddles and hauling lines. After crossing the Sai-gawa and ascending its l. bank for about a mile, the path branches off to the r. up a narrow side valley, and soon reaches a bridge, from which point it ascends the stony bed of a torrent. A little way on it strikes the ravine to the r., then gradually winds round to the l. and ascends a steep spur, the summit of which commands a most magnificent view. The mountain range dividing Shin-shiū from Hida stands boldly up in front like

an impassable barrier, its lofty peaks retaining their covering of snow throughout the hottest season of the year. A broad plain lies between the spectator and this formidable mass, and gives good effect to its height. Below can be seen the town of Ikeda, and the course of the Takaze-gawa flowing along towards the valley of the Sai-gawa to join that river further south.

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the torrent just ascende
able. The descent to

Ikeda, 450 feet below the top of the pass, occupies about ½ hr. On entering the main street, the traveller should turn to the r., and a short way on, on the l. hand side, will find comfortable quarters at the house of Shinohara Hei-zō. Ikeda is an *entrepôt* for the extremely limited trade in the silk of the *yama-ko*, or wild silkworm. Furumaya, Araya, Hosono, Maki and one or two other villages in the vicinity, are the chief places where the worm is bred, and both at Matsumoto and at Ikeda fabrics are to be obtained, into which this wild silk has been introduced with excellent effect. The road now proceeds up the valley of the Takaze-gawa, along the foot of the sandstone hills which skirt it on the E. Looking round, the traveller's eye sweeps over the wide plain W. of Matsumoto to the mountains at the foot of the Torii pass, where the Naka-sen-dō crosses from the valley of the Sai-gawa into that of the Kiso-gawa.

The *buyu*, a very troublesome sand-fly which abounds in all the central and northern provinces, is specially plentiful in this part of Shin-shiū. The men and women at work in the fields wear a sort of loose trowser to protect their legs from its worrying bite, and also carry a lighted slow match of damp straw, the smoke of which effectually keeps them at a distance. After passing through the vill. of Miyamoto the road winds to the l. through Tate-no-uchi and enters

Ōmachi (*Inn*, Gen-ki-ya). This place, like Ikeda, presents a very
mitive and old-world appearance,
...h its flat-roofed wooden houses
...oaded, like the cottages in the Alps, with heavy stones to retain the
...hingling in its place. In the rocky
...ountainous regions the clay for
...iles is wanting, and the transport of such heavy articles from the potteries where they are manufactured would be so costly as to make them almost worth their weight in gold. Hence the use made of the stones, which can be picked up for nothing in the bed of a torrent close by. A stream rushes along in the middle of the two streets, at right angles to each other, of which the town consists, and supplies the inhabitants with both water for cooking and a convenient place for washing their utensils. There is one shop for the sale of imported goods, most of which, however, bear unmistakable marks of having been manufactured in Japan, though their misspelt labels doubtless appear genuine to the eyes of the unsophisticated country-folk.

ROUTE 30.

ETCHIU AND HIDA: ŌMACHI TO TOYAMA BY THE HARINOKI PASS, [JII-DAKE, GOROKU-DAKE, TATE-YAMA FROM RIU-ZAN-JITA]; TATE-YAMA; TOYAMA TO TATE-YAMA, VALLEY OF THE MIYAGAWA, VALLEY OF THE TAKAHARA-GAWA; TAKAYAMA TO MATSUMOTO BY THE HIRAYU AND ABŌ PASSES, [NORIKURA]; TAKAYAMA TO MATSUMOTO BY THE NOMUGI PASS, [YARI-GA-TAKE]; TAKAYAMA TO FUKUSHIMA ON THE NAKA-SEN-DŌ; FUKUSHIMA BY THE ŌJIRA-KAWA TO HAKU-SAN.

Introductory Remarks.

The provinces of Etchiū and Hida, now forming part respectively of the prefectures of Ishikawa and Gifu, may be conveniently taken together, as, being hemmed in between the same high mountain ranges which, rendering this region all but inaccessible except by the Hokkoku kai-dō, have prevented it from being much visited even by the natives of the surrounding provinces.

The range bounding these provinces on the E. is the most considerable in the Empire, and might perhaps be termed the Japanese Alps. Many of the peaks retain their snow caps, or are streaked with snow, until the early autumn, while in some of the recesses and gorges where it is partially screened from the sun's rays, the snow never entirely disappears. Extending almost due N. and S. for a length of 60 or 70 miles, with a breadth of 5 to 10 miles, it forms a well-nigh impenetrable barrier to communication from the S. and E. The highest and most conspicuous of the numerous peaks, beginning at the N., are as follows:

Tate-yama	9,500 feet.
Goroku-dake	9,100 "
Yari-ga-take.....	10,000 "
Norikura	9,800 "

The range is of dissimilar geological structure, and its peaks are of varying ages. Briefly, it may be described as a backbone or axis of granitic rocks, through or over which vast quantities of igneous and volcanic rocks have from time to time been poured, whilst at several points, chiefly at low elevations, a series of sedimentary rocks are piled against its sides. In the central part of the range the granite is of exceedingly close grain, and occasionally bears garnets. The southern end is remarkable for extensive beds of shales in the neighbourhood of Norikura, where they are partly overlaid by one of its lava streams. The volcanic rocks are almost exclusively members of the trachyte group, occasionally compact and almost phonolitic, but more frequently coarse-grained and occurring in one locality (Tate-yama) in well-formed columns.

Norikura and Tate-yama are volcanic peaks. Yari-ga-take, probably the oldest of all, consists of an intensely hard foliated rock with curiously contorted siliceous bands, and of an almost equally hard porphyry breccia. The lower flanks of the chain are clothed with forests, in which the most common trees are beeches and oaks. Conifers are plentiful, yet even at higher elevations forests exclusively of these trees

seldom occur. At heights over 4000-5000 feet a species of birch is especially common. The prairies and woods of its still lower slopes and of its subsidiary hills are gay with a profusion of wild flowers, many of which are allied by specific or generic characters with the familiar plants of the north of England woods and dells. Of these, specially conspicuous are species of Epilobium, Scabiosa, Agrimonia, Hypericum, Prunellis, Aquilegia and Spiræa, with the more insignificant but not less interesting Parnassia, Thymus, and Euphrasia. Besides these the Lychnis grandiflorum, Lilium auratum and tigrinum, the purple Iris and various Hydrangeas give a more gorgeous colouring to these lower prairies. Even on the summits of the highest peaks, bare as they may seem when seen from a distance, vegetation is still found, diminutive or stunted but yet thriving when sheltered by projecting crags. At a height of 5000 to 7000 feet there is a marked change in the flora. Scarcely a single species of the plants of the low grounds survives, their places being taken by Vaccinium, Diphylleia, Trollius and Paris, Fragaria vesca, Anemone, a low conifer ('*goyō no matsu*') and by other hardy genera. Above 8000 feet and on the summits of the peaks a small Dicentra, a yellow violet, Shortia uniflora, Schizocodon soldanelloides, a dwarf single-flowered azalea and the "*goyō no matsu*," are, in most places, the chief representatives of the vegetable kingdom.

The fauna, as far as known, presents but few features of special interest. In the wild districts round Yari-ga-take stretching away to Tate-yama on the N. and to Norikura on the S.—perhaps the most difficult of access and least visited of any tract of equal area in Japan—various wild animals are found. Of these the goat-faced antelope and two kinds of bears are the most numerous, the tracks of the former running like footpaths along the sides of many of the peaks. Bears and deer abound in the higher thickets and forests, hares are frequently taken in rude traps, and flying squirrels are plentiful. In summer, near the margins of the upper snow-fields, extremely tame ptarmigan may always be seen. The mountain torrents abound with trout. The greater part of this region is necessarily unproductive and must remain so, but considerable tracts capable of being utilized are still unreclaimed. The few inhabitants are hardy simple folk, clad in hempen garments, often with the addition of an antelope skin, and earning a scanty living by hunting, wood-cutting and charcoal-burning. Their food consists of buckwheat and millet, while barley, hemp, beans, and mulberry-leaves form the other chief productions of the valleys.

Ōmachi to Toyama by the Harinoki Pass.

ITINERARY.

Ōmachi to	Ri.	Ch.	M.
Noguchi	—	18	1¼
Shirazawa	2	25	6¾
Maruishi Bashi	3	27	9½
Top of Pass	5	12	13
Futamata	6	—	14¾
Kurobe	7	11	17¾
Top of Zaragoyo	9	18	23¼
Riu-zan-jita (baths)	11	17	28
Yanagi-wara	12	12	30
Soko (hut)	13	18	33
Hara	16	17	40¼
Ōmi	17	17	42¾
Kami-daki	20	17	50
Toyama	23	17	57½

As the road across the mountains from Noguchi viâ the Harinoki pass and the valley of the Jō-gwan-ji-gawa is a very difficult one for coolies, the tourist is recommended to travel as lightly as possible, sending any heavy baggage ahead through the Tsū-un Kwai-sha to Toyama or Takayama.

From Ōmachi the path turns due

W[illegible] a short distance traverse[illegible] the upper [illegible] of the [illegible] Tateyama [illegible] the travel[illegible] after [illegible] Noguchi, where com[illegible] can be [illegible] at the [illegible] of [illegible] (New [illegible] [illegible] only [illegible] [illegible] (1876-77). It was the work of a private company, who retain it [illegible] seven cents for each foot passenger and 17 sen on each [illegible] [illegible] 1876 [illegible] was inaccessible from this part of the range. Stout [illegible] guides may [illegible] here [illegible] for the ascent. As the [illegible] invariably underrate the length of time required for crossing over the Etchiu [illegible] it should be clearly understood that it is practically impossible to accomplish more than the journey to Kurobe in one day, though a good pedestrian might possibly reach the lodging-place at the foot of Tateyama in 12 hours, by sleeping at the log-wood hut of Shirazawa 2 ri up the valley from Noguchi. This will in either case be found the better plan, as by starting at dawn, the ascent can be made before the heat of the day, but bedding for the night should be borrowed at Noguchi.

The walk at first is up a gentle ascent, partly through a small wood of birch and larch, and affords good views of the range, the various peaks rising up in the following order, beginning from the l. Hatomine, Yakasugi-take, Kitago, Ren-ge-dake or Gorchu, Kaga-dake, Jin-dake, and Tsumata, the latter on the extreme r. After passing through the hamlet of Ode, on the l. bank of the Takare-gawa, the path crosses a rapid stream, which is one of the three sources of that river. Here and there may be seen small shrines to which are fastened spear-heads and swords as offerings to the god of mountains. Higher up, the path enters the valley of the Ka-gawa, the stream which flows down from the summit of the pass, and ascends its bed, crossing the stream immediately after leaving Shirazawa and again at Marusan-bashi, 1 ri higher up.

[illegible] can be ascended from [illegible] by striking up the ravine [illegible] opposite. There is no proper path, and progress is but slow over and among the large boulders of [illegible] of a torrent which has to be frequently crossed, and as there are no bridges, the traveller is [illegible] to take a strong course to carry him over. Up to the first [illegible] the ascent is a [illegible] and tedious scramble over the boulders, or a struggle through [illegible] growths of tall decks at the [illegible] of the forest. The snow [illegible] is a great help to the ascent, but it soon melts, and then the climb is up a steep grassy slope to the top of the ridge, whence an antelope track is followed up to the pass, which is [illegible] bare, and consists of a [illegible] granitic rock containing traces of garnets. Height, 8000 feet.

The summer limit of the snow is reached about 1 ri from the top (5000 ft.), and though the regular path still continues to the r., those who are properly shod in hob-nailed boots, or the native *kanjiki* (iron clamps of triangular shape, with 3 spikes) will find the climb over the snow both easier and more expeditious. It is very steep only just at the end, where it has a gradient of 45°. From the summit (7700 ft.) Fuji is seen as in a vignette between the ranges of Yat-u-ga-take and Koma-ga-take, the other most noteworthy feature of the view being the almost inaccessible Yari-ga-take, which, however, appears to much better advantage during the descent.

Gorchu dake, the summit on the l. of the pass, may here be ascended by forcing a way up its shoulder through low dense clumps of the *goyō no matsu* (Pinus parviflora), a hardy conifer common near the summits of almost all the mountains of this range. The peak, which consists of a mass of trachyte por-

phyry, piled up on and against a close-grained granitic rock, is much weathered and degraded, round and mostly bare, but with quite a gay flora in sheltered nooks. The sea, Tate-yama, Eboshi-dake, Yari-gatake, Asama yama, Fuji and many other high mountains are visible. Height, 9100 feet. Upon neither Goroku-dake nor Jii-dake is there any hut, shed, or cave in which to sleep.]

The traveller now leaves the province of Shin-shiū for that of Etchiū, and will notice, both on the summit and on the way down, the alder trees (*hari-no-ki*) which give their name to the pass. The valley on this side is known as the Hari-no-ki sawa. There are but few traces of snow. After the Futamata hut is passed, the character of the scenery increases in wildness and grandeur. The road descends a ravine by the side of an affluent of the Kurobe-gawa, under overhanging walls of granite and through the débris of pine-trees and shattered rocks thrown down by the winter storms. There is a fine view of the summit of Tate-yama just before arriving at

Kurobe, a hamlet of two or three châlets offering clean accommodation. Another inducement to remain is the capital fishing to be had a *ri* up the stream. *Iwana*, a fish weighing ¾ lb. and upwards, are taken with the fly. The road from Kurobe to the baths of Riū-zan-jita lies over two steep ascents, the Nukui-dani tōge and the Zara-goye. The first commences at once, leading up through a thick wood, and is a climb of 1 *ri*. There is but little view from the summit, except of the neighbouring mountain-peaks. Thence an easy descent of 20 *ch.* leads to the stream at the bottom of the valley; and from this point it is possible, by following the bed of the torrent downwards for ½ hr. and scrambling up the ridge to the l. to make the ascent of Tate-yama. After crossing the stream the road ascends the Zara-goye (23 *ch.*) and the scenery becomes wild and picturesque. The dark green of the pine-trees, the ruddy tints of the granite cliffs, and the dazzling snow that continues to fill the valley even during the hottest months, combine to form an almost alpine scene. The view from the top is magnificent. All around enormous landslips, and confused masses of rock hurled down from the tops of the mountains to the gorge below, testify to the terribly destructive forces to which this part of the country has been subjected. The rocky mass in front is one of the slopes of Tate-yama, while on the l. a view of the soft plains of Toyama and of the sea beyond, contrasts agreeably with the terrific forms of nature in the nearer landscape. The Jin-dzū-gawa is seen in the plain wending its way towards the sea, and the blue outline of the provinces of Kaga and Noto fills up the distant background. The descent is through a desolate waste of scattered rocks and stones. 25 *ch.* down there is a small hut, and thence the way follows the side of the Yu-gawa. Here and there sulphur fumes are seen rising from the mountain sides. The large pond of boiling water which attracts notice to the l. is said to have been pure and cold up to the date of the earthquake in 1858. 1 *ri* 10 *ch.* from the hut are the hot baths of

Riū-zan-jita, i.e. "Below Tate-yama" (fair accommodation at the house of Fukami Rokurō, who is sole proprietor of the baths). The water, which is tasteless, has a temperature of 124° F. and is used for drinking, both hot and cold. The baths are public and unsuited for foreigners. The soil surrounding the hot springs is almost barren, and every necessary has to be brought from Hara, further down the valley. All around is a wilderness of large boulders, sand and stones. Mountain sides dashed down by the violence of the earth-

[illegible] of [illegible] ft. [illegible] a mass [illegible] of awful [illegible] A [illegible] of [illegible] the [illegible] the valley [illegible] up the stream. A [illegible] there was [illegible] water [illegible] right away down the valley of the Jogwan-gawa, were [illegible] with [illegible] and houses, [illegible] and [illegible] were overwhelmed in one [illegible] destruction.

[illegible] the ascent of Tate-yama can be made [illegible] from [illegible] the [illegible] and [illegible] way up, [illegible] to Ashikura, the usual starting point. The path crosses the Yugawa, and leading towards the [illegible] precipitous hill W. of the hamlet, [illegible] up an extremely steep declivity, where overhanging trees give great assistance in climbing from stem to stem. The level space at the top of this ridge commands a good view of the neighbouring heights. [illegible] Zara-ye comes Washi-dake, then two ravines called Nagoshi-nami and Yu-dani, and last Tomb-yama and Kawa-no-kura. Beyond, on the [illegible] the route passes through a thick canebrake, and then ascends a narrow rocky gorge, at an average inclination of 45°. This part of the climb is very arduous and in some places, where the rocks overhang to a greater degree than in other parts, the guides let down ropes from above to help the inexperienced climbers. Beyond this precipitous gorge the ascent continues through trees and underwood, and is still so extremely steep that ropes are fastened to the trees in order to assist the climber. After reaching the highest part of this ridge the path becomes boggy, and descending to an open grassy plateau, joins the regular road up the mountain (see p. 270).]

The *shin-do* now continues down a magnificently rugged gorge, called at the upper end the Dashi-wara-dani. The narrow pathway, which at times [illegible] to the stony bed of the river at [illegible] large to the precipitous [illegible] and earlier rains [illegible] down, just past the Yaku-wara hut, the road to Ashikura [illegible] 30 ch. branches off [illegible] further the path [illegible] to the Mo-gawa, a stream which unites with the Yugawa to form the Jogwan-gawa, and [illegible] often necessary to cross on a [illegible] to [illegible] before reaching the hut of Sano 34 ch. further on, the [illegible] of the valley decreases, and the mountains on either side are covered with dense woods, but the path continues to be precipitous [illegible] reaching Hara. From this hamlet a path crosses the Jogwan-gawa and leads to Ashikura 2 ri. At Ohara the temple of Jogwan-ji is recommended as a [illegible] for the night. After [illegible] the road crosses the Wari-gawa, a stream flowing down from the Arimine valley, and before [illegible]

[illegible] by Saka-Monosuke) the best general view of Tate-yama after the [illegible] formed the foundary of the province of Hitachi is obtained. The names of the principal summits in order from the [illegible] are as follows: [illegible], Kodaki, [illegible], Jodo, [illegible], Kawa-dai, and Arimine Yama.

From Kamidaki Ashikura can be reached by crossing the Jogwan-gawa and ascending its r. bank for 3 ri, passing through the hamlet of Iwakura, where accommodation can be had at the house of Saiki Kaji. The road onwards crosses a well cultivated plain, and joins the Hokkoku kaido a few ch. before reaching Toyama (see Rte. 27).

TATE-YAMA.

Tate-yama is the name given to the lofty summits lying on the eastern border of the province of

Etchiū, and which, together with the jagged peak of Tsurugi-dake, form the northern extremity of the most considerable range of mountains in Japan. The highest of the peaks (Go-hon-sha) is about 9500 feet above the level of the sea.

The main ascent leads up the western side of the mountain from the hamlet of Ashikura, which can be reached either from Kami-daki or Hara mura (see page 269). There are no inns, but good accommodation can be had at the house of Saiki Masanori. In a grove of trees close by is situated a small temple dedicated to Ariyori, the hero who first succeeded in ascending Tate-yama. After death he was deified, and to the present day pilgrimages are made to the mountain, which is still sacred to his memory. His grave stands close behind this temple within a small railed enclosure. It differs from the ordinary style of grave, being a mound about 8 feet square, built up to a height of 4 or 5 feet with stone-faced sides. On the top of this mound grows a small evergreen called *shirokake*. The temple, name Ōyama no jinja, is simply an unpretending wooden building. It contains a shrine of red and black lacquer ornamented with the crests of the family of Ariyori and of the former *dai-miō* of Kaga. The ceiling consists of square panels, on which are painted various designs of birds and flowers. The road up the mountain at first winds along the r. bank of the Jō-gwan-ji-gawa, and crossing a rapid stream which flows down from the Shō-miō taki, a cascade of some considerable height on the slope of Tate-yama, reaches the Zaimoku-zaka, where commences the actual ascent, which at first is extremely steep, in many places up almost precipitous rocks. The trees of this part of the forest are singularly magnificent. Some well-formed hexagonal columns of andesite over which the way passes are the subject of the following legend. Ages ago, when the original Tate-yama temple was being built, a quantity of timber had been cut and prepared on this hill to be brought down, but a woman who had ventured up carelessly walked over the prostrate trunks, which immediately changed to stone. The name of *Zai-moku-zaka*, "Timber Hill," was bestowed on the place in consequence. Near the top of this hill from an opening on the l. the Shō-miō taki can be indistinctly seen through the trees. For upwards of 3 *ri* beyond this point the ascent is very arduous, especially after heavy rain, when the path is little better than a track of liquid mud, in most places more than a foot in depth. Occasionally deep pools, decayed roots of trees, branches and other rotten débris add their quota to the difficulties. Emerging on to a plateau, and continuing on for 1 *ri*, the path from the baths of Riū-zan-jita falls in on the r. (see page 269). Higher up the road ascends the rocky beds of several small streams, and passes r. a large flat block of stone, supported vertically and called *kagami ishi* (mirror rock), beyond which, on looking back, there is an extensive view of Etchiū with its numerous rivers, of the promontory of Noto and of the sea, and nearer, of the Yu-gawa valley. A little further on a narrow path on the l. leads to a point from which a distant view is obtained of the Shō-miō taki. The road now ascends the boulder-covered side of the mountain, passes over several streams, and skirting the bottom of a snowy slope crosses a bare shoulder to the Muro-dō (hut). During the whole ascent from Ashikura to the Muro-dō, a distance of of over 20 miles, the only shelter to be got consists of 3 wretched sheds. One of them, however, about 4 *ri* from Ashikura, possesses a spring of good water. Beeches and huge cryptomerias are the most common trees on this mountain, but they occupy separate localities, divided off by deep ravines. Chestnuts and horse-chestnuts are

[illegible] In a valley [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] eye [illegible] valley [illegible] mud and sulphur [illegible] steep [illegible] of the [illegible] and [illegible] bottom of [illegible] is reached. It is here [illegible] be careful in picking the way [illegible] some places the small [illegible] sulphur over which [illegible] pass are unbearably hot [illegible] step [illegible] plunge the [illegible] into the depths of the [illegible] below. The bottom of [illegible] broken up by two or three [illegible] composed of a mixture of [illegible] and a white rock. Jets of [illegible] mixed with sulphuretted [illegible] issue from clefts in the [illegible] mounds, in one place with a [illegible] noise, and with such [illegible] carry lumps of the deposit [illegible] 10 to 15 feet away. In [illegible] pools boiling water of a [illegible] colour is projected to a height of several feet, and falling back into its pit, is again thrown up with equal violence. In others, a yellowish mud is tossed about with the same activity. The temperature of these pools varies, that of the highest being 190° F.

The Muro-dō is in a most wretched condition, and the traveller must not be disappointed at having to put up with great discomfort. One of the worst annoyances is the wood fire. The hut becomes filled with smoke, blinding and painful in the extreme, and it is only possible to avoid its suffocating effects by lying flat on the floor. The hut is open for the accommodation of pilgrims during 50 days, from July 20th to Sept 10th. No bedding is procurable, nor any food but boiled rice.

To the summit, called Go-hon-sha, [illegible] 1 ri. A short stretch [illegible] part covered with [illegible] between the [illegible] and the [illegible] The ascent [illegible] almost direct and, as far [illegible] feet above [illegible] tolerably easy. Beyond [illegible] however, it becomes [illegible] From the second shrine [illegible] above the Muro-dō, the [illegible] view of Fuji is seen, and a [illegible] then lands the traveller [illegible] ridge, from which the [illegible] summit of Tate-yama, crowned [illegible] a very picturesque temple, [illegible] The ascent from the [illegible] can be accomplished in 1 [illegible] including stoppages. The [illegible] on a clear day, commands [illegible] survey on every [illegible] The number of mountains to [illegible] is perhaps greater [illegible] than any other elevation in Japan. To the extreme [illegible] looking [illegible] are seen Myō-kozan, Myō-[illegible] Yone-yama in Echigo, [illegible] near Nikkō, Togakushi [illegible] the volcano of Asama-yama [illegible] Towards the S. rises [illegible] Yatsu-ga-take, with the [illegible] peak Tate-shina-yama, beyond which are seen the [illegible] of [illegible] the high summits of [illegible] and Koma-ga-take in Kō-[illegible] further S. again are Koma-ga-take and Ontake in Shinshū, Yari-ga-take, Norikura, Kasa-ga-take, [illegible] in closer proximity, Yaku-shi-[illegible] all in Hida; while almost due S.W. is Haku-san, on the borders of Kaga. Below to the W. lie the [illegible] of Kaga and Etchū, the latter watered by the rivers Jin-dzū [illegible] and to the N. the [illegible] bounded by the Sea of Japan.

Instead of descending to Ashikura it is possible to take a short cut to Kurobe by crossing over the ridge of [illegible] and entering the valley of [illegible]-dani. The distance is said to be only 2½ ri, but the difficulties of the journey are so great that Kurobe can hardly be reached in less than 6 or 7 hours. The path

branches off l. from the first shrine above the Muro-dō, and descending a grassy slope, comes to a difficult and dangerous talus of loose stones. It next follows the rocky course of a cold mountain stream, then crosses a gentle snow slope and rejoins the river bed of the same stream. Further on it ascends a tributary stream flowing down the valley on the l. of Jō-do san, and then diverging to the l. up a smaller bed, crosses the ridge dividing Tate-yama from the valley of the Zara-goye. This part of the journey is extremely fatiguing, the ascent to the top of the ridge being very steep and precipitous. Near the summit the path winds to the l., and soon begins rapidly to descend. Great care is now required to avoid bruises from the sharp stones which form the side of the hill, as they are treacherously hidden by the creeping dwarf alder and thick masses of bamboo grass. On reaching the stream at the bottom of the ridge, its course should be ascended for ½ hr. to the point where it is crossed by the Shindō (see page 268).

TOYAMA TO TAKAYAMA; VALLEY OF THE MIYA-GAWA; VALLEY OF THE TAKAHARA-GAWA.

ITINERARY.

Toyama to	*Ri.*	*Ch.*	*M.*
Ōkubo	3	00	7¼
Sasadzu	4	00	9¾
Nirewara	5	00	12¼
Ioridani	6	00	14¾
Katakake	7	00	17
Inotani	7	18	18½
Kani-dera	8	00	19¾
Kagasawa	9	00	22
Adzuki-sawa	10	00	24½
Sugi-hara	10	18	25½
Utsubo	11	18	28
Tsu-no-uchi	13	10	32½
Hayashi	14	18	35½
Ōmukari	16	00	39
Noguchi	17	18	42¾
Furukawa	19	00	46½
Hirose	21	00	51½
Takayama	23	08	56¾

At the hamlet of Kumano, 1½ *ri* from Toyama, the road crosses a bridge over the Kumano-gawa, and continues on to Ōkubo, a vill. straggling along a tedious avenue of fir-trees and bamboos. From this point it ascends to the hot springs of Yaki, where it enters the mountains, and ½ *ri* on crosses a ferry over the Jin-dzū-gawa to Sasadzu, which, like most of the hamlets along this route, consists of but a few miserable huts. Ascending the l. bank through very pretty scenery, it reaches

IORIDANI (*Inn* by Akaza Kiū-shi-rō). In summer, when the silk-worms are being reared in every room, the odour which these insects emit and the flies which they attract, make it almost impossible to stay anywhere in the valley except at this inn and the temple mentioned below. The river here makes a long bend to the l. and the road, diverging to the r., climbs a steep hill before rejoining it at Katakake. As by this short cut the most beautiful portion of the river is missed, the traveller may find it better to follow the r. bank to Yoshino, where he can recross to Katakake by *Kago-no-watashi*. The scenery onward from Katakake is charming; the road 18 *ch.* further on joins the l. bank of the Miya-gawa, which flows rapidly down a picturesque ravine and unites with the Taka-hara-gawa to form the Jin-dzū-gawa. The boundary of the provinces of Etchiū and Hida is passed just beyond the hamlet of Kagasawa. At Sugiwara the river is spanned by a *Kago-no-watashi*, and crossings are also effected at several places by boats attached to lines hung across the stream. ½ *ri* from Utsubo, where a bridge crosses a stream flowing into the Miya-gawa, the old road over the Bun-dō-ji tōge viâ San-gawara, ascends the hill r., while the new road continues along the side of the river, and crossing the stream by a bridge 12 *ch.* further, follows its r. bank. At Hayashi the temple of Tō-zen-ji affords fair accommodation. At Ochiai, 8 *ch.* before Ōmukari is reached, the Odori-gawa joins the Miya-gawa. Near Noguchi the

scenery is very pretty, the river flowing between water-worn rocks, and the valley gradually becoming wider, until it opens out into a plain richly cultivated and surrounded by high wooded hills. In the midst of this plain, which itself is 2000 feet above the sea level, stands the little town of Furukawa (*Inn*, Ikeda-ya). The only sights are three temples belonging to the Nishi Hon-gwan-ji sect. *Kuruma* can be taken from here to Takayama. On leaving the town the bold irregular mass of Norikura appears ahead to the l. and the summit of Ontake to the r. Further on Yari-ga-take and Kasa-dake are seen l., while behind rises above the nearer range, the top of Haku-san.

At Hirose the road from Yōkamachi falls in on the l. Here *kuruma* can sometimes be got. The plain, which now has contracted to a rocky valley, again opens before reaching

TAKAYAMA (*Inn* by Nagase Sei-saku in Ni no Machi; accommodation at the house of Nagase Jimbei, in the suburbs), pop. 13,000, a town consisting of three main divisions called Ichi, Ni, and San no Machi. The shops are poor and contain scarcely anything beyond the ordinary articles of requirement for the inhabitants. The police station and the school constitute the principal public buildings. From Shiroyama, a hill close by, on which in ancient days stood a castle, an excellent panorama of the town and all the neighbouring hills and mountains will repay the visitor a ten minutes' climb.

An alternative and more picturesque way to Takayama from Toyama lies up the valley of the Takahara-gawa to Funatsu, thence over the Akasaka tōge to Yōkamachi, joining the route up the valley of the Miya-gawa at the vill. of Hirose (see above).

The itinerary is as follows:

Toyama to	*Rt.*	*Ch.*	*M.*
Ōkubo	3	—	7½
Machinaga	5	18	12½
Yoshino	7	18	18½
Inotani	8	18	20½
Urushiyama	12	18	30½
Funatsu	14	18	35½
Terabayashi	15	18	37½
Yamada	16	18	40½
Suyama	17	18	42½
Yōkamachi	19	18	47½
Hirose	20	18	50
Takayama	22	26	55½

The first part of the way until reaching the Jin-dzū-gawa is the same as that already described in the route by the valley of the Miya-gawa. Instead of crossing to Sasa-dzu the road ascends the r. bank of the river to Machinaga. Up to this point horses can be taken, but beyond, baggage is carried by cattle or on the backs of coolies. From Machinaga onwards, the scenery becomes extremely picturesque. The road follows the side of a deep precipice and in some places quite overhangs the stream, being built out on projecting logs of wood. In the ravine below flows the Jin-dzū-gawa, at times sailing along in silence, a deep, smooth, placid sheet of water, at other times dashing along with impetuous violence, as if to defy the stately cliffs through which it forces its way. On the inner side of the path a swift stream flows along a canal which was constructed in 1807 to convey water to Nihommatsu and other villages in the plain to the E. of the Jin-dzū-gawa. This aqueduct runs for some miles along the side of a ravine, passing in places under the overhanging cliffs, and occasionally through arches cut in the rocks. Each curve of the road discloses new and more charming views of the river, as it comes winding down the ravine. Mountain torrents tumble down the gullies on the l., leaping from rock to rock to join the rush of waters far below. After passing the hamlets of Teradzu and Usunami, the latter up a gorge to the l., the traveller reaches

YOSHINO (accommodation at the house of Muramatsu Kichi-shirō; the quarters are poor, but the people are very obliging).

Close to this vill. the Jin-dzû-gawa is crossed by a *Kago-no-watashi.* This substitute for a bridge is constructed in the following manner: Four stout hempen ropes are secured to each bank of the river, at a point where it narrows and cuts its way between some fine rocks. Suspended to these ropes is a cradle of very simple structure, consisting merely of a plaited wicker circular bottom over which are bent two hoops made of tough branches crossing each other at right angles and firmly secured to the bottom. The ropes across the river pass under these hoops and thus the cage is hung. The cradle is hauled across by lines attached to it from either side of the river, and the method of crossing is to get into the cage and to be pulled over by men on the bank. Another way of crossing, and the one which is usually adopted by the peasant, is thus:—He enters the cage, plants his feet firmly against the lower part of the hoops, leans well forward, and clasps the rope above him with his hands, and then by a series of jerks like the leaps of a frog, takes himself and the cage across to the opposite side. It requires great practice to be able to perform this antic, and at the same time good nerve is indispensable. The main point seems to be not to lose the hold with the feet; the jerk is performed from the knee and hip, and unless great care is taken an inexperienced person may find himself hanging from the rope with the cage left behind him. Fine *masu* (salmon-trout), weighing from 4 to 8 lbs., are taken in the river. A four-pronged spear, which fits into a staff having a stout line attached to it, is used for catching these fish. *Ai* and *iwana* are also taken by netting. The seasons for fishing are the end of spring and the beginning of autumn.

From Yoshino the road ascends and comes to a more open part of the valley, and passing by fields, cultivated chiefly with tobacco and potatoes, reaches Inotani, close to the boundary between the provinces of Etchiû and Hida. Just before arriving at this vill. the Jin-dzû-gawa curves away to the r., while the path to Funatsu follows the r. bank of the Takahara-gawa, one of its affluents. There is a very picturesque view at the forking of the rivers. A bridge low down, springing from the midst of the clustering foliage that hides the banks of the Jin-dzû-gawa, hangs in mid-air over the rapids. On either side rises a well-wooded green detached hill, like giant warders of the pass, then higher hills above, sloping away to the sky. The next stage is to Yokoyama, the valley again becoming gradually narrower, and forming the same style of wild ravine as that passed before reaching Yoshino. Looking over the cliffs, is seen, swung across the Takahara-gawa, a *Kago-no-watashi*, and a very good road appears to have been constructed on the opposite side of the river. Round Yokoyama the valley widens out, and the gentle slopes of the hills are covered with splendid forest trees,—beech, horse chestnut, oak and Spanish chestnut. The route beyond this place until within a short distance of Funatsu is one of continued grandeur: the river, which is now very rapid, dashes between and over large boulders of granite. Several hamlets and villages are passed, but all poor and dilapidated. Mozumi has a much cleaner appearance than the others, and possesses a school and a few shops. In most of the villages silkworms are reared, and fed on wild or cultivated mulberry leaves, as happens to be most convenient. At the hamlet of Domura, a torrent called the Atotsu-gawa joins the Takahara-gawa.

[From Domura a path l. ascends the valley of the Atotsu-gawa to Arimine, a secluded vill. inhabited by people who have the reputation of being extremely peculiar in their habits and even deficient in intellect,

owing to a firm arriage among the m[illegible] and a distance from [illegible] water. It is only just [illegible] that the experience of travellers will have [illegible] them down to [illegible] report. The itinerary to Arimine is as follows:—

Destination	Ri	Ch	M
Sasagawa	1	[illegible]	[illegible]
Bessho-gawa	1	[illegible]	[illegible]
Ochiai	[illegible]	[illegible]	[illegible]
Arimine	5	[illegible]	[illegible]

From Ochiai the path is a [illegible] trara, and a guide to [illegible] Sasagawa is necessary. Arimine consists of 13 houses, [illegible] over a great plateau. The accommodation is not good, and it [illegible] to be provided with [illegible]. The villagers live principally on millet and coarse vegetables.

The path continues along the Hara through Maki and [illegible] to a point where the Takahara-gawa is crossed by a bridge. Here the scenery is particularly [illegible]. The river flows in a [illegible] under the rustic bridge, forming a wide expanse of water beyond. The bridge, which is ingeniously thrown across at a point where the river narrows, is supported on one side by heavy projecting horizontal beams, while the other end rests on a ledge of rocks.

The road along the r. bank continues to ascend the valley of the Takahara-gawa to Hirayu (see p. 276).

The itinerary from Urushiyama is as follows:—

Urushiyama to	Ri	Ch	M
Futatsuya	1	—	[illegible]
Higashimachi	2	9	[illegible]
Atsuya	3	13	[illegible]
Nakayama	4	21	[illegible]
Iwato	5	17	[illegible]
Kusuyama	6	21	[illegible]
Sasajima	8	24	[illegible]
Imami	9	14	21
Hirayu	11	4	27

From Yamada, a hamlet in the valley of one of the torrent feeders of a tributary of the Takahara-gawa, and 2 ri distant from Imami, the ascent of Yari-ga-take can be made. For details of the ascent of that mountain from the Shin-shu side see page 279.

The road now ascends and passes a wayside tea-house, and after winding round 2 or 3 gulches it crosses a particular cliff, where it continues on many places constructed of wood, along the edge of a sheer precipice. It then descends to the river, reascends, and [illegible] through the vill. of [illegible], crosses a landslip, which [illegible] at every moment to descend to the torrent below. Beyond this it passes a tea-house at [illegible], and the remaining ⅔ of a [illegible] Funatsu are easily accomplished. At Dara are the copper [illegible], worked by the Mayebaramine, which is one of the most productive [illegible].

[illegible] Kokori Gon[illegible] is a fairly sized place, [illegible] can be obtained for the transport of [illegible]. Just outside the [illegible] is a silk filature, capable of employing about 40 hands, and which has machinery in European style worked by water power conducted from a stream close by. The road crosses this stream, and [illegible] a valley dotted with [illegible], whose low pitched roofs are covered with large stones recall the Swiss cottages of the toy shops. Beyond the vill. of Terayama is a large slab of stone, on which is inscribed "Takayama, 7 ri." The wayside tea-house on the right-hand side of the road, about ½ mile before reaching Yamada, is recommended for a short halt. Young salmon trout and [illegible] are netted in the stream which flows underneath the back windows. Although nominally only a tea-house, accommodation for the night can be had here. The road then proceeds to Yamada and Sayama, up an ascent called Akasaka, the summit of which is about 3550 ft. above the sea, and 1000 above Funatsu. 3 *ch.* below on the Funatsu side is a tea-house where the yew-tree (*ichi* or *araragi*), celebrated for the beautifully grained

reddish timber which it yields, is first met with. From the top, the path descends about 50 feet, and then continues for about a mile through a half-cleared wood, abounding with various species of lily and orchid. The Sakakoba tea-house, just below the edge of the pine wood, commands a beautiful view across the Yōkamachi valley and low pine-clad hills of granite-sand which separate it from the valley of the Miya-gawa and the plain round the town of Takayama. From Funatsu the road first passes over a granite formation, then amongst limestone rocks, where kilns are numerous for burning the lime which is used as manure, and then over red sandstone. In descending to Yōkamachi the formation is limestone again. A short way below the tea-house there is a view of Norikura, far away up the valley to the l. Yōkamachi is a small vill. in the fertile valley of the Araki-gawa, which falls into the Miya-gawa at Furukawa 3 or 4 miles lower down. Crossing the bridge over the stream, the path climbs for about 500 ft. to the top of the sandy hills opposite, and then descends to Hirose, where it joins the road from Furukawa (see page 273).

Takayama to Matsumoto by the Hirayu and Abō Passes.

ITINERARY.

Takayama to	*Ri.*	*Ch.*	*M.*
Matsu-no-ki	—	15	1
Hachi-ga-machi	1	18	3¾
Ōtani	2	18	6
Hiyomo	3	35	9¾
Kute	5	27	14
Hirayu	7	35	19½
Top of pass	9	35	24½
Descent to Adzusa-gawa	11	35	29½
Top of Hinoki pass	12	35	31¾
Ōnogawa	13	35	34
Kumanosawa	17	24	43

Leaving the E. end of the town and passing the cremation ground, the road traverses the vill. of Matsu-no-ki, where a rope stretched across the valley witnesses to an ancient superstition. According to the date at which the weather causes this rope to snap, omens are drawn for the crops of the ensuing twelve-month. It is replaced yearly on the 7th day of the 7th moon. This spot is one of the "Eight Views" of the province of Hida. At the top of the Tete-zaka, before descending to Hachi-ga-machi, Yari-ga-take, Kasa-dake, Norikura and Ontake come in view. At the temple of Gen-rai-ji in Hachi-ga-machi the priests are willing to receive foreigners. There are several other temples on the road as far as Hiyomo, where accommodation can be had, but after the latter place it is not possible to stay anywhere until reaching Hirayu. The Niū-gawa is joined before coming to Ōtani, and followed up to its source. The first part of the walk is extremely picturesque, and the road is good as far as Hiyomo, beyond which it is but a pathway. At Kuto commences the ascent of the Hirayu tōge, which lies through the forest for a little more than 1 *ri*. The descent on the other side, also 1 *ri*, is extremely steep, down to the hollow between high mountains, where nestles the little hamlet of

Hirayu (*Inns* by Yomo Sabu-rō and Hikosuke recommended). This place is frequented by the people of the province for the sake of its strengthening mineral waters, which gush out at a high temperature in the vicinity of the houses, and are conducted into a public bath, which is occupied all day by bathers of both sexes. The only sight in the neighbourhood is a cascade some 200 feet high, formed by the river Takahara near its source. The path to it lies through tall weeds and over the rocks of the river-bed, distance 13 *ch*. The snowy mountain to the N.W of the vill. is Kasa-dake. Hirayu is abandoned during the winter months, and the people return to Ōtani. The road now passes over the Abō tōge, called also

the Sumaro [illegible] feet, into the [illegible] of Sumaro. [illegible] by Nomi [illegible] way [illegible] Kasa [illegible] and [illegible] SW [illegible] of the [illegible] The [illegible] at first is down a [illegible] at [illegible] where [illegible] the way to the [illegible] Onogawa [illegible] [illegible] there [illegible] at the [illegible] [illegible] present. There [illegible] at on the way, but the [illegible] from the [illegible] will be [illegible] and the most convenient [illegible] a [illegible] halt, unless it is intended to diverge from the road and visit the hot springs at Sumaro-hom, the path to which branches off [illegible] a short way beyond the 2nd hut, and joins the road again at the top of the Hirasaka pass. [illegible] before reaching [illegible]

Onogawa, about feet [illegible] by [illegible] Kiriyama, a small [illegible] pretty [illegible] situated on the banks of the Mayogawa an affluent of the Aizawa [illegible]

From this place it is possible to ascend Norikura, but as it is too far to reach the summit and return easily in one day, it is advisable to sleep at the furthest hut, about 1½ h higher up.

On leaving Onogawa the path ascends at once to the top of a gently sloping plateau formed by a very old lava flow from the crater, then through fields of barley and buckwheat, passing here and there small huts which are occupied during the summer by villagers from Onogawa. Just below this point, remains of old furnaces, fragments of bellows and heaps of [illegible] indicate the site of the [illegible] smelting works of [illegible] and in the side of the [illegible] are seen the openings of [illegible] of the old mine, which has not been worked since 1860. The [illegible] contains a [illegible] quantity of water, and for this [illegible] were worked, but it [illegible] lined by iron and [illegible] The [illegible] of a clump of trees [illegible] fourteen [illegible] have been [illegible] of snow. [illegible] stands [illegible] from a small stream [illegible] trout, which [illegible] with a hand-[illegible] the summit [illegible] occasion-[illegible] but the route [illegible] by the notch-[illegible] trees. The first part of the [illegible] up a spur of lava [illegible] overgrown with [illegible] grass. Soon the forest is [illegible] way has to be forced [illegible] grass for more [illegible] the route [illegible] of a small [illegible] spring [illegible] water. [illegible] considerable [illegible] by [illegible] distance, [illegible] separated it [illegible] by a [illegible] smelting process. [illegible] on the [illegible] The torrent [illegible] up towards the peak, and the way keeps more or less [illegible] it until it reaches a steep snow [illegible] A climb up this snow and then over lava [illegible] and scoria finally leads to the small shrine of Asahi-tonogen on the highest point of the mountain, 9800 ft. above the sea. Time from the sleeping hut at least 4 hours. Norikura is an old volcano, and the peak is one of the sides of the crater from which there have been poured out

some extensive lava flows, notably in the direction of Ōnogawa. Near the summit there is a lake.]

On leaving Ōnogawa the path at first winds down the r. bank of the Maye-gawa and then descends to the Adzusa-gawa, joining the Nomugi road at Kumanosawa. The entire walk is down a secluded gorge walled in by densely wooded mountains, while below rushes the river, spanned at intervals by picturesque bridges built, though more solidly, on the principle of the Mannembashi (see page 126).

Takayama to Matsumoto by the Nomugi Pass; Ascent of Yari-ga-take.

ITINERARY.

Takayama to	Ri.	Ch.	M.
Kabuto	3	1	7½
Kibiū-dani	5	32	14½
Naka-no-shuku	7	9	17½
Nomugi	10	32	26½
Kawa-ura	13	32	34
Yoriaido	16	14	40
Niū-yama	18	14	44½
Inekoki	18	32	46
Shima-shima	19	32	48½
Nii mura	23	14	57
Matsumoto	24	32	60½

On leaving Takayama the road passes through the hamlets of Enago and Yamaguchi (fine temple of the Ikkō-shiū sect), and ascending a stiff pass (2500 feet) which commands a fine view of Haku-san on the one side and the Hida-Shin-shiū range on the other, continues for some distance along an undulating ridge, which affords pretty glimpses of the ravines below. It then descends to the vill. of Miza in a valley where the Mashita-gawa, a swift stream, is crossed by a bridge, and shortly reaches the hamlet of Kabuto. From this point the way lies along the banks of the Mashita-gawa, the name given to the river formed by the junction of the Adanogō-gawa and Awoya-gawa. At the confluence of these streams, higher up, the road along the l. bank of the former (the stream to the r.) should be followed to Ichi-no-shuku, where the stream is crossed and the r. bank ascended to Kibiū-dani, the chief place in the valley (2300 ft.). From the hamlet of Kuro-gawa the scenery is very fine, and the valley, which now becomes narrow, is thickly wooded with horse-chestnut, maples, and conifers of various species.

Kibiū-dani, though ranking as a post-town, is really a scattered vill. and offers little or no accommodation. The houses are all equally poor and the traveller must be prepared to accept what he can get. The villagers are, however, very civil, and do all in their power to make visitors comfortable. The name Kibiū-dani means "valley where millet grows," though the cultivation seems to be confined chiefly to beans and Indian corn. Rice is very scarce and is generally brought from Takayama. The principal trade of this part of the country is in wood, *hi-no-ki* and *sawara* affording a considerable business. From Kibiū-dani the path ascends to the l. for about 40 min. through an open wood of oak, chestnut, birch and wild pear, and then descends for a short distance before passing over the Inohana tōge to Inohana (1 hr.). The top of this pass commands a good view of Ontake and Norikura. Leaving the vill. of Inohana to the r. the road, after passing through the hamlets of Nakabora and Naka-no-shuku, ascends the valley of the Adanogō-gawa to the vill. of Kage. Beyond Kami-no-hora there are some striking cliffs on the l. bank of the river. They are divided by thickly wooded ravines that seem to be perfectly impenetrable. The road after crossing and recrossing the stream, passes through a wood, and ascends by long zigzags to the top of a hill crowned by splendid lime trees (Tilia cordata). At the bottom of the descent on the other side it again meets the Adanogō-gawa, and crossing to its l. bank turns to the r. A few yards on, at

a post [illegible] branches off to the [illegible] [illegible] to Akaragawa [illegible] [illegible] [illegible]

N[illegible] [illegible] at the [illegible] [illegible] the summit of the pass [illegible] where a [illegible] [illegible] Yarigatake [illegible] [illegible] Kawa[illegible] where a path [illegible] [illegible] Shimashima to Yari[illegible] [illegible] distance 7 [illegible] [illegible] Katayama [illegible] [illegible] As far as N[illegible] the path crosses a continual succession of [illegible] but from the [illegible] but a few [illegible] on, the remainder of the way is easy. The road [illegible] to [illegible] Kawai [illegible] place [illegible] in the [illegible] for its [illegible] cave [illegible] are merely small excavations made in the hillside and used as store-houses. Just outside [illegible] the road crosses to the [illegible] bank of the Azusa-gawa and follows that river down through charming scenery to

Shimashima (accommodation at the T[illegible] kwai-sha).

Yari-ga-take ("Spear Peak") can be most conveniently ascended from this village. The way, a mere mountain path, strikes up the narrow wooded gorge of a torrent, crossing and recrossing it many times by log bridges. Here and there the bottom of the gorge being too narrow for both torrent and path, the latter is carried along platforms of small fir logs supported on struts above the stream. Occasionally very picturesque spots occur, where rugged precipices of rock dotted with creepers and sparsely perched trees, rise from the boulder-strewn ravine. After a distance of 3½ or 4 ri the road rises steeply up a pass, leading now and then through dense growths of bamboo grass and beds of a stinging [illegible] which greatly impede progress. The top of the pass is [illegible] feet above the sea level, but [illegible] wooded mountains prevent a view from being obtained, except to the N., and here it [illegible] the fine snow peaks of [illegible] just across the [illegible] the [illegible] On the other side of the pass the landscape [illegible] view, whilst just [illegible] even here [illegible] is seen rushing in [illegible] over its wide bed. At [illegible] are traces of [illegible] former [illegible] this [illegible] to the torrent, [illegible] in [illegible] the snows [illegible] The sleeping-[illegible] of a small [illegible] 4,500 feet. It is about 7 [illegible] walking [illegible] Shimashima, but [illegible] Yari-ga-take [illegible] ascent and descent on the same day, that at the base of the mountain, 3 ri farther on, is the best starting point, but it is difficult to reach in one day from Shimashima unless the baggage be sent on in front. The traveller should start from here at daybreak, and in addition to the [illegible], should take with him a strong coolie to carry him across the torrent, which has to be forded many times, occasionally in places almost waist-deep.

The route for about 3 hours lies alternately up one side or the other of the bed or banks of this torrent: on the left, fine, steep, craggy granitic mountains rise to a height of 7000-8000 feet, but on the right are tamer wooded hills. Grand mountains are these precipitous masses of granite, surpassing in wildness any to be seen elsewhere in Japan, their

curiously steep forms being not unlike some of the ideal crags depicted by Chinese artists. Perhaps there is no part of the country in so truly a primeval state (with the exception of some parts of Yamato) than this torrent valley in the heart of the Shinano-Hida range, hunters seeking bears and the sheep-faced antelope or lesser game, being its sole frequenters. Yari-ga-take is still not yet seen, but now the path strikes up a tributary gorge to the l., and passing the 2nd hut, leads up the mountain through a forest. At an elevation of 6400 ft. a rude shed called Akazaka no Iwa-goya, a camping place for hunters, is passed, and just above here the forest ceases, and the first snow field is crossed. Hence the road lies mostly over snow, but just below the summit between the peaks, the route winds up and among huge bare masses of rock piled in indescribable confusion. From the irregular resting of some of these crags, so called "caves" are formed, and in these hunters take up their quarters whilst watching for bears. Ptarmigan are common here. Hence a stiff climb up snow and over débris and a rather dangerous scramble up one side of the peak, land the traveller on a table of a few square yards of rock, the top of the "spear" of the mountain. From the Miya-gawa hut to the summit is said to be 6 *ri*. The ascent can be accomplished in 7 hrs. and the descent in 4½ hrs. The peak of Yari-ga-take consists of a hard weather-resisting brecciated porphyry, which is traversed by numerous foliated silicious bands inclined at high angles and frequently contorted. To this hard rock it owes its height, and to the silicious bands its jagged spear-like form.]

Beyond Shima-shima the road recrosses the stream, which is here lined with willow trees, and passing through a pleasant grove of red pines, emerges on to the Matsumoto plain. At Nii mura (accommodation at the *Tsū-un Kwai-sha) *kurusma* can sometimes be obtained. The road is practicable for them all the way, even from Shima-shima, were there any to be had.

Takayama to Fukushima on the Naka-sen-dō.

Itinerary.

Takayama to	Ri.	Ch.	M.
Kabuto	3	1	7½
Kibiū-dani	5	32	14½
Naka-no-shuku	7	9	17½
Kami no hara	8	27	21½
Adanogō	9	32	24½
Hiwada	12	16	30½
Nishino	15	16	37½
Suyegawa	17	17	42½
Kurokawa	20	17	50
Fukushima	21	17	52½

For details of the first part of the road as far as Adanogō see p. 278. At the hamlet of Adanogō, standing in a grove of fine trees, is an old Shintō temple with a large covered dancing stage in front. From this place the road passes over a small spur to the stream which flows down from Nomugi, crosses to the l. bank by a bridge, and ascending through a gloomy wood for about an hour continues along the top of the ridge for 1 mile, when it descends on the other side to a wide, well cultivated valley, in which lies the vill. of Hiwada. From Adanogō to this vill. is a good 2 hrs'. walk.

The path now crosses the valley, ascends a slight spur and descends into the hamlet of Ko-hiwada, where it turns to the r., crosses a stream and passes over the Nagamine tōge into Shin-shiū. The top of the succeeding ridge commands a magnificent view of Ontake. It stands isolated from all the neighbouring mountains, and does not form part of the Hida-Shin-shiū range, as would be supposed from a mere inspection of the most recent Japanese and foreign maps of this region. The path descends from this ridge to a small stream which is the source of the main body of water forming the Ontake-gawa, a

tributary of the Kiso-gawa. Lower down the stream the path l. should be taken, which crosses a steep hill to Kami Nishino (good accommodation at the house of Awoki Shō-tarō, the postmaster). Luggage up to this place from Takayama is generally carried by women, sometimes by cattle. Either means of transport is objectionable, but there is apparently no alternative. From the vill. to the top of Ontake is 7 *ri*, but the path is difficult, except for determined mountaineers. The route recommended is from Kurozawa (see page 202). From Kami Nishino to Fukushima is a very easy day's walk. The first half-hour is to the top of the Nishino-zaka, which commands a fine view of Koma-ga-take and the mountains of the range which form the water-shed between the valleys of the Kiso-gawa and Tenriū-gawa. The path winds for ¾ hr. among young conifers, gradually descending to the fertile valley of Taba-no-sawa. A short distance beyond the municipal office there is a fine prospect of Ontake. At Mabashi the road crosses a stream, and turning to the r. passes over grassy fields to Suyegawa (accommodation at the Tsū-un Kwai-sha). It then ascends the Ji-zō tōge and continues along the ridge to the south for a mile, after which it dips suddenly down a glen to the banks of a stream and passes through the hamlet of Kaida. The remainder of the way to the Naka-sen-dō follows the l. bank of the Kuro-kawa, an affluent of the Kiso-gawa, and is a pleasant and easy walk.

Fukushima by the Ōjira-kawa to Haku-san.

ITINERARY.

	Ri.	*Ch.*	*M.*
Fukushima to			
Kurozawa	3	—	7¼
Ōdaki	7	—	17
Summit of Shindō	11	—	26¾
Chikechi	14	14	35
Boundary of Hida and Mino	19	32	48½
Nojiri	20	32	51
Gero	23	32	58½
Hagiwara	26	14	64½
Nakakiri	29	14	71½
Kawara	31	14	76½
Ōppara	33	32	82¾
Naradani	35	14	86½
Kurodani	38	14	93½
Iwase	40	14	98½
Miboro	44	14	108½
Hot spring valley of Ōjira-kawa	49	14	120½
Muro-dō	53	14	130½

Summit, 25 minutes.
(Distances only approximate.)

For the first part of the route as far as Kurozawa see p. 203. From Kurozawa the road crosses the Nishino-gawa, and ascends the vallay of the Ōdaki-gawa, winding up and down the hills on the l. bank of the river. Beyond the vill. of Ōdaki (see p. 205) the new road leading into the province of Mino is taken, the old way by the Higesuri tōge being now abandoned. 1½ hrs. from Ōdaki it crosses to the r. bank of the Ōdaki-gawa and ascends the course of a tributary stream, occasionally passing over rough and stony ground, and in places along the face of a crag where the footway consists merely of trunks of trees bound lengthwise to the rock by trailing stems of creepers. The way is extremely picturesque, and affords charming peeps of the river, which in places flows through a narrow rocky gorge. After rising to an elevation of 4670 feet, the road descends by a steep and difficult incline into the province of Mino. The distance from the summit to the foot of the pass is 49 *ch.* From the bridge which here spans the Dōai-gawa, the view is very beautiful. A little way up the stream the river falls in a heavy solid mass over a portion of its bed about 15 feet high, breaking into the whitest foam at its base. The channel then bends sharply to the l. and about 20 feet below, before passing under the bridge, winds again to the r. The vertical sides of the gorge are covered at the top with trees, which throw a deep shade over the water near the bridge. The intense blackness of the water,

which is gradually shaded off through a lively green to the most brilliant white on approaching the base of the fall, is very remarkable. Below the bridge the view is also very beautiful. The river, which now becomes much wider, flows in the shape of a crescent between forest-clad hills at least 2000 feet high. The valley, which is here very narrow, 1 *ri* further on opens out, and is well cultivated. At the hamlet of Chikechi accommodation can be had at a farmer's cottage. Beyond Chikechi the road passes over undulating country, then descends into a broad valley, in which lies the scattered hamlet of Kashimo, and after keeping along the l. bank of the Kashimo-gawa for 1½ miles, crosses to the opposite side and ascends a low hill which forms the boundary between Hida and Mino. From the summit, on which stands a large red *torii*, Haku-san is visible. The descent to the commencement of the vill. of Mimaino is 10 *ch.*, whence it is a walk of 1 *ri* by the side of a stream to Nojiri, where accommodation can be had at the inn kept by Imai. From Nojiri the road continues along the r. bank of the stream for nearly 4 miles, the latter part descending a narrow gloomy gorge before emerging into a broad and fertile valley, where it ascends the l. bank of the Masuda-gawa, an important tributary of the Kiso-gawa, passing through the villages of Nakaro, Gero and Hagiwara, collectively known as Misato-mura. At the latter of these the river is crossed by ferry, whence it is an ascent of 1 hr. to the top of the hill on the opposite bank and a 2 hrs.' walk to the vill. of Nakakiri in the valley of the Maze-gawa. The road then proceeds to the vill. of Kaware, passing through the hamlets of Sugo and Kuroishi. The Buddhist temple of Kei-rin-ji, belonging to the Ikkō sect, stands at the foot of a hill between these hamlets. The cultivation of the valley consists chiefly of mulberry trees, which are allowed to grow to a large size, the method of cutting down, adopted in most other parts of Japan, not being followed.

Between Kaware and Ōppara the way is a mere foot-path not broad enough for horses or cattle. To Naradani the road is fairly good and ascends the r. bank of the Maze-gawa. At this hamlet there are no tea-houses, but a midday halt can be made at the temple of Yū-koku-ji. Here the road leaves the Maze-gawa, and crosses over the hills to Kuro-dani in the valley of the Shira-kawa, whence it descends the r. bank of the river to Iwase. There it crosses to the other side and continues down the valley to

MIBORO (accommodation at the house of a farmer named Toyama), from which place Haku-san can be ascended. The ascent of the mountain by this route is frequently impracticable on account of a great part of the way lying up the bed of the Ō-jira-kawa, a stream which becomes so rapidly swollen after rain as to render fording an impossibility. The climb is in many places very difficult and even dangerous. The stream has to be crossed and recrossed several times, occasionally by the help of stepping stones, at other times by fording, and before reaching the first snow slope, it is necessary to wade up through the icy cold water for about half a *ri*, climbing from stone to stone as the inclination of the valley becomes greater. The scenery is extremely fine, and in summer is rendered very beautiful by the crimson colour of the azaleas and the brilliant tints of numerous creepers which clothe the rocks at various parts of the ascent. About 4½ *ri* from Miboro there is a view of the Shira-midzu no taki, a fine cascade about 350 feet in height, formed by a branch of the Ō-jira-kawa, which cuts its way through the upper part of a wall of rocks. The point of observation is almost on a level with the top of the fall, and the

view somewhat resembles that of the Ke-gon no taki at Nikkō (see Route 45). Near the log-hut there are several hot sulphur springs, and 1½ *ri* further, before commencing the wade up the stream, several small solfataras are passed on the l. bank. The slope of the first snow field is easy. After encountering some steep inclines of loose earth and stones there is a second stretch of snow, the inclination of which is greater. On entering a small valley beyond, where the slope has a gradient of 30°, the climb is so severe that even assisted by iron-shod poles and *kanjiki* (which it is necessary to be provided with for this climb) progress is made only with the greatest difficulty. The upper part of the 3rd snow slope lies in a steep and narrow gorge, apparently worn by weathering out of a lava stream. Great care is here required to avoid accidents from the falling of loose stones and débris. On reaching the top of this ridge, the worst part of the climb has been accomplished. After a short descent the way ascends a small stream to the edge of the slope, from which the summit of Haku-san rises. A walk of ½ hour then brings the traveller to the Muro-dō (see p. 258).

ROUTE 31.

KŌBE AND ENVIRONS.

KŌBE (*Hotels:* Hiōgo Hotel, facing the sea and close to the landing-place, English-speaking guides procured for Kiōto and overland route to Yokohama; Hôtel des Colonies, near the centre of the settlement) was opened to foreign trade in 1868. Previous to that time, the native trade was carried on at Hiōgo, which adjoins Kōbe on the S.W. and gives its name to the whole prefecture. Many foreigners reside outside the settlement on the slopes of the hill behind the town. The municipal affairs are managed by a committee consisting of the prefect, the foreign consuls, and three elected members of the community.

The British, American and German Consulates and the Custom house are in the foreign settlement facing the sea. The Telegraph and Post Offices and the Railway Terminus (for Ōzaka, Kiōto, etc.) are in the native town at the W. end of Sakai Machi. The Railway station nearest the settlement is at Sannomiya, 5 min. from the landing-place, following Division St. No passports are required for Ōzaka. Passports for Kiōto are procurable through the consulates (for American citizens from the *Ken-chō* or prefecture direct), and must be shown when taking railway tickets.

Churches: Union Protestant Church (Anglican and Congregational services), No. 48; Roman Catholic Mission Church (French), No. 37.

Banks: Oriental Bank, No. 11 on the Bund; Hongkong and Shanghai Bank, No. 80.

Steam Communication: To Hongkong, fortnightly, by Mitsu Bishi steamers, connecting with French mail for Europe. To Yokohama, Nagasaki and Shanghai, weekly, by Mitsu Bishi steamers. Alternate steamers for Yokohama connect with steamers for San Francisco. Small native steamers ply to ports in the Inland sea.

The Kōbe Club is available for visitors provided with introductions to members. The Recreation Ground for cricket, base ball, lawn tennis, etc., is at the E. end of the settlement.

Photographs: Uchida in Main Street (Moto Machi) of native town; Kuhhardt & Co., No. 31 in the Settlement.

Japanese Curio Dealers: Echigo-ya and numerous others in Main Street; Shinowara in Sakai Machi; Okada in Aioi chō.

Ikuta. The Shintō temple of Ikuta stands in a wood of cryptomerias and camphor trees 5 min. walk behind the foreign settlement. The deity worshipped is Wakahirume no mikoto, who might be styled the Japanese Minerva, as she is said to have taught the use of the loom and introduced clothing. This temple is said to have been founded by the Empress Jin-gō on her return from her famous expedition against Korea, in honour of this goddess, whom she had adopted as the patroness of her enterprise, and to whom she owed the victory gained by her arms. A clump of bamboos is shown on the l. near the entrance which the Empress is said to have planted. It is called the *Kō-rai chiku* or Korean bamboo, or some times the Empress Jin-gō's fishing-rod. Hideyoshi, when despatching his expedition to Korea in the 16th century, had prayers offered up at the shrine of this goddess. Prayers made to her in seasons of drought or of excessive rain are invariably answered. Festival, 3rd April. Annual fair, September 23rd to 27th.

Hiōgo. The town of Hiōgo adjoins Kōbe on the south. It begins just beyond the Minato-gawa, easily distinguished by the tall pine-trees which line its banks. The bed of this river, like many others in this neighbourhood, is raised much above the surrounding country, and except just after heavy rain, is generally dry. The river formerly fell into the sea S. of the spit which protects the harbour on that side, but was diverted into its present course in the 12th century by Kiyomori, in order to prevent it from flooding the town of Hiōgo, which was then rising into importance, having been chosen as his residence by that celebrated statesman, the Warwick of Japanese history. Its bed was the scene in the year 1336 of a famous battle between the partizans of the rightful Mikado, Go-Daigo Tennō, and Taka-uji, founder of the Ashikaga line of Shō-guns. The former held the position on shore, Nitta Yoshisada, with 25,000 men, occupying Wada no Misaki (Hiōgo Point), while Kusunoki Masashige, at the head of 700 devoted followers, was stationed close to the r. bank of the dry river. An overwhelming force of the enemy landed between these two points, separating Masashige and his party from the main body of the loyal army, while another division, numbering 6000, having made a flank movement to their r., attacked Masashige in the rear. Being thus cut off from all support, and seeing that victory was hopeless, as his numbers were reduced to 72, all of whom were covered with wounds, Masashige, with his little band of heroes, retired to a farmer's house, where, disdaining flight, they all performed *harakiri*. The fate of Yoshisada's army was

equally disastrous, and the battle ended in its total defeat, barely 5000 escaping over the hills into the province of Tamba.

The banks have been neatly laid out so as to form a public walk, which leads to the temple erected since the Restoration of 1868 in honour of the loyal warrior Masashige.

Kiyomori also built the artificial island of Tsuki-jima, which still exists. Tradition says that this island was twice constructed, and after each occasion demolished by the waves. A great scholar named Abe no Yasu-uji, being asked to find out the cause of this repeated catastrophe, discovered by his art of divination that the sea in this part was the abode of a dragon, who could not endure that it should become dry land, and to appease him it would be necessary to bury in the sea thirty 'human pillars,' upon which should be placed stones engraved with Sanskrit texts. This being done, the construction of the island would be allowed to proceed without further opposition. Acting on their advice, Kiyomori beset the high road by Ikuta wood with a guard of soldiers and made up the required number of victims from travellers who passed that way, but the people of the neighbourhood protested so strongly that all belonging to Hiōgo were let go. This gave rise to the saying, "Spare him, he is a Hiōgo man". The number was afterwards made up again, but the friends and relations of the intended victims made such an uproar that the ceremony of sinking them in the sea was postponed by Kiyomori, and in the meantime a youth named Matsuwo Kōtei came and begged that the thirty might be released, saying that he would allow himself to be buried in their stead, and that the dragon would doubtless appreciate his intention and accept his life for theirs. This magnanimous offer was accepted, and Matsuwo being accordingly placed in a stone coffin was sunk in the sea, to the entire satisfaction of the dragon, and the island was completed without any further difficulty. This incident is said to have occurred in the year 1161.

Kiyomori died in 1181, and in 1286 a monument, which still exists, was erected to his memory a short distance to the S. of Tsuki-jima, near a temple called Shin-kō-ji. It stands on a raised platform in a grove of pine trees, and consists of a pagoda-shaped pillar of 13 large square stones on a cubical pedestal. It is 20 ft. in height, and bears no inscription.

The temple of Shin-kō-ji possesses a large bronze Buddha which is worth a visit.

Kuruma Fares (one coolie) from the Hiōgo Hotel: These are the legal fares for Japanese passengers, with whom it is usual to add a small gratuity to the coolie. In bad weather or at night half as much again is charged. An increased charge is also payable for greater speed. Charge for waiting, 5 *sen* per hour. For long distances, 5 *sen* per *ri*. At least 50 per cent advance on these rates is expected from foreigners:—

Hiōgo Hotel to		
Anywhere in the Settlement	3	*sen.*
The Waterfalls	9	"
Ikuta temple	4	"
Ono	4½	"
Sumiyoshi	18	"
Arima	85	"
Shin-gawa canal	9½	"
Kiyomori's tomb	10	"
Wada no Misaki (Hiōgo Point	11	"
Nagata temple (from which the ascent of Takatori hill is made)	11	"
Suma-dera	14	"
Ichi no tani	17	"
Maiko	21	"
Akashi	25	"
Kakogawa	55	"
Himeji	75	"

Other places of interest near Kōbe are Futatabi-san, a temple dedicated to Kō-bō Dai-shi on a high hill directly behind Kōbe, reached by a pass known to Kōbe residents as "The Hunter's Gap"; *Zen-shō-ji* or

Momiji-dera, i.e. Maple Temple (fare there and back with 2 men, 1 *yen*), and Dai-san-ji. The two latter places are temples situated in the valley beyond (from Kōbe) Takatori yama, and are visited for picnics. Suwa yama or "Venus Hill," a spur of the hills behind the native town of Kōbe, where the late transit of Venus was observed by a party of French astronomers, commands a fine view of the vicinity.

The neighbourhood of Kōbe abounds in pretty scenery.

The *Waterfalls* (called in Japanese the *Nuno-biki no Taki*, or "Cloth-stretch falls," from a supposed resemblance to a web of white cloth stretched out for bleaching) are about 15 min. walk beyond Ikuta. Leaving the temple on the l. and keeping the stream on the r., the path leads to the bottom of the lower fall, called by the Japanese *Me-daki*, or "Female Fall" (43½ ft. high). It then crosses the stream by a wooden bridge, and winds up the hill to a point abreast of the middle of the *O-daki* or "Male Fall" (82½ ft. high). There are numerous tea-houses which command views of the falls. Troops of large monkeys are sometimes seen in the neighbourhood. A good view of Kōbe and the surrounding country may be had, without much climbing, from a detached hill near the fall called *Sunago yama*. There is a tea-house at the top. *Kuruma* fare from Kōbe to bottom of hill below the falls and return, 15 *sen*.

Maya san (known to foreigners as the "Moon Temple," a purely fanciful designation, as the temple has nothing to do with the moon, but is dedicated to Maya Bu-nin, the mother of Shaka) is the name of one of the highest peaks (2490 ft.) of the range behind Kōbe. The summit is about 2 hours' walk from Kōbe, return 1½ hours. The road is easily found, and a guide is hardly necessary. Leading for a short distance up the valley next to the E. of that in which the waterfalls are situated, it reaches a tea-house with white walls which stands in a conspicuous situation on the r. overlooking the ravine. The path ascends rapidly through the yard of this tea-house, after which it cannot be mistaken.

The temple stands on a platform at the top of a stone staircase, about 400 ft. below the top of the mountain, which is reached by passing through a door to the l. of the chapel in the rear, before ascending. The temple is properly called Maya-san Ten-jō-ji. It is distinctly visible from Kōbe. One of the buildings (on the l. near the top of the steps) contains a small image of Maya Bu-nin, one of a pair made by order of Wu Ti of the Liang dynasty (502-529) with the object of diminishing the mortality of women in child-birth, which was very great during his reign, and obtained by Kō-bō Dai-shi during his stay in China. Chairs can be hired to the bottom of the steps leading up to the temple, fare 2 *yen*.

Maiko, 10 miles from Kōbe on the Akashi road, has several good Japanese inns, Sakai-ya, Kame-ya and others, most of which are usually rented by Kōbe residents as summer lodgings. It is pleasantly situated on the sea-beach, and groves of pine trees afford a shade very grateful in the heats of summer. Close by is a half-ruined battery constructed by Japanese on a foreign plan.

Akashi (*Inn*, Ōzaka-ya) was formerly the castle-town of a *dai-miō* named Matsudaira Hiōbu Taiyu. Most of the buildings of the castle have been destroyed, but the moat and grounds are worth a visit, for which permission is readily granted by the authorities at Kōbe. The most notable temple at Akashi is one built in honour of Hitomaro, an early Japanese poet, who in passing in through the town composed a 31-syllable stanza of poetry in praise of the scenery. Visitors to Akashi are recommended to stop for luncheon at Maiko.

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ROUTE 32.

ŌZAKA.

ŌZAKA, reached by rail from Kōbe in about 1 hr.

Jiutei's Hotel, Kawaguchi, close to Foreign Concession; not convenient for city generally. Restaurant with lodging in European style; 20 min. from Station, fare 10 *sen*.

Jiutei's Hotel, Naka no shima, at present only restaurant, but lodging accommodation will probably be added before this is in print. 10 min. from Station; convenient central position, with a fine view up the river towards the castle.

San-kiō-rō, Koku Machi, Ni Chō Me, in a good central position, more convenient than the last for the Mint and Castle, being further up the river, of which it commands a fine view. Restaurant and lodging in European style. 10 min. from Station by *kuruma*.

Theatres: In the Dōtom-Bori.

Silk Mercer: Dai-maru in the Shinsai-Bashi Suji.

The best shops of all kinds are in Shinsai-Bashi Suji.

HISTORY.—This wealthy commercial city, pop. about 270,000, situated at the mouth of the Yodo-gawa, covers an area of nearly 8 square m. Its name is probably an abbreviation of Ō-ye no saka, "Hill of the large estuary", the hill meant being that on which the castle stands, and which extends as far as the canal called Higashi Yoko-bori. In the 8th century the sea probably came up to the base of this hill. The earliest known use of the name Ōzaka occurs in a document of the end of the 15th century, applied to part of the township of Ikudama. The ancient name of the city was Naniwa, said to be a corruption of *nami haya*, "swift waves", or *namé hana*, "wave flowers", because the fleet of Jimmu Tennō here encountered a boisterous sea on its arrival from Hiuga. Nin-toku Tennō had his capital at Naniwa in the prehistoric period. In 1495 or 1496 Ren-nio Shō-nin, the 8th chief priest of the Jō-do Shin-shiū sect (now called simply Shin-shiū) built a temple called the Ishiyama Hon-gwan-ji on the high ground now occupied by the castle, and here, after the principal seat of the sect at Yamashina in Yamashiro was burnt in 1532 by Sakaki Dan-jō, allied with the Kiōto monks of the Hokke sect, the Head of the Jō-do Shin-shiū took up his residence. In 1570 Ken-nio, the 11th Head of the sect, offended Nobunaga by furnishing provisions to his enemy Miyoshi, who held the fortresses of Noda and Fukushima near Ōzaka, and he vowed the annihilation of the sect and its hereditary Head. Amongst Nobunaga's own followers were many who belonged to the obnoxious sect, and two of them secretly betrayed his designs to Ken-nio, who thus was enabled to put the place in a condition to resist all attack, and even to take the offensive. But before any decisive operations could be carried out on either side, Nobunaga was obliged to withdraw his troops in consequence of his own province of Ōmi having been invaded by an enemy from the north, and it was not until 1574 that he found time to renew his attempt against what was now the castle of Ōzaka. After a campaign of two months, however, finding that he could make no impression

upon the fortress, he marched back to his own city of Gifu in Mino. After spending a year over the conquest of the territory belonging to the sect in Echizen, Kaga, Etchiū and Noto, he again laid siege to Ōzaka in 1576, but finding the place impregnable, he converted the siege into a blockade, in the hope of reducing the garrison by hunger, and leaving his army strongly posted in redoubts thrown up all round the town, he returned to Adzuchi in Ōmi, his new capital. In 1578 his son led a large force against the Hon-gwan-ji, but was ignominiously repulsed, and Nobunaga now judged in more politic to try to come to terms. He offered to give the Head of the sect a considerable extent of territory in either Idzumi or Kawachi, as he might elect, and 50,000 *koku* of rice down, on condition of the castle of Ōzaka being evacuated, and when these proposals were declined he invoked the authority of the Mikado, which Ken-nio could not refuse to obey. In the summer of 1580 the garrison accordingly marched out, and the fortress was left for Nobunaga to take possession of, after the temple and all the other buildings had been destroyed by fire.

In 1583 Hideyoshi resolved to make Ōzaka the seat of his power, judging that he could from this position most easily dominate the *daimiōs* of the south and west. He therefore ordered a castle to be constructed on the site formerly occupied by the Hon-gwan-ji. Tsutsumi Jun-kei, Hori Kiū-ta-rō and Katagiri Katsumoto directed the works. Labourers were drawn from all parts of the country (except what formed the domain of Iyeyasu), and the work was completed in two years. Jun-kei Machi, Kiū-ta-rō Machi and Kata Machi are the names of streets built where the three master-builders had their offices. The two former run from E. to W. between the Higashi Yoko-bori and Nishi Yoko-bori; the latter is on the narrow tongue of land between the old Yamato-gawa and the Namadzu-ye-gawa over the Kiō-bashi N. E. of the castle. The palace constructed within the Hom-maru was probably the most magnificent building that Japan ever saw. It survived the taking of the castle by Iyeyasu in 1615, and in 1867 and 1868 the members of the foreign legations were several times received within its walls by the last of the Toku-gawa Shō-guns. Immense sums of money were lavished by Hideyoshi upon the open-work carving that decorated the corridors, and upon the sliding screens that divided the rooms. The huge stones which form the walls of the principal gate of the castle attest the magnificent design of its founder. Outside the present fortress ran a second line of moat and parapet, the destruction of which was made a condition of peace by Iyeyasu after the first siege in 1614. We read that the moat thus filled up varied in width from 80 to 120 yards, and in depth from 12 to 24 ft., but it was completely effaced in about three weeks' time. On the 2nd February, 1868, the buildings within the castle were set on fire by a train laid by the Toku-gawa party before their final retreat, and were completely destroyed in a few hours. The fortifications are now occupied by the head-quarters of the Ōzaka Military District, and permission to visit them may be obtained by presenting a visiting card at the principal entrance. The view from the top of the platform, on which stood the Ten-shu (donjon), is very fine. There is a remarkable well here called the *Kimmei-sui*, "Golden Famous Water," which would furnish a sufficient supply for the garrison in time of siege.

Topography.—"The modern city of Ōzaka lies upon the N. and S. banks of the Yodo-gawa, which flows out of Lake Biwa and falls into the sea at Tempō-san, the entrance to the port of Ōzaka. The greater part

of the city, perhaps five-sixths, is on the S. side of the river. The shape of the city approaches nearly to that form of parallelogram called an oblong, having its longest sides about half as long again as its short ones—its greatest length being from E. to W. If this oblong be divided into three nearly equal parts, the E. portion will include the castle and its environs, and be almost conterminous with its ancient outer lines of fortification; the central portion comprises the richest business quarter of the town, and the western portion the business quarter most nearly related to the shipping interest.

"The city is intersected with numerous canals (*hori*), which necessitate a great number of bridges. Two of these canals run almost parallel to each other N. and S., being supplied from the great river, and eight others, running E. and W., and cutting the former at right angles, have communication with the Shiri-nashi-gawa and the Kidzu-gawa. The principal canals trisecting the river are the Higashi Yoko-bori (E. cross-canal) and the Nishi Yoko-bori (W. cross-canal). The others running in the same direction as the Yodo-gawa, and debouching in the Shiri-nashi and Kidzu rivers are (beginning on the N. side) 1st, the Tosa-bori, which is really part of the Yodo-gawa; 2nd, the Yodo-bori; 3rd, the Kiō-machi-bori; 4th, the Awa-za-bori; 5th, the Itachi-bori; 6th, the Naga-bori, which extends through two-thirds of the city; 7th, the Hori-ye-gawa; 8th, the Dōtom-bori.

"The E. division of the city is called Uye-machi or 'Upper Town.' This extends from the Kō-rai Bashi (Korea-bridge), which is the point from which all distances are measured, just as they are from the Ni-hom-Bashi in Tōkiō. This is undoubtedly the oldest part of the city, the Central division, which extends from the Kō-rai-Bashi W. towards the Nishi Yoko-bori, now called Semba and Shima no uchi, together with the Third division on the S. of the Yodo-gawa, being the Shita-machi or 'Lower Town.'

"There are three great bridges across the Yodo-gawa communicating with great thoroughfares: 1st the Temma-Bashi, which communicates on the S. with Tani Machi, the street leading to the temples of Iku-dama and Tennō-ji; 2nd, the Ten-jim-Bashi, which unites on the S. with Mat-su-ya Machi and leads to Shin Kiy midzu; and 3rd, the Nanawa-Bashi, which spans the river just above the Naka no shima, an island in the centre of the stream, dividing it into two courses, which are called the Tosa-bori (S.) and the Ikojima-bori (N.).

"The principal thoroughfare in Ōzaka is the Shin-sai-Bashi Suji, which leads from Kita-hama, the district lying on the S. side of the Tosa-bori, to the iron suspension bridge, Shin-sai-Bashi, over the Dōtom-bori, and afterwards proceeds in the direction of Sumiyoshi and Sakai. The next most important thoroughfare is the Sakai Suji, which runs parallel to the last a little further E. and leads direct to Sumiyoshi and Sakai."—(*J. Summers.*)

The foreign settlement is situated at Kawaguchi, at the junction of the Shiri-nashi-gawa and Aji-kawa. Close by are the custom houses and the wharves for the small steamers which ply between Ōzaka and Kōbe, Shi-koku and the ports of the Inland Sea. The Zakoba or fish market is also in the immediate neighbourhood of the settlement. Ōzaka has not fulfilled the expectations formed of it as a possible seat of foreign trade, and the European and American merchants have all withdrawn, leaving the settlement to be occupied by missionaries. The affairs of the municipality are managed by a committee constituted in the same way as at Kōbe.

The following are the chief places of interest, beginning with those nearest to the railway station, and

making the round of the city. One day is sufficient for seeing the whole, including the Mint (*Zō-hei-kioku*).

The *Mint*, situated in Kawasaki chō, about 20 min. in *kuruma* from the station, conducted on European principles, is one of the most interesting sights in Ōzaka. The architect of the principal buildings was Mr. T. J. Waters, and the establishment was organized by Major T. W. Kinder, formerly of the Hongkong Mint, as Director, with the aid of a staff of twelve European officials, whose numbers have now (in 1880) been reduced to two, it having been found practicable to replace most of them with Japanese. It covers nearly 40 acres of ground, and gives employment to about 600 persons, including the official staff, artizans, workmen and servants. It was opened for the reception of bullion from the public on the 4th August, 1871. The total value of the coins struck up to June 30, 1879 was as follows:

Gold.....	*Yen*	52,562,739.00
Silver	"	28,847,571.40
Copper.....	"	4,868,803.02
Total	*Yen*	86,279,113.42

The work was first started with the machinery purchased from the Hongkong Government, after the mint in that colony was closed, but great additions have since been made, so as to bring the establishment to a high degree of efficiency. Besides the Mint proper, there are a Refinery and Sulphuric Acid works, the latter of which are a source of considerable profit to the government.

Ten-jin Sama on the N. side of the river, not far from the Ten-jim-Bashi, a very popular temple dedicated to Sugawara no Michizane, was founded in the middle of the 10th century. The principal festival is held June 25. The present buildings were erected in 1840, and consist of a chapel and oratory connected by a wide ante-chamber. Round the walls of the oratory hang portraits of the Thirty-six Poets, by Tosa Mitsu-nobu. Other pictures are a pine-tree by Tosa Mitsu-kiyo and a red plum-tree by Tosa Mitsu-nobu, r. and l. of the ante-chamber. The large mirror presented by Matsura Take-shi-rō has a verse of poetry on the back in raised characters, which may be translated, "From the brightness of this august mirror, learn to know the wisdom of the heaven-filling god's mind." The porch is decorated with excellent carvings of a dragon, *Kara-shishi* and tree peony. By the steps stand a pair of bronze *Kara-shishi* 4 feet high, dated 1845. The shingle roof (*hiwada-buki*) was renewed in 1878. On the steps and ends of the rafters is some good ornamental work in bronze. The external side-doors of the ante-chamber have panels decorated with open-work carvings of plum-branches and blossoms, with the crest of the god, a conventionalized plum-blossom, called *Umebachi*. The cross-beams are neatly carved into dragons, male and female phœnix, flying dragon and *kirin*. The temple is also dedicated to Saruda-hiko, Ta-jikara-o, Nomi-no-sukune and Koto-shiro-nushi. On the S. side of the main temple are smaller chapels dedicated to the Sun-goddess and to Hiruko. The *Ema dō* (ex-voto shed) contains several pictures of merit, among which may be mentioned a dragon on wood, boldly sketched by an artist who signs 'aged 85,' and portraits of 29 Chinese and Japanese famous historical personages by Kano Eishin, 1845. The red *Ema dō* r. of the main entrance contains a number of good pictures. Crossing the river by the Ten-jim-Bashi and proceeding S. for about a mile, we reach

Kō-dzu no miya on the hill to the l. It commands a fine view W. over the town towards the Akashi strait. The domed building a little to the right is the Prefecture (Ōzaka Fu). Further to the r. are the roofs of the two Hon-gwan-ji

temples. Through a gap in the hills over the town of Itami, runs the road to the baths of Arima. On the l. the island of Awaji is visible in the distance over the masts of junks anchored in the Kidzu-gawa. The temple is dedicated to Nin-toku Tennō, b. 278 A.D., ascended the throne in 313 and died in 399, according to the received chronology. It was originally sacred to Shita-teru hime, a daughter of Ō-kuni-nushi, who lived here in the mythical "period of the gods". Takatsu was the old name, and Kō-dzu is a corruption which has arisen by reading the Chinese character for *taka* by its sinico-japanese sound instead of the Japanese equivalent. Its site was where the castle now stands, and there Nin-toku Tennō built his residence, which was called Takatsu no miya, and below it was the temple. According to the ancient legend, this mikado, having climbed a hill, looked all around, and observing the absence of smoke from the cottages of the people, decreed that for the space of three years no taxes or forced labour should be imposed on his subjects. His own palace, for want of funds to repair it, was allowed to become so dilapidated that the roof admitted the rain. Three years later he again ascended the hill and beheld smoke rising from every dwelling. The people were now rich enough to bear taxation without feeling the burden, and voluntarily offered to contribute towards the rebuilding of the palace. At what period the worship of this humane sovereign was substituted for that of Shita-teru hime is unknown. In the year 1583, when Hideyoshi laid the foundations of the castle, he removed the temple to its present site. The buildings probably date from that time. They were re-roofed about 1830, and have lately undergone a complete process of renovation. They consist of a chapel and oratory connected by an ante-chamber. In the corner of the enclosure behind the temple of Nin-toku Tennō is a chapel dedicated to Inari, approached by a continuous avenue of red wooden *torii*. On the N. side are a number of small chapels to various deities. At the foot of the hill on which this temple stands is the garden of a florist named Kichisuke, who has a fine collection of orchids, chiefly from Satsuma and Loochoo. His shows of tree-peonies (*botan*) from April 20 to May 1, and of chrysanthemums about the middle of November, are the finest in Japan.

The *Iku-dama no jinja* a little further S., up a steep flight of steps, is dedicated to the gods Iku-dama no Kami and Ō-kuni-tama no Kami, gods in whom the locality is personified. Iku-dama means 'vivifying spirit' and Ō-kuni-tama 'Great spirit of the district.' These gods are recognized as the local patron gods (*ubu-suna*) of Ōzaka. The temple is said to have been founded by Jimmu Tennō on the spot where the castle now stands, but removed in 1495 or 1496 to make room for Ren-nio's temple of Hon-gwan-ji. During the war between Nobunaga and the priests of Hon-gwan-ji in the latter part of the 16th century, it was burnt to the ground, only a small chapel being left. When Hideyoshi repaired the castle about the year 1596, he had the temple removed to its present site. The chapel is of wood painted white, with geometrical decorations in colour on the upper cross-beams and *masu-gata*. It has a T-shaped roof, with three gables in front, one above the other. It dates from 1608, and the porch was added later, which gave rise to the peculiar appearance of three gables. The oratory is a separate longitudinal building dating from 1787, with two apartments r. and l. of the central space, which is paved with stone right up to the chapel steps. A coffered wooden ceiling follows the form of the roof. The roofs are of thick shingling. No

ante-chamber connects the two parts of the temple. A pair of bronze *koma-inu* and *ama-inu* stand in front of the oratory. On one side is the temple office, and opposite, a stage for the performance of *Nō* plays. The view from the back of the temple is the same as from Kōdzu no Miya. Besides these buildings there were formerly a chapel to the Buddhist deity Yaku-shi Nio-rai, who was looked upon as the 'original Buddha' of the gods of Iku-dama confounded in one, and chapels to Kō-bō Dai-shi, Shō-toku Tai-shi and the Indian god Shō-den, all of which have been removed within the last twelve years.

About a mile further S. stands the great Buddhist temple of *Tennō-ji*, which occupies an immense extent of ground on the S.E. of the city. It was founded by the celebrated Shō-toku Tai-shi, eldest son of a prince who afterwards became Yō-mei Tennō. He was born on the first day of the first moon of the first year of Bi-datsu Tennō (572). His father and mother were half-brother and sister, by different mothers. The Buddhist priests afterwards invented a story that a gold-coloured novice appearing to his mother in a dream, and announcing himself to her as the god Kwan-non, said that he would be born by her into the world in order to save it. He then entered her mouth, and she forthwith became pregnant. After the usual period, as she was one day playing in the neighbourhood of the Mikado's stables with other women belonging to the court, she suddenly gave birth to an infant, who was styled Umayado no Ōji, "Prince of the Stables," in consequence of this incident. From his childhood he is said to have displayed great acuteness, and to have been able to carry on eight different conversations simultaneously. At the age of four months he could talk, and when 13 months old gave an indication of what his future career was to be, by turning to the E. and with clasped hands murmuring the invocation *Namu Butsu*, Hail Buddha! When he separated his hands again a relic of the Buddha's body was found in his right palm. It is still preserved at Hō-riū-ji in Yamato (q. v.). When Yō-mei Tennō succeeded to his brother Bi-datsu Tennō, the prince was just 14 years old, and was entitled to be recognized as heir-apparent, but he declined in favour of his cousin, a son of the late Mikado. The new sovereign was a good Buddhist, and gave great offence to Mononobe no Moriya, one of his principal councillors, by having prayers offered to Buddhist gods on one occasion when he was seriously ill, and a conspiracy headed by Moriya was formed for his deposition. The plot was discovered in time, but Moriya was too powerful to be punished, and not long afterwards the Mikado died, followed almost immediately by the heir to the throne. Upon this the widow of Bi-datsu Tennō assumed the regency, and the throne remained vacant until a successor could be chosen. Moriya then reverted to his original design, which was to elevate a son of Sen-kwa Tennō to the throne, but his plans became known to the loyal Soga no Umako, who obtained the regent's permission to inflict punishment on the ambitious conspirator. An army of 10,000 men, commanded by Prince Hasobe, was despatched against Moriya, who had retired to a strong position at Shibukawa in Kawachi, and had gathered together all the desperate characters of the surrounding country to the number of 300,000. Prince Umayado marched with the imperial forces, and in the first two unsuccessful battles with the rebels performed prodigies of valour. In face of these disasters the only resource remaining was to call in the aid of the Buddhist dêvas. Having carved a tiny image of the Four Dêva Kings *(Shi Tennō)*, he concealed it in his queue, and all his

followers wore small pictures of the same demi-gods tied on to their armour. Without communicating his plan to the other princes, he sallied forth with his little band under the cover of darkness, and at dawn gallantly assaulted the enemy's stronghold, when the garrison, lulled into security by their previous successes, were sleeping soundly. In the meanwhile, the news of the prince's enterprise had spread through the camp, and the whole army moved forward to his support, raising such a dust as they marched along that Moriya fancied an overwhelming force was advancing against him. At this juncture he was deserted by some of his most trusted confederates, but nerved to desperation, he ascended a lofty tower from which he continued to shout the words of command to his troops below. The prince stepped forth in front of the army, and after making a solemn vow to build a temple to the Four Dêva Kings if they would give him the victory, turned to an officer who stood at his side, and bade him discharge an arrow at the traitor. The shaft sped unerringly to its mark, and pierced the breast of Moriya, who fell headlong down and was dashed to pieces, while the garrison, deprived of their leader, fled in all directions, pursued by the victorious soldiers of the Regent. Peace being thus restored, the leaders of the state proceeded to elect a mikado, and the choice fell upon Prince Hasobe, who, after reigning five years, was deposed and murdered. Prince Umayado was at this time 21 years of age, and it was proposed to place him on the throne, but he refused to accept the crown, and it was consequently given to the widow of his uncle Bi-datsu Tennō, who is known in history as the Empress Sui-ko. On her accession, she insisted upon the prince being acknowledged as heir-apparent (*Tai-shi*), and he governed the country in her name, gaining the respect and affection of the whole people by his upright and benevolent administration. To him are attributed the introduction of the first calendar used in Japan, the framing of a short code of laws, which are, however, little more than moral precepts, and the foundation of a large number of temples and monasteries. After his death, which occurred in 621, when he was 50 years of age, the title of Shō-toku or "Holy Goodness" was conferred upon him, and by it he is most usually known. He was buried, together with his wife, at the temple of Ei-fuku-ji, Tai-shi mura, in the province of Kawachi, about 15 miles from Ōzaka.

Since its foundation the temple has been frequently destroyed, and renovated at the expense either of the Mikado or the Shō-gun. In 1576 it was burnt during the war between Nobunaga and the monks of Hongwan-ji, and rebuilt subsequently by Hideyoshi. It was again destroyed by fire in 1615, when the civil war between Iyeyasu and Hideyori was ended by the fall of the castle of Ōzaka, but speedily rebuilt. When restored in 1664 the whole area of the enclosure was about 140 acres.

On entering the Great South Gate we find ourselves in a large open space, the centre of which is occupied by a quadrangular colonnade, open on the inner side. On the r. is the chapel of the Prince (*Tai-shi dō*), a new building of unpainted *hi-no-ki*, roofed with thick shingles. Opposite to this is the *In-dō no kane* or 'Bell of Leading,' which is rung in order to induce the Saint-prince to conduct the dead into paradise. Quantities of dolls, toys and children's clothing are offered up before it. The images in the Ni-ō Gate, about 15 ft. high, are extremely exaggerated examples. Immediately within rises the lofty five-storied pagoda, with carved elephants' heads at the end of the rafters of each roof, the ornament being chiefly a cloud pattern, painted in green and pale purple. It dates from the beginning

of the 17th century. In it are enshrined wooden images of the Four Dêva Kings, a painting representing Shaka and fancy portraits of the Eight great teachers of Buddhism. From the gallery at the top the whole of the city and surrounding country can be seen. The *Kon-dō* or Golden Hall, is about 54 ft. by 48. An aisle surrounds the *nai-jin*, on the walls of which are gaudy paintings of the Jiū-ni Ten. The highly decorated handsome shrine is dedicated to the Nio-i-rin Kwan-non. The image, of gilt copper, is said to be the actual image first brought from Korea, but that honour is also claimed for the triple image of Amida, Kwan-non and Dai-sei-shi at Zen-kō-ji in Shin-shiū. According to the legend, Shō-toku Tai-shi in a previous state of existence had taken the form of a certain king of Kudara, being in fact an incarnation of the Nio-i-rin Kwan-non. After his death, his son and successor, out of affection for his memory, caused this image to be made, which he treated with filial reverence, and when the god came into the world as Shō-toku Tai-shi in Japan, the image was sent thither after him. The back wall behind and the two pillars in front are entirely gilt. The little pagoda before the shrine contains a copy of the Ho-ke Kiō (Sûtra of the Lotus of the Good Law). Overhead is a coffered ceiling, with inferior paintings. On one side are the Four Dêva Kings, each holding the 'wheel of the law,' and wearing a halo. The small metal pagoda contains 3000 tiny images of Buddhas. This building dates from 1583. At the back of the *Kon-dō* is the *Kō-dō*, or Lecture Hall, containing images of Amida, with Kwan-non and Dai-Sei-shi r. and l. and the Four Dêva Kings. Outside the W. gate is a building containing a copy of the Buddhist canon in a painted revolving cupboard; the usual images of Fu Dai-ji and his sons stand before it. The residence of the chief priest is beyond a small pond in the N.E. corner of the outer enclosure. Among the treasures preserved here are 1, a portrait of Shō-toku Tai-shi, said to have been painted by himself. He is represented in a red dress on a black ground, with a curtain looped up above the figure, and with a circular crest containing a gilt *vajra* or mace; at the girdle is a sword hanging by two cords, the guard of which is in the modern style, and at the end of the hilt the 'gem of omnipotence'; 2, a pilgrim's image-box (*oi*) which belonged to Yoshi-tsune, containing a martial-looking sitting figure of Tō no Kō-so (Kao Tsu of the T'ang dynasty, reigned from 618-626), in bronze, originally gilt, about a foot high, with two unknown statuettes in the same material; 3, a spherical gilt-bronze box dated Kei-un, 2nd year (705 A.D.), found in a stone coffin, and supposed to have contained the ashes of a certain noble named Ina, whose name appears in the inscription; 4, a wheel-shaped bell (*suzu*) of the 'divine age'; 5, a small shrine containing gilt-bronze images of Amida, Kwan-non and Sei-shi, said to have been the property of Shō-toku Tai-shi; 6, a sitting figure of the Nio-i-rin Kwan-non of gilt-bronze, certainly of Indian origin, also said to have belonged to him; 7, a pair of ancient flutes.

Returning by the same streets to the entrance of Kōdzu no Miya, and going W., we soon find ourselves by the side of the Dōtom-bori canal, in a street consisting chiefly of theatres and restaurants. Turning to the r. at the Ebisu-Bashi, we cross into the Shin-sai-Bashi Suji, the gayest street in the city. About half way down it, a little to the l., stand the two temples of the Hon-gwan-ji sect of Buddhists. The first is the Namba no Mi-dō, or

Higashi Hon-gwan-ji, built about the year 1615. The interior of the *hon-dō* is 28 yds. wide and 23 yds. deep. A sort of screen separates the *nai-jin* and side-rooms from the *ge-jin*. This consists of a row

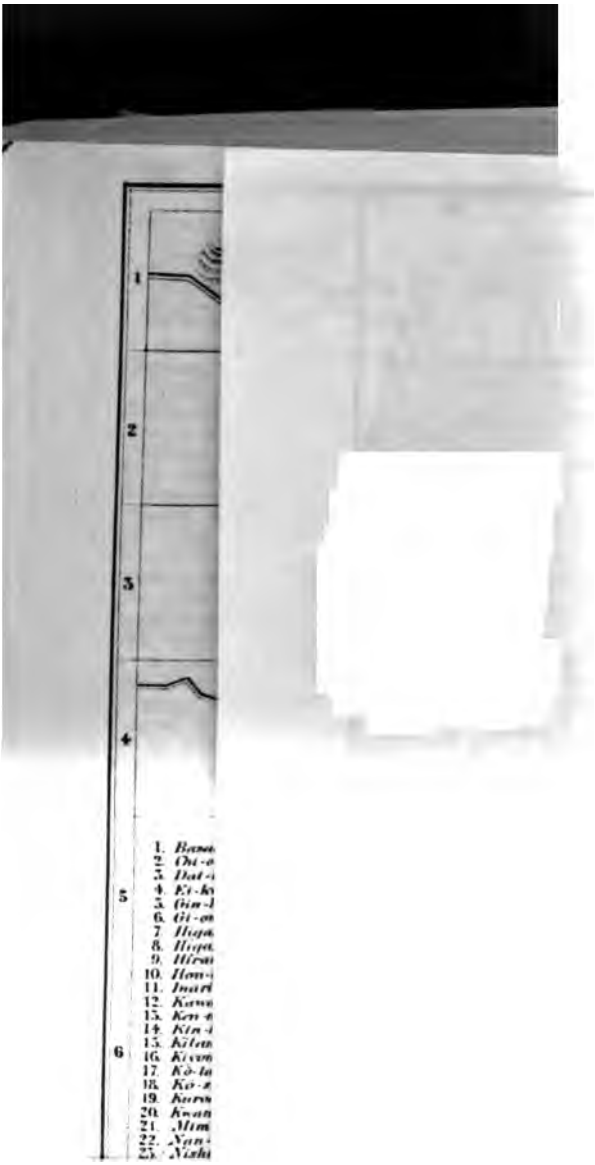
[illegible] a statue of Amida 3 feet 6 inches [illegible] Shōrin Shōnin on his [illegible] carved and gilded [illegible] walls of the [illegible] chambers are covered [illegible] paper and decorated with [illegible] On the S. side of the [illegible] a chapel called the Nisso-[illegible] to the portraits of [illegible] and Ikenaga Shōnin. Close to it is the library, [illegible] a copy of the Buddhist [illegible] revolving cupboard. A [illegible] at the back of the [illegible] commands a fine view of the surrounding country.

Environs.

The principal places in the immediate environs are the temple of [illegible] and the town of Sakai [illegible]

Near [illegible] the Jōsan-tōge, [illegible] one of the [illegible] from Ōsaka to Nara, at [illegible] Hattori-[illegible] on the [illegible] of the [illegible] and at Kōri-[illegible] a considerable number of [illegible] chambers, [illegible] the slopes of the [illegible] with their openings in [illegible] towards the S. The [illegible] are constructed of irregular [illegible] of no great size, [illegible] together without mortar, but their roofs as well as those of their entrances are generally [illegible] stones. There is little doubt that these were the burial places of the early Japanese. It is said that in former times gold rings, iron swords, and pieces of pottery were found in them, but it is a very long time now since they have been thoroughly cleared out. The route is by way of Takaya 2 ri 14 ch. from the Ōsaka prefectural, turning off to the r. about 2 ri further on.

The battle of Arima (see p. 288) may also be reached from Ōsaka, the following being the itinerary.


1
2
3
4
5
6
1. Basa
2. Oi-o
3. Dat-i
4. Ei-ky
5. Gin-l
6. Gi-on
7. Higa
8. Higa
9. Hira
10. Hon-i
11. Inari
12. Kawa
13. Ken-e
14. Kin-i
15. Kitan
16. Kiyon
17. Kō-ta
18. Kō-z
19. Kuro
20. Kwan
21. Mim
22. Nan-
23. Nishi

of lofty gilded pillars, with massive gilt open work carvings filling the spaces between the pillars overhead, the subjects of which are the phœnix, chrysanthemum and tree peony. Above these larger carvings, in the openings of the square brackets (*Kayeru mata*), are gilt carvings of Apsaras in high-relief. At the back of the *nai-jin* stands a handsome gilt shrine containing a statue of Amida, 3 ft. high, in gilt wood, with a glory of golden rays. The statuette on his l., in a shrine within the *nai-jin*, is Shin-ran Shō-nin, the founder of the sect. To the l. of this again, in a closed shrine, is the effigy of Ren-nio Shō-nin, the 8th in succession. On the r. of the courtyard is a white-plastered building containing a copy of the Buddhist canon, with the figure of Fu Dai-ji in front.

The *Nishi Hon-gwan-ji* is a few hundred yards further north in the same street. Its gateway is a beautiful example of the application of the chrysanthemum in tracery and open-work carving. On the cross-beam of the porch are the imperial chrysanthemum and pawlonia crests. The interior of the building is 32 yds. in width by 29 in depth, and 30 feet high. The *ram-ma* between the *nai-jin* and *ge-jin* are filled with gilt open-work carvings representing the tree-peony. The pillars are gilt two-thirds of their height, and the spaces between them closed by huge sliding screens. The pillars above the *nageshi*, the cross-beams and the cornices, are decorated with geometrical patterns in colours, in which a conventionalized chrysanthemum and pawlonia predominate, producing a rich effect. Gaudily painted Apsaras fill the *Kayeru-mata*. Dead blue and green are the chief colours used. The present building dates from after the great fire in 1794. Nishi Hon-gwan-ji originally stood on the site of the castle, and was removed to its present position in the time of Hideyoshi. In the central shrine is a statue of Amida 3 feet 6 inches high, with Shin-ran Shō-nin on his l., in a richly carved and gilded shrine. The back walls of the *nai-jin* and lateral chambers are covered with gold paper, and decorated with *Kake-mono*. On the S. side of the *hon-dō* is a chapel called the *Ni-sen-dō*, dedicated to the portraits of Shin-ran Shō-nin and Ren-nio Shō-nin. Close to it is the library, containing a copy of the Buddhist canon in a revolving cupboard. A tower in the apartments at the back of the building commands a fine view of the surrounding country.

Environs.

The principal places in the immediate environs are the temple of Sumiyoshi and the town of Sakai (see pp. 167 ff.).

Near the foot of the Jiū-san tōgo, over which passes one of the ordinary routes from Ōzaka to Nara, at the villages of Sendzuka, Hattori-gawa, within the grounds of the temple of Hō-zō-ji, and at Kōri-gawa, are a considerable number of barrows, containing stone chambers, scattered in groups along the slopes of the hill, with their openings invariably facing towards the S. The chambers are constructed of irregular blocks of stone of no great size, fitted together without mortar, but their roofs as well as those of their entrance-passages are generally formed of huge blocks. There is little doubt that these were the burial places of the early Japanese. It is said that in former times gold rings, iron skewers, and pieces of pottery were found in them, but it is a very long time now since they have been thoroughly cleared out. The route is by way of Fukaya (2 *ri* 14 *ch.* from the Ōzaka prefecture), turning off to the r. about 2 *ri* further on.

The baths of Arima (see p. 266) may also be reached from Ōzaka, the following being the itinerary.

Ōzaka to	Ri.	Ch.	M.
Kanzaki	2	15	6
Itami	3	23	9
Kohama	4	28	11½
Namase	6	2	16
Hirata	7	30	19
Yu no yama	9	4	22¼

Kuruma can be taken as far as Namase.

MINŌ is a vill. lying north of Ōzaka about 12 m., or 2 to 2½ hrs'. ride in *kuruma*. Fare from Ōzaka station and return, two men, 80 *sen*. The *kuruma* are left at the entrance of the vill. A short distance beyond, the road enters a beautiful glen which contrasts strongly with the somewhat uninteresting country between Ōzaka and Mino. The glen is about 2 m. long and is brought to an abrupt end by a high cliff, over which a stream rushes in a cascade of 70 ft. in height. The best time to visit Minō glen is in October, when the autumn maples present a blaze of colours which to be believed needs to be seen, and it is also very pretty in April, when the numerous cherry trees are in blossom. Some way up the glen on the r., is a temple with a little pavilion which overlooks the stream, a favourite spot for picnics.

ROUTE 33.

KIŌTO—ENVIRONS: IWASHIMIDZU, Ō-BAKU-SAN; FUJI NO MORI; UJI; HI-YEI-ZAN; KAMI-GAMO; KURAMA-YAMA; ATAGO YAMA; THE RAPIDS.

KIŌTO, also called SAI-KIŌ, pop. about 225,000.

Hotels: Jiu-tei, Ya-Ami, Nakamura-ya, on the hill-side to the E. of the city, 20 *ch.* from the Railway Terminus, fare 10 *sen*.

Japanese Inns: Ike-shō, Kashiwa-tei, San-kei-rō and Ike-kame in Kiya Machi; Kai-sui-rō in Sento Machi, Sanjō sagaru; Cha-kiū, Fu-shimi-ya, close to the E. end of San-jō Bridge.

Japanese Restaurants: Ike-kame as above, Takemura.

Theatres and other places of amusement, in Shijō and Shin Kiō-goku.

Telegraph Office and *Post Office* in San-jō-Dōri.

Jinrikisha Fares: The best plan for the tourist is to engage a *kuruma* for the day, at the rate of 50 *sen* per man. 6 *sen* per hour for any time less than half a day.

The Principal places worth visiting are the Mikado's Palace, the Nishi Hon-gwan-ji, Chi-on-In, Kiyomidzu-dera, Gi-on, in the city, and the Shiū-gaku-In gardens, Gin-kaku-ji, Kin-kaku-ji, Shimo-Gamo, Kuro-dani, the Omuro Go-sho, San-jiū-san-gen-dō, and Inari no Jin-ja in the immediate outskirts, and Arashi-yama, the Rapids and Hi-yei-san in the environs.

Kiōto is celebrated principally for its pottery and porcelain, and for its crapes, velvets and brocades. The manufacture of the latter may be studied in the workshops of Nishi-jin, the N.W. quarter of the city.

Pottery and *Porcelain* are chiefly made in the suburbs on the E. side of the Kamo-gawa, beginning with Awata on the N., which is a continuation of San-jō-Dōri, noted for a peculiar cream-coloured faience, and ending with Kiyomidzu and Go-jō-zaka, chiefly devoted to porcelain. The most noted potters are in Awata, Kin-kō-zan, who manufactures on a large scale for export, Tan-zan, Tai-zan and Hō-zan, the last of whom only makes to order; and on Go-jō-zaka, Kan-zan, who deals in articles suited to the European taste, Dō-hachi and Roku-bei. Near the N. W. corner of the palace are Ei-raku and Raku, who only work to order.

Bronze Workers: Kanaya Go-rō-sabu-rō, usually known as Gorō-sa, Muro machi, O-ike sagaru; Sasaki Tatsu-no-suke, Yanagi no Baba, Aya-no-kōji sagaru; Yoshida Yasu-bei, Tomi-no-kōji, Go-jō sagaru; Wakimi Eisuke, Teramachi, Shi-jō sagaru.

Damasceners: Komai Oto-jirō, O-ike, Higashi no Tō-in sagaru; Nakagawa Jō-yeki, Oshi-no-kōji-dōri Taka-kura nishi ye iru; Hada Zō-roku, Tomi-no-kōji, Oshi-no-kōji agaru.

Silk-mercers: Dai-Maru, Shim-machi-dōri, Matsubara; Shimomura Shō-tarō, Matsubara-dōri, Tera-machi nishi ye iru; Nishimura, Sanjō Karasu-maru (specialty for dyed crapes known as *Yūzen-zome*).

Embroideries: Sakanoye Sei-bei, Sanjō-dōri Karasu-maru, nishi ye iru.

Curiosity Dealers: Asai Kiū-ta-rō, Shimmon-zen Nawate Higashi ye iru; Take Kaku, Teramachi Sanjō agaru; Kiū-kio-dō, Teramachi O-ike; Sei-ga-dō, Sakai machi, Sanjō agaru; Kama-Ei, Oshi-no-kōji Tomi-no-kōji agaru; Kagi-Kiū, Nijō, Koromo-dana agaru; Kita-Mo, Rok-kaku Tomi-no-kōji.

A small bazaar (the *Kwan-giō-ba Buppin Atsukai-jo*) has been opened in Teramachi-dōri north of Sanjō-dōri, where specimens of pottery, bronze and similar articles can be obtained at fixed prices.

The workshops of the Establishment for the Encouragement of Industries *(Kwan-giō-ba no Shokkō-ba)* are well worth visiting. Here may be seen the different operations of weaving, and the manufacture of cloisonné enamels.

History.—From the earliest ages the seat of the Mikado's rule was generally in Yamato, but owing to the ancient custom of not inhabiting the same house as a deceased parent, the actual site was usually changed at the beginning of a new reign. In the beginning of the 8th century the capital was established at Nara, where it remained until the end of 784, when the reigning sovereign Kwammu moved to Nagaoka, a spot at the foot of the hills about half-way between Yama-zaki and Arashi yama in Yamashiro. In 793 he selected a fresh site at the vill. of Uda in the same province, and transferred his residence thither towards the end of the following year. In order to conciliate fortune, he is said to have conferred the name of Hei-an Jō, "City of Peace", on his new capital, but this never came into use as the common designation of the city, which was spoken of as Miyako or Kiō, the former being the Japanese, the latter the Chinese word for 'residence of the sovereign'. Kiōto,

capital city, has long been the term in common use. When first laid out the site measured nearly 3 miles from E. to W. and about 3½ miles from N. to S. The palace, which occupied about one-fifteenth of the area, was situated on the centre of the N. side, and a fine street 280 feet wide led from the great gate down to the South Gate of the city. Nine wide streets, called Ichi-jō, Ni-jō, San-jō and so on up to Ku-jō, intersected the city from E. to W., the widest of these measuring 170 feet, the narrowest somewhat less than half. Similar streets crossing them at right angles ran from N. to S., and between them at equal distances were lanes each 40 ft. in width. A double ditch, surmounted by a low wall, with a gate at the end of each principal street, surrounded the whole of this huge square.

In 1177 the whole of the palace was destroyed by fire, and three years later the seat of government was removed by Kiyomori for a short time to Fukuwara, the modern town of Hiōgo. After Yoritomo had made himself master of the state, he built a new palace on a reduced scale, which was burnt in 1249 and rebuilt almost immediately. During Go-Daigo Tennō's short exercise of power the *Dai Dai-ri* (Great Palace) was restored in all its former splendour, only to be destroyed again when he was driven from the capital. His successors had to content themselve with a much smaller residence. During the Ō-nin war (1467-8), though the whole city was destroyed, the palace escaped. In 1567 a new palace, which was afterwards repaired by Hideyoshi and extended by Iyeyasu, was completed by Nobunaga on the site where the present one still stands. Since the beginning of the 17th century the palace has six times been destroyed by fire, the last occasion having been in 1854. In the following year it was restored exactly in its previous size and style. It nearly experienced this fate again in 1864, when the armed followers of the Prince of Chō-shiū attempted to seize the person of the Mikado, but were repulsed by the troops of the Shō-gun, the Princes of Satsuma, Aidzu and other supporters of the Government. The city, however, did not escape, and as has happened on many occasions during its history, fell a prey to the flames, and nearly one-half of it was laid in ashes. Since the removal of the Mikado to Tōkiō in 1868 its prosperity has greatly diminished, and its population in 1877 was only 225,539. That its area has greatly decreased can be seen from the fact that from Shichi-jō-Dōri S., what was once covered with houses, now consists of market-gardens. In 1590 Hideyoshi constructed an embankment round the city, which he planted with bamboos, to form the boundary between it and its suburbs. This embankment is marked on nearly all the maps of Kiōto, and considerable portions still exist on the W. side of the city, but it is doubtful whether the whole of the space within it was occupied by houses at the time of its construction. Xavier in one of his letters says that it contained 90,000 houses, which would give a population of at least 450,000, double what it is at the present day. Vilela, writing in 1562, describes it as merely a faint image of its former magnificence, and no wonder, since he appears to have been told that in ancient times it had covered an area of no less than 189 square miles.

Topography.—The ground-plan of the city remains unchanged from what it was originally, though much diminished in size. The most important thoroughfares are San-jō-Dōri, running across it E. and W. a little below its centre, and Tera-machi-Dōri, which traverses it from N. to S. almost parallel to, and in the immediate neighbourhood of, the Kamo-gawa, which for the greater part of the year is a mere rivulet meandering through a wide pebbly bed. On the l. bank of the river are

the suburbs of Awata and Kiyomidzu, between which lie many of the most interesting buildings, and extending at the foot of Higashi Yama. The most convenient plan for the traveller will be to visit,—1, the Palace and temples in the N. part of the city; 2, the two Hongwan-ji, Tō-ji and one or two other temples in the S. of the city; 3rdly, to take the places of interest on the l. bank of the Kamo-gawa, beginning with the temple of Inari near Fushimi, and working up gradually to the N. as far as the Imperial Gardens of the Shiū-gaku-In, then to turn W. and visit the temples on the N. and W., ending with Sei-riō-ji and Ten-riū-ji at Saga, in the following order:—

The Palace of the Mikado (permission to visit it must be obtained from the *Fu-chō* or Prefecture) is bounded by the following streets: Imade-gawa-Dōri on the N., Maruta-machi-Dōri on the S., Tera-machi-Dōri on the E. and Karasu-maru-Dōri on the W. These limits include not only the Palace proper, but also the separate enclosure containing the Ō-miya Go-sho (formerly the residence of the empress-mother) and the garden called Sen-tō-In Go-sho, as well as the residences of the *Kuge* or Court Nobles, nearly all of which have now been removed. The enclosure of the Palace, called Dai-ri, Kin-ri and more anciently Ō-uchi, contains an area of about 26 acres. It is confined within a roofed wall of earth and plaster, commonly called the *Mi-tsuiji*, and has 6 gates, the Nam Mon (Ken-rei Mon) on the S., the Hi no Go Mon (Ken-shin Mon) on the E., the Sakuhei Mon on the N., and on the W. three, the Ku-go Mon (Sen-shiū Mon) and two others called Mi Dai-dokoro Mon, or gate of the August Kitchen. Those in parenthesis are literary names. Visitors are admitted by the centre gate on the W. side, and enter the Palace by a long corridor which brings them to the back of the Shi-shin-den, which forms a separate building by itself 102 feet long by 63½ in depth. It faces to the S. and opens on to an inner court enclosed by a colonnade with red posts and white plaster. The three gates of this court are the Shō-mei mon on the S., the Nikkwa Mon on the l. and the Gekkwa Mon on the r. A row of cylindrical pillars divides the front part of the interior from the other three-quarters. The back wall of the hall is divided into panels, each of which has the portraits of four ancient Chinese sages, designed with great care in order to avoid anachronism in the costumes, by Kose no Kana-oka in 888. The originals were destroyed by fire about the middle of the 13th century, and replaced by copies from the hand of Sumiyoshi Tsunetaka. These were replaced at 5 different periods by his successors, and the existing copies were made by Sumiyoshi Hiroyuki, b. 1755 d. 1811. When the Palace was destroyed by fire in 1854 all the screens were saved except one, which was replaced by Sumiyoshi Hirotsura (b. 1793, d. 1863), who also repaired the damages sustained by the others on the occasion. It is worth while noticing that several of the sages are represented as wearing the peculiar tiger-claw shaped stone ornaments called *magatama* by the Japanese. A flight of eighteen steps leads down into the court, corresponding in number to the original series of grades into which the mikado's officials were divided. Those who were not entitled to stand on the lowest step were called *ji-ge*, or 'down on the earth,' to distinguish them from *Ten-jō-bito*— 'persons who ascend into the hall.' On the l. is the cherry tree called Sakon no sakura. When Kwam-mu first built the palace he planted a plum tree in this position, but it withered away, and Nimmiō (834-50) replaced it by a cherry tree. The present one was transplanted hither 25 years ago. On the r. side is the U-kon no tachi-

bana, a wild orange tree, also in accordance with ancient custom. The name Shi-shin-den is explained as follows: *Shi* is purple, the true colour of the sky or heavens: *Shin* denotes that which is mysterious and hidden from the vulgar gaze; *den* is simply 'hall'. This building was used for the enthronement of the Mikado, for the New Year's Audience and other important ceremonies. The throne in the centre is quite modern. The oil portraits of the Mikado and his consort are by G. Ugolino of Milan, from photographs executed in 1874. Outside the Gekkwa mon is a shed called Shin-ga-den, 72 ft. by 40, where the sovereign, when residing at the ancient capital, celebrates the Harvest festival (Shin-jō Sai or Nii-name no Matsuri) in November by offering new rice to his ancestral deities. Outside the court on the N.E. of the Shi-shin-den, but connected with it by a corridor, is a building called Kashiko-dokoro (formerly Nai-shi dokoro), where was kept the copy of the sacred mirror given to the Mikado's ancestor by the Sun-goddess, the original of which is at her temple in Ise. When the Palace was destroyed by fire in 960 the mirror flew out of the building in which it was then deposited, and alighted on the cherry tree in front of the Shi-shin-den, where it was found by one of the Nai-shi, a class of female attendants of the Mikado. Henceforth the Nai-shi always had charge of it, whence the name Nai-shi-dokoro. At the Restoration this was exchanged for the present title, which means 'awful place.' The Sei-riō-den stands immediately N. W. of the Shi-shin-den, 63 ft. by 46½, facing E. It takes its name 'Pure and Cool Hall' from a small brook which runs under the steps. In the Dai Dairi this suite of apartments used to be the usual residence of the sovereign, but in later times it was used only on the occasion of levees and important Shintō festivals, such as the Worship of the Four Quarters on the morning of New Year's day. In one corner the floor is made of cement, on which earth was strewn every morning, so that the Mikado could worship his ancestors on the earth without descending to the ground. The papered slides are covered with extremely formal paintings by Tosa Mitsukiyo. Next to this N.E. comes the suite of rooms called the Ko-go-sho (Lesser Palace), in a building 72 ft. by 42, facing E., where the Mikado gave audience to personages who had military or civil rank at the court, and to priests of both religions. Fronting this is a pretty pond in a garden planted chiefly with evergreens. Adjoining on the N. is the suite called O Gaku-mon-jo (August Study), in a building 57 ft. by 48, facing E. When Nobunaga rebuilt the Palace in 1569 this suite was constructed for the first time. Here the mikado's tutors delivered lessons and lectures, and courts for the cultivation of poetry and music were held. It is beautifully decorated with painted screens. The wild geese in the Gan no Ma are by Ren-zan (Gan-toku), d. 1859; the screens of the Yamabuki no Ma are by Maruyama Ō-riū; the chrysanthemums in the Kiku no Ma by Okamoto Sukehiko. The three rooms which form the audience chamber are, 1st, the *Ge-dan* with the Sages of the Gaku-yō-rō,[1] by Hara Zai-shō; 2nd, the *Chū-dan*, representing the Ran-tei of the Shin dynasty,[2] by Gan-tai (b. 1785 d. 1865); and 3rd, the *Jō-dan* with the assembly of the

[1] In 1044 a certain T'ēng Tzū-ching, having offended the Emperor of China, was banished to a distant province, where he restored a ruined pavilion, called Yo-yang-lou (Gaku-yō-rō), and covered its walls with the poems and elegant prose compositions of the wise men of the T'ang dynasty and his own contemporaries. These poets and authors are the personages depicted here.

[2] In Chinese Lan T'ing, the meeting-place of a society of poets and authors in the 4th century A.D., under the patronage of the Emperor.

Tō-yei-jiū, 18 Learned Scholars,[1] by Kano Ei-gaku. All these are Chinese scenes. The wooden doors in the corridor are by Shō-mura Riū-shō, Yoshida Kō-kin, Hara Nan-kei and Murakami Sei-jiū. N. of this, in a building measuring 57 ft. by 33 and facing S. towards a small separate court, is a suite of rooms called the On Mi Ma (August Three Rooms). Here were held private audiences, and the *Nō* performances were witnessed at a distance by the Mikado sitting on the upper floor or *Jō-dan*. The *Nō* stage is under a separate roof, and cut off from the suite by a high paling, which was removed when a performance took place. The decorations of the rooms are in the Tosa style. The enthronement scene in the *Jō-dan* room is by Sumiyoshi Nai-ki, the procession to the Kamo festival by Komai Takanori, and the races at the temple by Kishi Tamba no Suke. N. of the Gaku-mon-jo is a building called the *Tsune no Go-ten*, 90 ft. by 74½. It contains altogether 11 rooms, and was the ordinary residence of the Mikado in modern times, that is, since the 13th century. The centre room of the suite facing E. was the ordinary sitting-room, and the four on the N. were occupied by his female attendants. At the W. end of this suite was the *Mūshi no kuchi*, literally 'Opening for speech,' where men who had business with His Majesty stated their errand to the women, who then transmitted it to the Mikado. His bedroom was behind his sitting-room, and entirely surrounded by the other apartments, so that no one could get near him without the knowledge of his immediate attendants. On the S. side is a suite of three rooms called the Ken-shu no Ma, forming an ante-chamber to the closet in which the stone and the copy of the sword which form part of the symbols of sovereignty were kept, the copy of the mirror being deposited in the Nai-shi-dokoro, as already stated. The originals of the sword and mirror are respectively kept at the temple of Atsuta and at the Sun-goddess' temple in Ise (q. v.). The doors of the closet are four magnificent, heavy sliding-screens, with broad black-lacquered frames, such as in a palace usually formed the entrance of exalted personages into the hall of audience. On the floor of the upper room *(jō-dan no ma)* are two pairs of additional mats so arranged that the Mikado could, when the doors were thrown open, bow before the sacred symbols, or rather the side cupboard which contained them, from two different positions, according to circumstances. On the N. of the Tsune no Go-ten are two other suites of smaller rooms, for the private pleasures of the Mikado. First come two rooms with paintings of animals, birds and flowers, which were ante-chambers for his attendants, and then 4 more, one of which was a Tea-room of the orthodox pattern. This (pavilion, called Nō-riō-den, "palace or hall for taking the cool") has a tablet inscribed *Kō Shun*, 'welcoming the spring.' A narrow passage leads from this to a still smaller pavilion of 6 tiny rooms, called *Chō Setsu*, 'gazing on the snow;' the tablet bearing this title is of horse-chestnut wood, with an extremely beautiful grain. Returning to the Mikado's ordinary apartments, and proceeding down the long passage to the Empress' palace, we pass the Mikado's bathrooms on the l. and reach the Kita Go-ten, a small building 42 ft. by 36, com-

[1] Also a Chinese subject. Tai Tsung of the T'ang dynasty (reigned 627-650) invited to his court 18 of the most learned men in the empire, and lodged them in a College, where he used to visit them in his leisure hours, in order to hold discussions on literary questions. He had their portraits painted by the most skilful artist and their praises sung by the first poet of the day. It was considered a great honour to belong to this select band, and its members were said metaphorically to have 'ascended Ying-chou' (in Japanese *tō-Yei-Jiū*), one of the three Isles of the Rishi or Sen-nin.

taining the rooms of the heir-apparent. A passage, 128 yds. in length, conducts to the Empress' palace, a suite 60 ft. square, facing to the E. The rooms are decorated as follows: 1, Jō-dan no Ma, the two wives of of the Chinese emperor Shun, by Tosa Mitsukiyo; 2, Chiū-dan no Ma, Kan-teki[1] (Chien-chi), by Yoshida Gen-chin; 3, Yō-ki-hi[2] and Yū-Shin[3] by Tsurugawa Tan-shin; 4, Bedroom, birds and flowers by Gan-tei; 5, *ichi-no-ma*, Agricultural scenes by Hara Zai-shō; 6, *ni-no-ma*, the four seasons, by Nakajima Kwa-yō; 6, *tsugi-no-ma*, pine tree on the sea-shore, by Nakazawa Ro-hō, and bamboos in the rain by Yagi Ki-hō; 8, *Mōshi no Kuchi*, cherry blossoms, by Shimada Ga-Kiō and maples by Isono Kaku-dō; 9, Ko-zashiki or lesser apartments, Mt. Fuji, by Kano Ei-gaku; trouts in water and rainbow, by Maruyama Ō-kio; (one of the rooms on the N. side, painted with green trees, by Shiwogawa Bun-rin, is perhaps the most worth close examination) wooden door, Forsythia bush, by Koku-bu Bun-yū; other doors by Gan-riō, Yamamoto Tan-rai, Mitani Iku-tarō and Tomida Kō-yei. The empress also had her own separate hall of audience or Shi-shin-den, and there was a separate suite of rooms for a princess, if one should chance to be born.

Kitano Ten-jin, temple of Sugawara Michizane, popularly known as Ten-jin sama, in the N.E. of the city, was founded in 947. Sugawara no Michizane, also commonly known as Kan Shō-jō, was born in 845. He came of a learned family, which had supplied tutors to successive Mikados, and he early displayed great aptitude for the acquisition of knowledge. At the age of 10 he is said to have composed a Chinese stanza in praise of the plum-blossoms seen by the light of the full-moon, and consequently the plum-tree has been always associated with his worship. He gradually rose in rank, and in 899 was made U-dai-jin or Third Minister of State, his colleague as Sa-dai-jin or Second Minister, being Fujiwara no Tokihira, a young noble aged 27. It was the custom then to leave the post of first minister vacant. Michizane by his learning and wisdom had come to be in reality the chief adviser of the Mikado, which gave great umbrage to Tokihira. The latter, after failing to get rid of his rival by magic arts, had recourse to slander, and his sister's position as empress gave him great facilities for pouring unnoticed into the Mikado's ear his malicious calumnies. An eclipse of the sun which took place on new year's day in 901 afforded him a decisive opportunity. Persuading the Mikado that this phenomenon, in which the female principle (the moon) obscured the male, was the forerunner of an attempt on Michizane's part to depose him, and to place another prince, his own son-in-law, on the throne, he procured Michizane's degradation to the post of Vice-President of the Da-zai-Fu, or Governor Generalate of Kiū-shiū, which was a common form of banishment for men in high position. The remonstrances of the ex-Emperor

[1] Kan-teki and her sister were bathing one day, when a swallow flying past dropped a beautiful egg. Both ran to seize it, but Kan-teki was first, and putting the egg in her mouth for safety, swallowed it by accident. In consequence she became pregnant, and bore a son, to whom she gave an excellent education. He grew up a wise and good man, attracted the notice of the virtuous Emperors Yao and Shun, and founded a family from which sprang the emperors of the Shang dynasty. Kan-teki is the paragon of mothers.

[2] Yō-ki-hi (Yang Kwei-fei), a favourite concubine of the emperor Gen-sō (Hsuan Tsung of the T'ang dynasty) whose infatuation for this bad woman cost him his crown. She is one of the most notorious females in Chinese history.

[3] Yū-Shin was the consort of T'ang, founder of the Shang dynasty, B.C. 1766. She is celebrated for her wifely virtues and her prudent government of the harem, from which she contrived to banish jealousy and all other bad passions.

[illegible] no effect with the [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... [illegible] ... As his body was being carried to the cemetery on a bullock-car, the animal suddenly stopped and refused to go any further; and [illegible] ... a grave was dug on the spot, and he was there interred. The existing temple of Tenjin at Dazaifu was afterwards erected over the tomb. His worship seems to have grown gradually in popular importance. Tradition says that when Tokihira died in 909, Michizane's ghost appeared to him and tormented his last moments. In 923 the heir apparent died, and various other portents having occurred, the Mikado began to feel twinges of conscience with respect to the course he had pursued towards his faithful minister. Revoking the decree of banishment, he re-conferred upon the dead man his office of Udaijin, and bestowed a high posthumous rank on him. Kan Shōjō is considered to have been the best Chinese scholar Japan ever produced, and he is celebrated equally for his skill in Chinese and Japanese poetry and for his prose writings. He is popularly looked on as the god of calligraphy. Entering through the great stone torii on the S. we find tea-houses, and stone lanterns presented by votaries of the god. On the r. is a race-course planted with large *kwaki* trees, called the *Ukon no Ba-ba*. Further up on the l. is a bronze reclining bull, next comes the *Ema-dō*, which contains high up in the roof on the W. side a good pair of tigers by Kano Motonobu(?), dated 1610, much defiled with pellets of chewed paper. It is a tradition that in earlier years these tigers used to descend from their frames and fight on the cobble-stones beneath, as was evidenced each morning by the disturbed condition of the pavement on which they had [illegible]. The pair of [illegible] of black and of red [illegible] are [illegible]. A small [illegible] forms the entrance to the temple enclosure. It is [illegible] of the Seven Classes of Luminary, i.e. Sun, Moon and Stars, from carvings of [illegible] which may be [illegible] the carved [illegible] of the [illegible] way. The other decorations are a few heads of horse and other fabulous animals, hardly worth noticing. The oratory, built by Hideyori in 1607, forms the N. side of a square, the other three sides being [illegible], with the [illegible] of the Sun, Moon and Stars on the S. Its dimensions are [illegible] ft. by [illegible]. The [illegible] decorated with colour in the style prevalent at that period. A great number of mirrors have been offered at different times, and [illegible] a large pair, about 3 ft. diameter, are especially worthy of notice. The one on the W. side was presented by Katō Kiyomasa about the year 1594, and on its back has a map of Japan, but without the island of Yezo. In order to repair this omission the well known Matsuura Takeshirō lately presented the other mirror, which has the map of that island on its reverse side. There are some painted carvings of birds in the *Kaguru-mata* inside the oratory and of *Sen-nin* in the same position outside, which are purely for decorative purposes. The chapel is a separate building behind, 38½ ft. by 32½, separated from the oratory by a chamber paved with stone, having its roof at right angles to the roofs of the oratory and chapel. Behind is the Ji-nushi no Yashiro, or temple of the ground-landlord, said to have been founded in 836, and numerous other small chapels. The treasury is built of wooden beams, the section of each beam being a right-angled

triangle, with the right angle outside. E. of the colonnade are the *kagura* stage and the building in which the god's car *(mi koshi)* is kept. The temple was founded originally by adherents of the Riō-bu Shintō, in which much Buddhism is mingled, and the erection of a pagoda and a chamber containing a revolving library of the Buddhist canon naturally followed. During the recent reaction in favour of pure Shintō these were demolished. The great annual festival is celebrated on the 4th August.

Hirano Temple.—Considerable divergence exists amongst scholars as to the identity of the gods to which this temple is dedicated. According to the ordinary account these are Yamato-dake no Mikoto, Chiū-ai Tennō, Nin-toku Tennō and the Sun-goddess, but it seems more probable that two of them are merely the gods of the fire-place (*kudo*) and cooking pot (*kobe*) and one of the Harvest gods. The fact is that the name of the original god to whom any Shintō temple is dedicated is often a mere matter of conjecture at the present day. It was originally situated at the base of Kinu-kasa yama, and was removed to its present site in 1620. Founded about the end of the 8th century, it no doubt underwent the same vicissitudes as nearly all other wooden buildings in Japan, and was rebuilt by Iye-mitsu in 1626. Some repairs have lately been made which give it a modern look. The oratory is an open shed in the centre of the area, hung with pictures representing the Thirty-six Poets. The joints in the beams where the repairs have been effected are considered models of ingenious carpentry. Inside a wooden enclosure are two pairs of chapels facing E., with their gables in front, and conjoined by a watch-room. On the l. of the avenue is a famous grove of double-cherry trees, the blossoms of which are said to look best by moonlight and lamplight. The annual festival, more official than popular, is celebrated on the 2nd April.

Kin-kaku-ji is a monastery of the Zen sect, and takes its name from the *Kin-kaku* or "Golden Pavilion," in the pretty garden attached to it. On this spot originally stood the country-house of a court noble named Sai-on-ji. In 1397, Ashikaga Yoshimitsu, who had already three years previously surrendered the title of Shō-gun to his youthful son Yoshimochi, obtained this place from its owner, and after extending the grounds, built himself a palace to serve as a retreat from the world. Here he shaved his head, and nominally assumed the garb of the Buddhist monk, while still continuing to direct affairs. The garden is beautifully laid out, with a pond in the centre. Two of the small islands designed in the form of tortoises standing up out of the water, which Hideyoshi overlooked when he despoiled the garden of its other curious rock-work to decorate his own at the Palace of Ju-raku, are specially admired. The whole of the palace buildings, which, with the garden, were bequeathed by Yoshimitsu to the monastery of Shō-koku-ji, have disappeared. The pond is peopled with carp, which crowd together at the stage below the pavilion when any person appears there, in expectation of being fed. The pavilion stands on the water's edge, facing S. It is a three-storied building, its dimensions being 33 ft. by 24. In the lower room are a sitting effigy of Yoshimitsu after his retirement, and gilt statuettes of Amida, Kwan-non and Sei-shi, by the carver Un-kei. In the 2nd story is small gilt Kwan-non in an imitation rock-work cave, with the Four Dêva Kings, attributed to Kō-bō Dai-shi, but evidently of a much later period, and of inferior execution. The ceiling is painted with *ten-nin* and a border of con-

ventionalized birds and flowers, by Kano Masanobu (b. 1453, d. 1547); the colours have unfortunately peeled off in many places. The painting of this ceiling was executed after it had been put up, rather an uncommon achievement for a Japanese artist; it can easily be seen that the seams were covered with black paint or varnish and the pictures then painted over them. The third story was completely gilt, the gold being laid on thickly over varnish composed of hone-powder and lacquer upon hempen cloth. The ceiling, walls and floor were thus treated, and even the frames of the sliding screens, the railing of the balcony, and the small projecting rafters which form the roof of the balcony, as a careful examination will show, were covered with the precious metal. Nearly all the gold has disappeared, but the original wood-work is complete, with the exception of a few boards that have been put in to replace what had decayed. The effect must have been dazzlingly magnificent. On the top of the roof stands a bronze phœnix 3 feet high, which was also gilt. On a little hill behind is a tiny rustic cottage for tea-drinking, designed for Iyeyasu by Kanamori Sōwa (b. 1582, d. 1656); one post in the *toko-no-ma* is a trunk of *nan-ten* (Nandina domestica). Close to the monastery buildings is a fine pine tree trained in the shape of a boat in full sail. The large hill seen W. from the garden of Kin-kaku-ji is Kinu-kasa yama, "Silk hat mount", so called from the incident of the ex-Mikado Uda having ordered it to be spread with white silk one broiling hot day in July, in order that his eyes at least might enjoy a wintry, cool sensation. Leaving Kin-kaku-ji, and returning past Hirano and Kitano, we leave the city on the W. side. Across the fields l. is Tsubaki-dera, a monastery celebrated for its fine collection of camellia bushes, and for having been the property of Amano Gi-hei, the honest merchant who materially aided the Forty-seven Faithful Retainers to avenge their lord.

Tō-ji-In, founded by Ashikaga Taka-uji in the 14th century, is shortly reached. The reception rooms contain the effigies of nearly all the Shō-guns of the Ashikaga dynasty, beginning with Taka-uji in the centre chamber, a wooden sitting figure, lacquered, in the court-robe called *kari-ginu*, with the courtier's wand *(shaku)* in the r. hand, and wearing a tall black court cap *(taka-e-boshi)*. A delicate moustache and short pointed beard are in keeping with the youthful countenance. Opposite to him is Mu-sō Koku-shi, the first abbot of the monastery. In the room to the l. are (2) Yoshinori, (4) Yoshimochi, (6) Yoshinori II, (8) Yoshimasa, (10) Yoshizumi and (12) Yoshiteru. Of these the effigy of Yoshimochi has most character; it has a flowing black beard, while those of the others are short and pointed. The other room contains the effigies of (3) Yoshimitsu, (7) Yoshikatsu, a mere child, (9) Yoshinawo, (11) Yoshitane, (13) Yoshiharu, a degenerate looking, dwarfish man, and (15) Yoshi-aki, fat and sensual in appearance. Most, if not all, may be looked on as contemporary portraits of the men they represent. During the period of fermentation which preceded the Restoration of the Mikado's authority, it was the fashion among the opponents of the existing régime to load the memory of the Ashikaga Shōguns with the insults that could not with safety be offered in a direct manner to those of the Tokugawa line, and one morning in April, 1863, the people of Kiōto woke to find the heads of the effigies of Taka-uji, Yoshinori and Yoshimitsu, pilloried on the dry bed of the Kamo-gawa at the spot where it was then usual to expose the heads of the worst criminals. Several of the men concerned in this affair were thrown into prison, whence they were trans-

ferred to the custody of certain of the *dai-miōs*, and not released for some years afterwards. A little S. W. of Tō-ji-In is the

Omuro Go-sho, also called Nin-na-ji, a monastery founded towards the end of his life by the Mikado Kō-kō. In 899 the ex-Mikado Uda chose it as his place of retirement, and occupied the palace built for him here from 901 until his death in 931. In 890 a decree was issued constituting Nin-na-ji a residence for 'descendants of the Mikado,' or *Mon-seki*, as they were called, a term applied extensively in later years to other monasteries founded to provide the miscellaneous imperial offspring with homes, and also conferred as a title of distinction upon abbots of other than imperial blood. The Mikado Shujaku entered the priesthood in 952, and took up his residence here, but no other ex-sovereign ever occupied it. Up to 1868 there had been 33 successive priest-princes, the last of whom was the present Prince Higashi-Fushimi. The buildings which form the existing palace date from some time between 1624 and 1642. The entrance is by a large 2-storied gate-house (57 ft. by 22), having in the niches a pair of Ni-ō 12 ft. high, carefully modelled wooden figures. Immediately on the l. are the buildings called the Omuro palace. The entrance-hall *(gen-kwan)* has walls and sliding screens painted by Kano Tan-yū, with cranes, bamboos and peonies, in gorgeous style on a gilt ground, now much faded. In the room behind are screens painted by Kano Ei-taku; subject, the wistaria, much worn and blackened by time. The next two rooms have copper pheasants and a pine tree by Tan-yū, much less stiff than the pictures in the entrance hall, and the *so-tetsu* (Cycas revoluta) with the musk-cat, by the same. In the two rooms immediately succeeding are—1st, Chinese scenes on a gold ground, painted by Kano San-raku, much peeled off, the faces rather grotesque, with exaggerated noses; and 2nd, similar scenes by Kano Motonobu, representing the Chinese Sō-Shi (Hsiao-Shih), who was celebrated for being able to attract cranes and peacocks by the beautiful music of his mouth-organ *(shō)*. We come next to the Tsune Go-ten, or apartments of the prince of Nin-na-ji. Room 1 has wild geese and ducks, peacocks, and cherry-trees with white embossed flowers on a gold ground, by Kano Ei-toku; also a folding-screen by him, representing an imperial procession. Rooms 2 and 3, Chinese scenes on the walls and sliding-screens, on a gold ground, by Kano Motonobu. Room 4, Chinese sages engaged in writing, drawing, playing the *koto* and at the game of checkers, by Kano San-raku. Room 5, Chinese children at play by Motonobu, in capital preservation. The bedroom is in the very centre of the suite, surrounded by rooms occupied at night by attendants. The paintings of chrysanthemums on the walls and sliding-screens are also attributed to Motonobu, but if all the pictures said to be his are genuine, they must have been transferred hither from some other palace, as these buildings were erected towards the middle of the 17th century, and Motonobu had died in 1559. On the E. side is a suite of 3 rooms, at the upper end of which is an effigy of the Mikado Kō-kō (r. fr. 885-7), the founder of Nin-na-ji, seated on a chair under a canopy of silk supported by black lacquered posts. The frame-work of the doors is lacquered black with a tasteful design of the pawlonia leaf and bamboos in thin gold, dating from the early half of the 17th century. These three rooms were all painted with Chinese scenes by Kano San-raku. A small chamber W. of this suite has the wistaria and tree-peony by Kano Ei-toku. The narrow passage close by is decorated with young pine trees, attributed to Tan-yū, but

[illegible] In a room called [illegible] are [illegible] Tanaka [illegible] by [illegible] Leaving the [illegible] towards the [illegible] gate [illegible] the [illegible] A [illegible] arrange of the [illegible] and [illegible] has the [illegible] the [illegible] The [illegible] are [illegible] trees [illegible] a [illegible] in the [illegible] of A[illegible]. Opposite to the [illegible] the W. of the enclosure is the [illegible] Kwan-non, 45 ft. square [illegible] between [illegible] dedicated to the Eleven-faced [illegible] Kwan-non [illegible] a number of [illegible] them 3 of Fudō, a [illegible] of the Ni Ten and the [illegible] of Kwan-non. At the [illegible] platform are the wind-god [illegible] and thunder-god [illegible] recognised by their attributes. [illegible] the walls and at the back of the altar are coarse modern paintings on wood of the Thirty-three Forms of Kwan-non, which were [illegible] their places after the work had been executed. In the A[illegible] we have Amida in the centre seated on a lotus, with Kwan-non and Sei-shi on his r. and l., both holding the lotus flower, usually considered the attribute of the former. In front are very bad copies of the two wooden lantern-bearing demons belonging to the Kasuga temple at Nara. On the r. of the principal idols is another set of the same three, and Ai-zen on the l., with the Four Dêva Kings at the two extremities. This building was erected by Hideyoshi in 1590 as the Shi-shin-den (Public Audience Hall) of the Mikado's palace at Kyōto, and was removed here in 1624. It measures 76 ft. by 54. The Miyei-dō, dedicated to Kō-bō Daishi, stands in a separate enclosure on the N. W. in a corner behind the [illegible] The central image is that [illegible] the first Imperial [illegible] the office of abbot [illegible] that of Uda [illegible] sitting [illegible] lacquered shrines. [illegible] was also originally a part of the Mikado's palace at Kyōto. In the 5-storied pagoda, 24 ft. [illegible] 120 high, are the usual [illegible] W. Amida, E. A[illegible] N. Shaka.

[illegible] or more strictly Kō-[illegible] temple, far out [illegible] at the end of Nijō Street, [illegible] founded in 604 by [illegible] who consecrated it to certain [illegible] that [illegible] from Korea. The [illegible] called the Kōdō, [illegible] erected before 800, [illegible] having been burnt down [illegible] the present structure was [illegible] timber saved from [illegible] In the centre is a sitting [illegible] 10 ft. high, r. Ko-ku-[illegible] r. and l. again are the [illegible] Omnipotent[1] Thousand-handed and the Unerring Snare Cord[2] Kwan-non respectively. At some distance in the rear is the chapel of [illegible] called the [illegible] In. The present building, which dates from 172[illegible], contains his [illegible] at the age of [illegible], said to have been carved by himself. It is clad in a [illegible] robe of imperial yellow, presented by the Mikado at his accession, in accordance with ancient custom. The interior is handsomely decorated. The chapel and oratory are brought under one roof, and connected by a wide chamber, the walls of which are painted with the phœnix, bunches of wistaria, plum-blossoms, lily and azalea, by an artist named Nar[illegible], who flourished about the end of the 17th century. The oratory has a coffered

[1] The word here rendered Omnipotent is the Sanskrit [illegible], in Japanese Nyoi-rin, the name of a fabulous gem, supposed to enable its possessor to obtain the gratification of all his desires.

[2] In Sanskrit Amoghapasa, Japanese Fu-kū ken-saku.

ceiling with a great variety of designs upon a yellow ground, over chalk powder (*go-fun*) upon the wood. The chapel doors are adorned with a very effective geometrical pattern. Inside of these is a matted floor, on the further side of which are handsome gilded sliding-screens, decorated with the phœnix and floral designs, and on these being withdrawn the standing effigy of the prince is disclosed. In his r. hand he holds the courtier's wand, in his l. a censer. Besides the yellow robe, he wears wide trowsers of white silk damask and a black court hat. The features have a very natural expression, but the paint on the face has become much discoloured by time. In the temporary *Hon-dō* are the Buddhist images from Korea. The most important of these is a gilt wooden figure of the Nio-i-rin Kwan-non, about 3 ft. high, sitting upon a stool, the r. foot lifted and laid on the l. knee. l. hand resting on the r. foot. The face is supported on two long fingers of the r. hand. Drapery formal. The hair is drawn back from the forehead and tied in a knob at the top. The features are extremely natural, and wear a pensive expression. The hands are beautifully modelled, the arms rather thin, though showing a good idea of form, but the feet have recently been restored in a clumsy manner. The gold has been nearly all rubbed off. At the back of the shrine is a wooden image of Miroku, also Korean, but much inferior. The third idol is a Yaku-shi, Japanese, dating from about the middle of the 9th century, and not to be compared to the other two. Round the shrine are the 12 'divine generals' who so frequently accompany Yaku-shi; r. and l. are the Nikkō and Gwakkō Bo-satsu, behind are the four Dêva Kings. In a side chapel are r. Dō-shō Sōjō, the 2nd founder of the temple and carver of the Miroku in the Kō-dō; centre, Kō-bō, attributed to himself and evidently very old; l. Ri-gen Dai-shi, lacquered wood. Close to the S.E. corner of Shō-toku Tai-shi's chapel is the little chapel of Udzumasa Miō-jin, under which name is worshipped a Chinese of imperial blood who migrated to Japan in the prehistoric age, and introduced the silkworm. His effigy is a very old image, but not contemporary. An old Nio-i-rin Kwan-non, said to have been presented to Sui-ko Tennō by a Chinese emperor of the Sui dynasty, is also shown. It is certainly very old, but possesses no artistic merit whatever.

Sei-riō-ji is a large temple of the Jō-do Buddhists at Saga, on the way to Atago san (see Environs). The lofty 2-storied gate-house is 160 years old, though from having been lately cleaned it looks quite modern. The *hon-dō*, built about 2 centuries ago, is 84 ft. by 72. In the centre, behind the altar, is the magnificent gilded shrine of Shaka, with painted carvings, presented by the mother of Iyemitsu, third Shō-gun of the Toku-gawa family. On the doors being opened, a curtain is drawn up, which discloses another set of doors, gilt and painted, and then a second curtain, splendidly embroidered. R. and l. are Mon-ju and Fugen, sitting images. Mon-ju carries a sword in his r. hand, a scroll in his l. The image of Shaka is said to be Indian, from the life by the sculptor Bi-shu-katsu-ma (*Visvakarman*), but it has more the appearance of a Chinese work. Chō-nen, a monk of Tō-dai-ji at Nara, is said to have brought it over in the year 987. According to the legend it was made when *Sâkya muni* was absent in the heaven called To-sotsu-Ten (Tushita) preaching to his mother, and his disciples mourned over his absence. King U-ten (Udâyana) gave red sandal-wood from his stores, and the saint's portrait having been drawn from memory by Moku-ren (Mâudgalyâyana), the sculptor went to work and speedily completed the statue, which was placed in the

monastery of Gi-on Shō-ja (the Jêtavana Vihâra). On the return of Sâkya after an absence of 90 days, the image descended the steps to meet him, and they entered the monastery together.

Ten-riū-ji, at the vill. of Saga, one of the largest temples in the vicinity of Kiōto, was founded by Ashikaga Taka-uji in honour of the memory of Go-Daigo Tennō, whom he had deposed and hunted to death in the mountains of Yoshino. Its first abbot was the celebrated Mu-sō Koku-shi (b. 1275, d. 1351). Before that time the ex-Mikados Go-Saga and Kameyama had successively lived here, after their abdication, in summer palaces built so as to enjoy the view of the stream and the hill on its opposite bank. In 1864, when the followers of Chō-shiū attempted their coup d'état, they made Ten-riū-ji their head-quarters. After their defeat in the city, the remnant of the band was pursued thither by the loyal troops, and the buildings were mostly destroyed by fire in the fight that ensued.

Arashi-yama, a favourite resort in summer, is also celebrated for its flowering cherry-trees, brought thither from Yoshino in the 13th century by Kameyama Tennō. There are excellent Japanese restaurants on the l. bank of the stream opposite to the hill.

The *Castle of Nijō*, at the W. end of Ni-jō-Dōri, was built by Iyeyasu in 1601, to serve as a pied à terre on his visits to the capital, on the site of the enlarged residence erected by Nobunaga in 1569 for the Shō-gun Yoshi-aki, the last of the Ashikaga line. It is now occupied as the offices of the prefecture (*Fu-chō*) of Kiōto. The prefect's reception room, though dingy in appearance, is a fine specimen of the feudal architecture of the period.

Southern Section.

All the following buildings are in the immediate neighbourhood of the Railway Terminus.

Nishi Hon-gwan-ji, the head-quarters of the Western branch of the Hon-gwan-ji sect. This sect, also called the Ikkō-shiū, and Jō-do Shin-shiū, but now officially recognized only as the Shin shiū, was founded in the beginning of the 13th century by Shin-ran Shō-nin (b. 1173. d. 1262), a man of very good family, as he claimed descent on the father's side from Ama-tsu-koya-ne no Mikoto, and on the mother's side from the warrior Yoshi-iye. He was placed while still young in a seminary on Hi-yei-zan, where he studied the doctrines of the Ten-dai sect, but afterwards became a disciple of the famous Hō-nen Shō-nin (b. 1133, d. 1212), founder of the Jō-do sect. Having been banished from the capital, he settled in Hitachi, and there promulgated the doctrines on which the teaching of the sect is based. In 1225 he founded a monastery at Takata in Shimotsuke, which became hereditary in the family of his pupil Shimbutsu, and thus the Takata branch of the sect was established, the head-quarters of which were removed in 1465 to Isshinden near Tsu in Ise (see p. 142). Some years later he founded another monastery at Kibe in Ōmi, called Kin-shoku-ji, the head-quarters of the Kin-shoku-ji branch. Eleven years after his death his youngest daughter and one of his grandsons erected a monastery near to his tomb at Ōtani in the E. suburbs of Kiōto, to which the Mikado gave the title of Hon-gwan-ji. "Monastery of the Real Vow", in allusion to the vow made by Amida that he would not accept Buddha-ship except under the condition that salvation was made attainable for all who should sincerely desire to be born into his kingdom, and signify their desire by invoking his name ten times. It is upon a passage in a Buddhist scripture where this vow is recorded that the doctrine of the sect

is based, its central idea being that man is to be saved by faith in the merciful power of Amida, and not by works or vain repetition of prayers. In the middle of the 15th century the Abbot of Hon-gwan-ji built a great gateway to the monastery, which excited the envy of the monks of Hi-yei-zan, who attacked the place and burnt it to the ground. The Abbot fled to Echizen, where he was joined by a powerful body of adherents, and by their aid made himself master of the whole province of Kaga, which remained in the possession of his successors for nearly a century. In 1477 he re-established the Hon-gwan-ji at Yamashina near Kiōto, and in 1496 founded a monastery under the same name at Ōzaka, which towards the middle of the 16th century became the head-quarters of the sect. Here Nobunaga unsuccessfully besieged Ken-nio, the 11th abbot, in 1570, with an army of 58,000 men. For ten years hostilities were carried on between him and the adherents of the sect with varying success, ending in the abbot consenting to capitulate. But 3 days before the date on which it was agreed that the fortress should be handed over, he set the buildings on fire, and decamped during the night. In 1591 Hide-yoshi ordered the sect to transfer its head-quarters to Kiōto, whence it had been driven 127 years before, and forced Kiō-nio to resign the headship in favour of his younger brother, but in 1602 Iyeyasu allowed him to found another monastery in Kiōto, to which the name of Higashi (Eastern) Hon-gwan-ji was given, while the original foundation was called Nishi (Western) Hon-gwan-ji, or simply Hon-gwan-ji.

The principal gate is decorated with beautifully carved designs of chrysanthemum flower and leaf. In the courtyard stands a large Gingko, the Midzufuki no Ichō, supposed to protect the temple against fire by discharging showers of water whenever a conflagration in the vicinity threatens its safety. The interior of the *hon-dō* is 138 feet in length by 93 feet in depth, and the floor covers an area of 477 mats. As usual in the temples of this sect, the *ge-jin* is perfectly plain, of *keya-ki* wood, with white plaster walls. R. and l. of the chancel are 2 spacious chambers 24 feet by 36, with gilt pillars and walls, decorated with the lotus flower and leaf. In them hang large *kake-mono* inscribed with invocations to Amida in large gold characters on a dark blue ground surrounded by a glory, by Jaku-nio, 14th Head of the sect (b. 1651, d. 1725), and portraits of the successive Heads. The front of the *ge-jin* is completely gilt, and has gilt trellised folding-doors and sliding screens decorated with snow scenes, representing the plum, pine and bamboo in their winter covering, the *ramma* being filled with gilt open-work carvings of the tree-peony. The cornice is decorated with coloured arabesques. In the centre of the *nai-jin* is the shrine, covered with gilt and painted carved floral designs. It contains a black wooden sitting effigy of the Founder about 2 feet high, said to be from his own hand. In front stands a wooden altar, the front of which is divided into small panels of open-work flowers and birds against a gilt background. This central apartment has a fine cornice of gilt and painted wood-work, and a coffered ceiling with the *shippō* and *hana* crest on a gold ground. The dim light renders much of the detail obscure. The building was erected about 1591 or 1592, and the decorations have been since renewed every 50 years. Next to the *hon-dō*, but of smaller dimensions, is the *Amida Dō*, 96 feet wide by 87 ft. in depth, divided in the same way, but having only one apartment, 30 feet by 36, on each side of the central chapel, with a dead-gold wall at the back, and a coffered ceiling with coloured decorations on paper. Fancy Portraits of Shō-toku Tai-shi and the "Seven

Great Priests of India, China and Japan,"[1] including Hō-nen Shō-nen, founder of the Jō-do sect, from which the Shin sect is an offshoot, hang in these two apartments. A handsome shrine, with slender gilt pillars and a design composed of the chrysanthemum flower and leaf, contains a gilt wooden statuette of Amida, about 3 ft. high, so much discoloured by age as to look quite black. It is attributed to the famous sculptor Kasuga Busshi. Over the gilt carvings of tree-peonies in the *ramma* are carvings of *ten-nin* in full relief. A sliding screen close to the entrance on the r. of the altar, painted with a peacock and peahen on a gold ground, perched on a peach-tree with white blossoms, by one of the Kano school, is worth special notice. Application should be made for permission to visit the State Apartments, which are very fine. On the way in are some sliding panels by Kano Ei-toku, which were brought from Hideyoshi's castle of Fushimi. The largest room, 69 feet deep and 54 feet wide, has good paintings on the walls by Kano Hidenobu; the storks in the *ramma* are attributed to Hidari Jin-go-rō. Next comes a small room with bamboos on a gold ground, and a coffered ceiling with floral paintings, by artists of the Kano school. Another room has wall paintings of geese in all positions on a gold ground. It must be noted, however, that these paintings are on large sheets of paper, which have been fixed in their places after having been executed in a horizontal position. True wall-paintings, that is paintings executed on a vertical surface, are extremely rare in Japan, and the only well authenticated examples known to us are the series of paintings on lacquer at the back of the main altar in the temple of Kwan-non at Asakusa in Tōkiō, and the frescoes in the *Kon-dō* of the monastery of Hō-riū-ji near Nara. The room beyond is decorated with chrysanthemums on the walls, and fans in the compartments of the ceiling. We next pass through an apartment decorated with peacocks and cherry-trees, and gilt carvings of the wild camellia and phœnix in the *ramma;* then a room with Chinese landscapes on a gold ground, and carvings of wistaria in the *ramma*, and another with Chinese architectural scenes and landscapes. These form the suite called Ō-biroma, or Chief Audience Room, and the paintings are from the brush of Hasegawa Riō-kei. In the courtyard opposite to this suite is a stage for the performance of the classic lyrical drama called *Nō*. Passing through a small room decorated with Chinese hunting scenes, we reach an apartment called Tai-kō's *Kubi-jikken no Ma*, the room where Hideyoshi used to inspect the heads of his opponents killed in battle, also from the castle of Fushimi, with drums painted on the ceiling, and gilt open-work carvings of the flying squirrel and grapes, a Chinese subject, in the *ramma*.

Leaving the Apartments we cross a small court to the gateway known as the Choku-shi Mon or "Gate of the Imperial Messenger," the carvings of which are attributed to Hidari Jin-go-rō. It once belonged to the Shintō temple Toyokuni no Yashiro, erected to the memory of Hideyoshi in the beginning of the 17th century. The figure on the transverse panels is Kiyo-yu (Hsü-yu), who, having rejected the emperor Yao's proposal to resign the throne to him, is represented washing his ear at a waterfall to get rid of the pollution; the owner of the cow opposite is supposed to have quarrelled with him for thus defiling the

[1] These are the Indians Riū-ju (Nāgarjuna) and Ten-jin Bo-satsu (Vasubandhu), the Chinese Don-ran Dai-shi (T'an-luan, b. 476, d. 542), Dō-shaku Zen-jī (Tao-ch'o, b. 562, b. 645) and Zen-dō Dai-shi (Shan-tao, b. 614, d. 681) and the Japanese Gen-shin (b. 942, d. 1017) and Gen-kū, also called Hō-nen (b. 1133, d. 1212).

stream, at which he was watering his beast. Lions in different attitudes cover the panels of the gates, surrounded by arabesques of peonies. The cross-beam is carved so as to represent a pair of *ki-rin*. The subjects on the outer side are Kō-seki-kō holding the scroll and Chō-riō riding on a dragon and holding out Kō-seki-kō's boot.

The traveller is then shown over the *Hi-un-kaku*, "Pavilion of the Flying Clouds," removed here from Hideyoshi's Palace of Momo yama at Fushimi. It is closely surrounded by a small garden densely planted with conifers. In one of the upper rooms is a sketch on a gold-paper ground, by Kano Ko-Hō-gen, called the Giō-gi no Fuji, or "Fuji of Good Manners," because the outlines can hardly be distinguished unless the spectator takes up a respectful attitude on the floor. A small pine in the foreground is said to have been painted in by Hideyoshi himself.

Kō-shō-ji, a large temple next door to the Nishi Hon-gwan-ji, was founded in the 15th century, but the present buildings date from the 18th century. This temple belongs to the West Branch of the Shin sect, and a son or younger brother of the Head is usually appointed abbot. The porch of the Hall of Amida has handsome carved brackets, with a design formed of the tree-peony flower and leaf, and over the architrave are good carvings of the *ki-rin*, flying dragon, and *kara-shishi*. The interior of the building is 28 yds. square, and is in exactly the same style as that of the Nishi Hon-gwan-ji, except that the *ramma* have carvings of Apsaras instead of the tree-peony. The image of Amida is the work of the sculptor An-Ami. In the Apartments are to be seen good paintings of storks by Kano Ei-tei, about the year 1700, and a suite of three side-rooms containing paintings by artists of the Shi-jō school, the subjects being cherry trees in blossom, willows, the white peach-flower, pine trees, deer and snow scenes.

Hon-koku-ji, close to Nishi Hon-gwan-ji on the N. but with its main entrance on a line with the back of the latter, belongs to the Hokke sect, and was originally founded by Nichi-ren at Kamakura, being the first monastery of the new sect established by him in the middle of the 13th century. In 1345 it was removed to Kiōto by the command of the reigning Mikado. The buildings are scattered over a vast area. The *Hon-dō* is dedicated to the Hoke-kiō, or Sûtra of the Lotus of the Good Law, which is the principal sacred book of this sect. In two large buildings used for the reception of members of the sect, called Ko-kiaku-den and Ō-kiaku-den, the chief place is assigned to Nichi-ren himself. The monastery possesses a fine pair of modern folding-screens, painted with landscapes in Indian ink on a gold ground, by Rin-zan, an artist of the Shi-jō school.

Tō-ji, the head-quarters of the Shin-gon sect, a short distance S. of the railway, was originally the site of one of those Provincial Monasteries (*Koku-bun-ji*), which Shō-mu Tennō conceived the idea of building throughout the country (see p. 143), but in 794, when Kwammu Tennō constructed the Great Palace of Kiōto known as the Dai Dai-ri, he placed here the Kō-ro-kwan, a mansion for the entertainment of foreign envoys. Two years later the site was restored to its original purpose, and a monastery was built here, on the E. side of the main street, Shu-jaku Ōji, which led S. through the city from the principal Gate of the Palace, to which the name of Tō-ji was consequently given. In 823 the reigning Mikado bestowed it upon Kō-bō Dai-shi, and henceforth it became the centre of the Shin-gon doctrine, which he had been the first to introduce from China. The buildings, which dated from 796, were burnt down in 1486, and part of those

restored shortly afterwards were thrown down by an earthquake in 1596.

On entering the north gate and turning to the r. we come first to the So-shi-dō or Hall of the Founder, a low building facing N. with a roof of thick shingling. It is said to have been built in 1380 of materials from an old Audience Hall of the Mikado's Palace. A wooden image of Kō-bō Dai-shi with expressive features, and holding in its hands the *vagra* and rosary, occupies a shrine of good old *nashi-ji* lacquer. Behind it in a separate chapel is an image of Bi-sha-mon from the monastery of Sai-ji, which in ancient times stood on the opposite side of the main street from Tō-ji.

Most of the buildings are in a very rude style, with mud floors, pillars and beams coloured red with oxide of iron and white plaster walls. The *Kon-dō* facing S. was built by Hideyori in 1610 on the plan of his Dai-butsu temple, but of one-third the size, being only 113 ft. by 61. It is dedicated to Yaku-shi, a large gilt wooden image. R. and l. are Gwakkō and Nikkō Bosatsu, the personification of the moon and sun, and the Twelve Divine Generals (Jiū-ni Jin-shō) or followers of Yaku-shi. These figures, which are well executed, and show some attempt at anatomical exactness, are attributed to Kō-bō Dai-shi. The small black image is Ai-zen, its pendant is Ji-zō. The *kō-dō*, also facing S., 117 ft. long by 52 in depth, is dedicated to Dai-nichi Nio-rai, surrounded by Amida, Shaka, Ashuku and Hō-jō. On the r. stands Fu-dō with a face expressive of great fierceness, on the l. a second image of Dai-nichi with four others. The images of the Four Dêva Kings are attributed to Kō-bō Dai-shi, and are worth noting for their well-arranged drapery. The four-headed deity sitting on a lotus supported by four geese is Bon-ten (Brahma). This building was erected about 1590 by Kita no Mandokoro, the wife of Hideyoshi. The *Jiki-dō*, also facing S., 97½ feet in length by 52 feet in depth, enshrines an image of the Thousand-handed Kwan-non by the priest Rigen Dai-shi, who died 909. This building dates only from the year 1829. The figures of the Four Dêva Kings are very bad; the image of Kwan-non, colossal and badly executed, is literally thousand-handed. On the ceiling is a spirited painting of the dragon by the modern artist Kishi Gan-ku. The *Five-storied Pagoda* is 32½ feet square at the base and 174 feet in height, not including the bronze spire. It was built in 1641-3 by the Shō-gun Iye-mitsu to replace its predecessor, destroyed during the civil wars, and cost 970,640 *yei sen*, 1000 of this coin of account being equal to 1 *riō*, the coin which has been replaced by the modern *yen*. The lower chamber is gorgeously decorated, and on the walls are fancy portraits of Kō-bō Dai-shi and his Seven Spiritual Predecessors.[1] The view from the top story is extremely fine. Near the pagoda stands one of the curious wooden store-houses built of logs, whose section is a right-angled triangle, the right-angle being turned outwards. It dates from about the year 1000. The *Kwan-chō-In*, a building 78 feet long by 71 feet deep, is used for the ceremony of initiation into the priesthood, which closely resembles the Christian rite of baptism. Among the treasures belonging to the monastery are a pair of folding screens by Kano Motonobu, representing the fight at the Palace between the Taira and Minamoto clans in the middle of the 12th century, two pieces of

[1] These are Biroshana Nio-rai (Vairôkana Tathâgata), Kon-gō Satta (Vagra Sattva), Riū-mō or Riū-ju (Nâgarguna), Riū-chi Ajari (Nâgamati Akarya, identified by some with Dharma-gupta), Kon-gō-chi Ajari (Vagramati Akarya), Fu-kū-kon-gō (Amogha Vagra) and the Chinese E-kwa (Hui-kuo.)

metal-work thickly gilt from the great gate of the city, called the Ra-jō Mon, the Sanskrit *A* written by Kō-bō Dai-shi, and an inscription by him which was formerly attached to the gateway of the temple of Hachi-man in the monastery grounds, an almanac of the year 1319 that belonged to the Mikado Go-Uda, on a roll with beautifully executed metal mountings, a Chinese MS. with a date corresponding to the year 765, to which the peculiar reading marks called *Wo-koto ten* have been added, the Chinese MS. of a sûtra said to be Kō-bō Dai-shi's autograph, and part of the *Ke-gon Kiō* by him, a MS. of the Dai Han-nia Shin-giō in gold characters on a dark blue paper, by Ono no Takamura (b. 801, d. 852), some holograph letters of Go-Daigo Tennō, in one of which he returns 3 relics of *Sâkya* Muni to the monastery, and forbids his descendants ever to touch them, and a second, in which he repeats the prohibition, dated in the year 1324. It is a remarkably fine, bold hand. The Reception Rooms of the monastery are very handsome, but special permission must be obtained in order to visit them.

Higashi Hon-gwan-ji is an offshoot from the Hon-gwan-ji proper, and was founded in 1602 by the eldest son of the 11th abbot of the original foundation, lands having been granted to him for that purpose by Iyeyasu, and the title of Go-monzeki, or Imperial Offspring being conferred on him. The present buildings are temporary structures erected after the destruction of the monastery by fire in 1864, during the unsuccessful attempt made by the followers of the Prince of Chōshiū to seize the person of the Mikado. A pair of handsome bronze lanterns, about 10 ft. high, stand at the main entrance of the enclosure. Immediately to the r. on entering is the *hon-dō*, dedicated to Shin-ran Shō-nin, whose image, said to have been carved by himself, is contained within the handsome gilded shrine at the back of this vast hall, which measures 96 by 105 feet. With the exception of the gilded pillars by the shrine and the gold wall-paper behind, the building is entirely devoid of decoration. R. and l. of the shrine hang the portraits of the 21 successive abbots from the time of Kiō-nio Shō-nin, the black, purple or scarlet robes denoting the rank enjoyed by each. The altar-cloth embroidered with the 'eight-fold wistaria' (*yatsu-fuji*), the crest of the hereditary High Priest's family, is a beautiful piece of work. Connected with the Main Hall by a corridor is the 'Hall of Amida,' whose bronze effigy stands in front of a richly gilt shrine. Before it is the altar with a splendid cloth, embroidered with a pair of dragons on a deep blue ground. On the r. are pictures representing the Seven Great Priests of India, China and Japan, while a shrine on the l. contains the monumental tablet of the Mikado who founded this hall. All the furniture is extremely solid and well gilt.

Eastern Section.

Inari no Yashiro, on the road to Fushimi. This popular Shintō temple, the prototype of the thousands of Inari temples scattered all over the country, was founded in 711 A.D., when the Goddess of Food is said to have first manifested herself on the hill behind. Kō-bō Dai-shi is said to have met an old man in the vicinity of Tō-ji carrying a sheaf of rice on his back, whom he recognized as the deity of this temple, and adopted as the "Protector" (*Chin-ju*) of that monastery. Hence the name *Inari*, which signifies 'Rice-man,' and is written with two Chinese characters meaning "Rice-bearing." The first temple consisted of three small chapels on the three

peaks of the hill behind, whence the worship of the goddess and her companion deities was removed to its present site in 1246. It is much visited by cutlers and smiths. There are two entrances, one of which is reserved for the use of these gods when they start on their annual journey to visit the Temples of Ise. They leave on the 29th April and return on the 20th May, performing the journey in their sacred cars (*mi koshi*). The chief entrance is by the great red *torii* on the main road, then up a flight of steps to the Chief Chapel (*Hon-den*), which faces W., passing l. the ex-voto shed and r. the *kagura* stage, and further on 2 stone foxes on pedestals, protected by cages to prevent them from being befouled by birds. The pillars of the portal are plain, but the rest of the walls and pillars are painted red or white. Curtains (*mi su*) hang down in front, and before each of the six compartments is suspended a large metal mirror about 18 inches in diameter. A pair of gilt *koma-inu* and *ama-inu* guard the extremities of the verandah; they have bright blue manes and on the legs, locks of hair tipped with bright green. The temple, erected in 1822 by the Shō-gun Iyenari, is dedicated in the first place to U-ga-no-mitama, the Goddess of Food, child of Susanō no Mikoto and the daughter of the Mountain-god, the secondary deities, according to the present accepted belief, being Ōmiyanome, who is a personification of the Mikado's Palace, and Saruda hiko, the monkey-faced god who met Ninigi no mikoto as he was descending from heaven and welcomed him to his dominions. To them were afterwards added, about the year 1270, the Harvest god Ō-toshi no kami, who revealed himself in the form of a crane carrying a grain of rice in his bill, and Ōyashima no kami, the islands of Japan personified, thus making 5 deities in all. This account differs greatly from that usually given in books on the subject of Shintōism, which assign other names to most of the secondary gods. To the l. is a building in which the sacred cars are usually kept. They are celebrated for the great value of their decorations, in gold, silver, copper and iron. L. of this again are some wide steps, which lead up to another small temple called the Jō-den, dedicated to the same five deities. A path from this to the r. through innumerable red *torii* passes the "Shimo no Miya," and ascending through a pine and oak wood, full of pink azaleas (which blossom early in May), reaches the Takeda no yashiro, which commands a fine view towards Kiōto. Over Arashi yama some of the mountains of Tamba are visible, and Atago san shows above the railway sheds, while Hi-yei-zan rises due N. The Kamo-gawa is seen traversing the city, making a remarkable curve as it descends from Kami-Gamo. Over the town of Fushimi the view lies towards the great swamp (Ō-ike) and Yawata, with Yamazaki to the r. The way to Kami no Jin-ja, the Oku-no-In or Holy of Holies, turns to the r. through the tea-house below this point of view, and passes the Kaza no Yashiro or Temple of the Wind and the Naka no Jin-ja or Middle Temple. A huge boulder which lies here marks the spot where the goddess made her first appearance in the year 711. On a fine day the castle of Ōzaka is visible hence. An alternative way back to the Takeda no Yashiro is by descending past the Chō-ja no Yashiro, close to which are some remarkable pointed rocks, objects of great reverence to pilgrims, thence through the Go-zen-dani, and round the E. side of the hill. It is advisable to take a guide from one of the tea-houses (5 *sen*), who will point out and explain the various objects of interest. An hour can be thus agreeably spent in making the whole circuit from the great *torii* below the main temple

and back again. The principal festival is celebrated on the 9th April.

Tō-fuku-ji is No. 4 of the Five principal monasteries of the Zen sect. It was founded by Ben-yen, a native of Suruga, who was received into the Ten-dai sect at the early age of 18. In 1235 he went to China, and studied there for 6 years. Two years after his return the Regent Michiiye bestowed on him the headship of this monastery, where he spent the rest of his days. He died in 1280 at the age of 78. It is said that at his death all the trees in the place turned pale. In 1312 the Mikado conferred upon him the posthumous title of Shō-ichi Koku-shi, 'Wholly-Wise National-Teacher.' The present buildings, which date from 1347, cover a large area. The massive 2-storied gateway is graced by a wooden tablet, the inscription on which was written by the Shō-gun Ashikaga Yoshimochi. In the upper story are painted wooden figures of the 16 Rakan, much worn, and in the centre an antique sitting figure of the Ke-gon no Shaka, much restored. Chō Den-su and his pupil Kan Den-su decorated the building, but the colours have faded, except those of the *ten-nin* on the wooden ceiling, in which the pigments used have survived the lapse of centuries. At the E. end is a portrait of Ben-yen by Chō Den-su. Behind this is the *Butsu-den*, 108 ft. by 88, a lofty building of plainest construction, dedicated to Shaka, whose huge sitting figure, 50 ft. high, nearly reaches to the top of the roof. R. and l. are sitting figures of Mi-roku and Kwan-non, each 25 ft. high. These three are gilt wooden images, with long Indian eyes. The four Dêva Kings, erect figures, excellent specimens of the formal style, measure 12½ feet. They are attributed to Jō-chō, but are more likely to be the work of one of his successors. In the S. E. corner is a sitting image of Amida by Kasuga Busshi. Next to this is the *Hattō*, 102 ft. by 69, where sermons are delivered and the ceremonial business of the monastery transacted. On a lofty lacquered platform stands the chair occupied by the abbot on these occasions. The coiled dragon on the ceiling was painted by Kano Mitsu-yori, to replace the previous painting on the wood by Chō Den-su. On the W. of this is the *Kiō-zō*, or library, containing a complete copy of the Buddhist canon of the Sung edition, in a large octagonal revolving case. Some of the volumes have the stamp of the original owner, with the date 1377. There are the usual figures of Fu dai-ji and his two sons. The *Sō-dō* is a long building, 128 ft. by 68, W. of the *Butsu-den*, where the monks used to retire for contemplative exercises. It contains the images of Kwan-non and Mon-ju, or Mercy and Wisdom. E. of the Hattō is the *hō-jō*, or Reception Hall, an apartment 57 ft. by 30, containing an inferior *kakemono* of Shaka sitting on a rock with Fu-gen and Mon-ju, attributed to Chō Den-su, but in the opinion of connoisseurs unworthy of him. The dragon on the walls r. and l. is by Kano Mitsu-yori. The kitchen *(kuri)* is built of timber brought from Korea. In front of the *hō-jō* are two old junipers, said to have been brought from China by Ben-yen. The monastery bell, which is very old and partly decayed, is said to have once belonged to the Monastery of Sai-ji, destroyed by fire in 990. A long corridor leads from the *hattō* over a little dell planted chiefly with maples, two of which at least are said to have been brought from China by the first abbot, to the Kai-san-dō, a chapel erected to his memory. It was re-erected in the original style in 1807, after the destruction of the previous building by fire. The curious tower in the roof is worthy of notice. In the interior is an excellent effigy of the first abbot, with his teacher Bu-shun (Wu-chun) in a shrine on his r. At the E. end is the wooden

effigy of Michiiye, holding in his hands a *vajra* and rosary. In the tower is a plaster figure of Hotei, lacquered over thin cloth, evidently a Japanese work, though Ben-yen is said to have obtained it in China. In the reception rooms attached to this building are sliding screens painted by Tosa Mitsunobu, with flowering trees on a gold paper, and in an inner room landscapes in Indian-ink by Kano Yū-shō. Amongst the most valued possessions of the monastery are 45 out of a series of 50 *kakemono*, 6 ft. by 3, representing the 500 Rakan in groups of ten, by Chō Den-su. The colours are still brilliant, although never retouched. It is curious that the patterns of the stuffs which the figures wear are not interrupted by the folds of their dresses. Thirty-three *kakemono*, 1½ ft. by 4, of the 33 Transformations of Kwan-non on silk, are also attributed to him, but they seem hardly worthy of the artist who painted the Rakan. A large picture of *S*ākya's entry into Nirvāna by him, 24 ft. by 48, cannot be easily shown on account of its unwieldy size. It is intended to be hung in the *Butsu-den* in front of the principal idol, and is dated 1408, when the artist was 50 years old.

Man-ju-ji is No. 5 of the five principal monasteries of the Zen sect, the others being Ten-riū-ji, Shō-koku-ji and Ken-nin-ji. The *Hon-dō* was built by Ashikaga Yoshimitsu, nearly 5 centuries ago. A large wooden statue of *S*ākya, with Ananda and Kāśyapa, also the four Dēva Kings in the traditional posture and armour, are all by Un-kei. The jewels in the forehead and hair of the *S*ākya are crystals. This monastery possesses a valuable picture on silk of the *Has-shō no Nehan*, or Eight Incidents of (*S*ākya's) Nirvāna, by the Chinese painter Wu Tao-tsū (Go Dō-shi) of the T'ang dynasty. Its dimensions are 4 ft. by 6. The reds appear to have been retouched, but otherwise the picture is in its original condition. The attitudes and expression of the mourners round the bier are perfectly natural, and the animals are drawn with great correctness. The other treasure is a *kakemono* of Sumiyoshi Hō-gen, 3½ ft. by 1, representing Shaka (*S*ākya) on a bull, Fugen on an elephant and Mon-ju on a lion. Shaka's face wears a gentle but unintellectual expression. He is drawn with the crisp black beard and delicate moustache of a young man. The other two have feminine countenances, and wear gold earrings, armlets and coronets. Fu-gen holds a bundle of palm-leaves instead of the usual paper roll, which suggests that the original design was Indian. The picture is in Indian ink on white silk, much discoloured by age, but relieved by the gold ornaments and gold crossed *vajra* on the dresses, the lips and eyes also being slightly coloured. In the 2-storied entrance gateway are a pair of colossal figures by Un-kei much in need of repair. These are not the usual Ni-ō, but two of the Four Dēva Kings.

A narrow path E. leads past the tombs of the Satsuma men who fell at Fushimi on the Mikado's side in 1868, to the monastery of *Sen-yū-ji*, which has been the burial-place of successive Mikados, beginning with Shi-jō (b. 1231, d. 1242). It was founded by Kō-bō Dai-shi, but was restored later in 836 by Fujiwara no Morotsugu. It now belongs to the Shin-gon sect. On the l. just within the gate is a chapel dedicated to an image of Kwan-non, said to have been carved by the Chinese emperor Gen-sō (Hsüan Tsung) of the Tō (T'ang) dynasty, as an exact portrait of his favourite concubine Yō-ki-hi (Yang Kwei-fei), and brought over by Jin-kai in the 13th century, but it is very doubtful whether the image be a genuine Chinese production. Descending the path we come to the *Butsu-den* facing W., 57 ft. by 51, rebuilt in 1668 by the Shō-gun Iyetsuna, and dedicated to *S*ākya, Amida and

Maitrêya. Behind it is the *Shari Den*, also facing W., 57 ft. by 53, in which is kept the celebrated relic supposed to be a tooth of the Buddha, brought from China by the third abbot Tan-kai. The story goes that as soon as the Buddha died, a demon named Sō-shik-ki stole this tooth and ran away with it, but was pursued by I-da Ten (Vêda Râja) and forced to restore the precious relic. About 1600 years later he made a present of it to a Chinese priest to whom he was under an obligation, and from this priest it passed into Tan-kai's hands. It is kept in a beautifully designed reliquary of gilt metal in the shape of a pagoda, about 3 ft. high, the upper part being of Chinese, and the platform on which it stands of Japanese, workmanship, dating from the Ashikaga period (14th-16th centuries). The tooth is enormous, and evidently belonged to some large quadruped, probably a horse. R. and l. of the shrine are paintings on wainscot representing the 16 Rakan during their hours of relaxation. The enclosure behind this building contains the *Kai-ye-dō*, built in the style of the *Shi-shin-den*, dedicated to Amida, where the effigies of the successive Mikados from Shi-jō downwards were formerly kept, and the *Rei-mei-den*, where the memorial tablets of the Mikados and their consorts are deposited. To the rear of this are the tombs, in a grove of cryptomeria trees. These buildings are only about 20 years old, having been erected after a fire in 1857, which destroyed the whole contents of the enclosure.

San-jiū-san-gen Dō stands close to the Fushimi road. Founded in 1132 by Toba Tennō, who placed in it 1001 images of Kwan-non, to which Go-shirakawa afterwards added as many more in 1165, it was completely destroyed with all its contents in 1249. In 1266 the Mikado Kameyama rebuilt it, and filled it with images of the 1000-handed Kwan-non to the number of 1000. It is 389 ft. by 57. In 1662 the Shō-gun Iyetsuna restored the building, which takes its name, not from its length, but from the 'thirty-three spaces' between the pillars, which form a single row from end to end. The massive cross-beams and pillars were originally decorated with gorgeously coloured designs, which have for the most part faded away. In the centre is a large sitting figure of the 1000-handed Kwan-non, 18 ft. high, by the monk Giō-kei with the assistance of 2 professional wood-carvers, Kō-kei and Kō-yei. Round it stand images of the 28 Bu-shiū or Followers of Kwan-non, 5 ft. high, by Un-kei, which are not in any way remarkable, but the pair of Ni-ō (Narayen Ken-go or Brahma on her l. and Misshaku Kon-gō or Indra on her r.) at the front corners are admirably executed, and show considerable knowledge of anatomy. They are little, if at all, inferior to the fine but sadly neglected pair in the Hoku-yen-dō at Nara. The paint or lacquer of these figures is put on to the wood without the intervention of cloth, which seems to be an expedient of comparatively modern invention. Out of the 1000 gilt images of Kwan-non, each 5 feet high, arranged in ten tiers, gradually rising towards the back of the building, 300 were executed by Kō-kei and Kō-yei, 200 by Un-kei and the remainder by Shichi-jō Dai-busshi. They all represent the 11-faced 1000-handed Kwan-non, and it will be found that in spite of the general resemblance no two have the same arrangement of hands and articles held in them. There is a legend that the ex-Mikado Go-Shirakawa, being troubled with severe headaches which resisted all the usual remedies, made a pilgrimage to the temples of Kumano to pray for relief. He was directed by the gods to apply to a celebrated Indian physician then resident at a temple in the capital. On returning he at once proceeded thither, and engaged

in prayer until midnight, when a monk of noble mien appeared and informed him that in a previous state of existence he had been a pious monk of Kumano named Renge-bō, who for his merits had been promoted to the rank of Mikado in this present life; but his former skull was lying in the bottom of a river still undissolved, and out of it grew a willow tree which shook whenever the wind blew, thereby causing His Majesty's head to ache. On awaking from this vision the ex-Mikado sent to look for the skull, and having found it, had it enclosed in the head of the principal Kwan-non of this temple. It used formerly to be the custom for skilful archers to try how many arrows they could shoot from one end to the other of the verandah on the W. front of the building. This was called the *ō-ya-kazu*, 'greatest number of arrows'. In 1686 a retainer of the prince of Ki-shiū is said to have won the prize, shooting 8133 out of 15053 arrows right to the end.

Dai-butsu.—In 1588 Hideyoshi built a temple to hold a large image of Lokana Buddha, in imitation of Yōritomo, who had originated the project of constructing a Dai-butsu at Kamakura. It was 200 ft. from the ground to the ridge of the roof, and the wooden image 160 ft. high. Both were destroyed by an earthquake in 1596. In the following year he rebuilt the temple, and placed in it the famous triple image of Amida, Kwan-non and Dai-sei-shi, which he caused to be removed for this purpose from Zen-kō-ji, but after his death his widow restored it to the temple at Zen-kō-ji, and set about the construction of of a new Dai-butsu. By the labour of several hundred workmen and artizans a huge image was completed up to the neck, but as they were engaged in casting its head, the scaffolding accidentally took fire, and all efforts to extinguish the flames, which were fanned by a high wind that was unluckily blowing at the time, being ineffectual, they spread to the temple, which was speedily burnt to ashes. This disaster occurred on the 15th Jan., 1603, but no attempts to repair it were made until Iyeyasu, in pursuance of his policy of weakening his young rival Hideyori by inducing him to undertake the reconstruction of famous buildings on a scale of magnificence calculated to exhaust his finances, persuaded him and his mother that affection for Hideyoshi's memory imposed upon them the obligation of seeing that his intention of rearing a worthy fane to Buddha was not finally frustrated. They joyfully adopted the suggestion, and at once set about the restoration of both image and building on the same colossal scale as before. By the spring of 1614 both were successfully completed, and the population of the capital and surrounding provinces flocked in crowds to witness the opening ceremony. But the High Priests who, with the aid of a thousand bonzes of inferior grade, were to perform the dedicatory service, had hardly taken their places and commenced to repeat their liturgies, when two mounted messengers suddenly arrived from the Shō-gun's Resident, with orders to interrupt the proceedings and forbid the consecration. The disorder that ensued among the assemblage, baulked of the sight for which many of them had come a long distance, and ignorant of the cause of this unlooked-for termination of their holiday, ended in a riot, which the police were unable to repress, and the city is said to have been actually sacked by the infuriated crowd of country people. It afterwards became known that Iyeyasu had taken offence at the wording of the inscription on the great bell, into which the characters forming his name were introduced, by way of mockery, as he pretended to think, in the phrase *kokka ankō*, May the state be peace-

ful and prosperous (*ka* and *kō* being the Chinese for *iye* and *yasu*); and in another sentence which ran, "On the east it welcomes the bright moon, and on the west bids farewell to the setting sun", he chose to discover a comparison of himself to the lesser, and of Hideyori to the greater, luminary, from which he then inferred an intention on the part of Hideyori to attempt his destruction. Upon finding that the Ōzaka party were intimidated by his affected anger at the slights thus offered to his person, he followed up these pretexts for a quarrel by demanding the surrender of the castle of Ōzaka, the attendance of Hideyori at Yedo in the general concourse of *dai-miōs* and the removal thither of his mother. Their rejection, as he had foreseen, gave him the wished-for opportunity of taking up arms and finally crushing, after two successful campaigns, the only political rival whom his family could ever have had reason to dread.

The dimensions of Hideyori's structure were, height 150 ft., length 272 ft., and depth 167½ ft., while the roof was supported by 92 pillars of from 4½ to 5½ ft. diameter, composed of timbers bound together by stout iron rings, one or two of which have been preserved. The sitting figure of Rokana Buddha was 58½ feet high. In 1662 the building and idol were destroyed by an earthquake, and the greater part of the latter was melted down to cast copper coins, but a few fragments are still in existence, and are the property of the Kiōto City Museum. In 1667 a wooden image, lacquered a bronze colour, was constructed in its stead, of the same dimensions. This was damaged by lightning in 1775, but restored, only to be set on fire again by the same agency in 1798 and utterly consumed. The present insignificant image was built in 1801 at the expense of a public-spirited Ōzaka merchant.

The bell above alluded to, nearly 14 ft. high, 9 in. thick, 9 ft. in diameter and weight something over 63 tons, hung in a belfry up to 1868, when it was taken down in order to make way for some new buildings.

Hideyoshi was buried on the top of a hill called Amida ga mine, close to the Dai-butsu temple, and a chapel was erected to his memory at the foot of the hill, but this having gradually fallen into ruins, a stone monument was put up on its site in 1616. A temple in his honour, to be called *Toyo-kuni no Yashiro*, is now being erected on a grand scale close to the Dai-butsu.

Mimi-dzuka is a mound opposite to the entrance to the Dai-butsu temple, on which stands a stone monument of the dagoba form (see p. 19). Underneath it were buried the noses and ears of Koreans slain in the war which Hideyoshi had made against that country in the years 1592 and 1597. They were brought home by his soldiers instead of the more usual trophies of heads, as evidence of the exploits performed in his service.

Nishi Ō-tani is the burial-place of Shin-ran Shō-nin, moved here in 1603 from a spot now included within the grounds of Chi-on-In. The pond, surrounded by cherry trees and maples, was excavated to accommodate the lotus-plants so necessary, it is thought, to the picturesqueness of temples, and the stone bridge which crosses it, called *megane-bashi* from its resemblance in shape to a pair of spectacles, was built about 30 years ago by a mason from Iwakuni in Suwō. There are convenient tea-houses round the pond where luncheon can be taken. The *hon-dō* of Nishi Ō-tani is a new building of unpainted wood 26 ft. square, and contains a handsome gilt lacquer shrine, in which stands the usual figure of Amida. On its r. is a *kakemono* containing small portraits of successive Heads of the Nishi Hon-gwan-ji, on the l. that of the Founder

himself. In the court behind is an office for the reception of the ashes of members of the sect from all parts of the country, whose relations pay to have their remains deposited with those of Shin-ran Shō-nin, instead of going to the expense of a monument in the adjacent cemetery. The Kiōto members, on the contrary, bury in the cemetery. Opposite is the oratory in front of the tomb, which is so concealed behind a triple fence as to be invisible. The path up the hill leads through the cemetery to the W. gate of

Kiyomidzu-dera. The origin of this temple is lost in the mists of antique fable. According to the legend the novice En-chin, having dreamt that he saw a golden stream flowing down into the Yodo-gawa, went in search of it, and ascending to its source, found there an old man sitting under a tree, who gave his name as Giō-yei, and said: "I have been here for the last two hundred years repeating the invocation to Kwan-non, and waiting for you to relieve me. Take my place for a while, that I may perform a journey which is required of me. This is a suitable spot for the erection of a hermitage, and the log which you see lying here will supply the material for an image of the Most Compassionate One." With these words he disappeared, leaving the novice in charge of the solitude. After a while, finding that the old man did not return, En-chin climbed a neighbouring hill, and discovered a pair of shoes lying on its summit, from which he inferred that the mysterious old man was none other than Kwan-non in human form, who had left the shoes behind on re-ascending to heaven. He now became determined to make the image of the god, but found his strength insufficient, and passed several years looking at the log, vainly planning to overcome the difficulty. Twenty years had elapsed, when one day good luck guided the warrior Sakanoye no Tamura-Maro, who was in pursuit of a stag, to this very spot. While he was resting, En-chin represented his difficulties to the hunter, who was struck with admiration at the untiring devotion of the novice, and subsequently, having taken counsel with his wife, gave his own house to be pulled down and re-erected by the cascade as a temple for the image, which was now at last completed.

The 2-storied gateway at the top of the steps dates from the Ashikaga period, and contains a pair of badly preserved Ni-ō. Turning almost immediately to the l. we come to the residence of the chief priest, called Jō-jiū-In, which possesses a beautiful garden; a stone lantern presented by Hideyoshi, a granite basin and a curious stone, shaped like the old court-hat called *e-boshi*, the gifts of Ka-tō Kiyomasa, are pointed out. Amongst the MSS. here preserved is a curious letter from Hidetsugu, offering an endowment of 10,000 *koku* of rice to the abbot, if by his prayers he could procure his adopted mother's recovery from sickness and ensure her life being prolonged, 'if not for three years, or two years, at least for thirty days,' and tradition says that her life was lengthened by three years. There are also various documents granted by the Ashikaga and other military chiefs in that age of civil commotion, by which each commands his soldiers to abstain from molesting the monks or levying contributions on them.

The *Hon-dō* is dedicated to the 11-faced 1000 handed Kwan-non, whose sitting image, 5.2 ft. high, is contained in a shrine that is hardly ever opened. R. and l. are images of the 28 followers of Kwan-non, and at each end of the platform stand two of the Four Dêva Kings. The shrine at the E. end contains an image of Bi-sha-mon, which tradition tells us appeared to Tamura-Maro, in company with Ji-zō, and promised

him aid in his expedition against the eastern savages. The building is 190½ ft. long by 88½ in depth, and 53 feet in height from the platform. It is said to be built in the same style as the *Shi-shin-den*, with the addition of a wooden platform in front, called the *bu-tai* (dancing stage), supported on a lofty scaffolding of solid beams, and two small projecting wings which serve as orchestra (*gaku-ya*). An open hall full of ex-voto pictures, extending the whole length of the front, abuts on the 'dancing stage.' To it succeeds a long narrow matted corridor called the *nai-jin*, while the closed chamber which contains the shrines is called *nai-nai-jin*; the front part of this is sunk below the floor and paved with tiles. In its general arrangement it somewhat resembles the chapel of the Gi-on temple (see below). The opposite building immediately against the hill is the *Oku no In*, also dedicated to the 1000-handed Kwan-non. It stands on the site of Giō yei's hut. The best view of the temple is to be obtained here. The building next to it on the N. is the Amida Dō, 39 ft. by 32, dedicated to Amida, supported by Kwan-non and Sei-shi; it contains also the effigy of Hō-nen Shō-nin, founder of the Jō-do sect, said to be of his own workmanship. On the W. of the *hon-dō* stand in succession, 1st, the Hokke Sam-mai dō, founded in the latter part of the 16th century, by Asakura Sadakage, the images in it being Kwan-non in the centre, Bi-sha-mon on the r. and Ji-zō on the l.; 2nd, the Kai-san-Dō, containing the effigies of Tamura-Maro, his wife Taka-ko, Giō-yei, En-chin and Shō-toku Tai-shi; 3rd, the *Kiō-Dō* or library, with Shaka seated on the lotus, having Fu-gen on his r. on the elephant and Mon-ju on his l. on the lion. The copy of the Buddhist canon supposed to be kept here is incomplete. Fu Dai-ji and his sons are seen on the r. of the main group. The *Pagoda* is dedicated to Dai-nichi Nio-rai, and has pictures of Buddhist deities painted over lacquer on the pillars and walls. It was formerly gorgeously decorated with coloured designs, most of which have peeled off. The bell-tower, stable and lower red gateway date from the end of the 15th century. The view of Kiōto from Kiyomidzu-dera is justly celebrated.

Yasaka Pagoda, five stories in height, dedicated to the four Nio-rai, Hō-jō on the S., Amida on the W., on the E. Ashuku, and Shaka on the N. (see p. 21). On the 8 panels of the doors are paintings on a thin coating of plaster. Of the 4 images, the Shaka alone is old. On the interior walls and pillars are paintings (on paper) of various Buddhist deities. A staircase gives access to the top story, which commands a fine view of the city. The pagoda is said to have been founded by Shō-toku Tai-shi about the end of the 6th century, but another account makes it to date from 679. It afterwards fell into ruins, and was rebuilt by Yori-tomo in 1192. A century later it was repaired by Hō-jō Sadatoki, and in 1338 again by Ashikaga Taka-uji. In 1436 it was burnt down, but rebuilt at once. In 1618 it was re-erected by Hidetada.

Kō-tai-ji belongs to the Rin-zai branch of the Zen sect. Founded in 838, it underwent many vicissitudes, and was rebuilt in 1605 by Hideyoshi's widow, in order that services might be performed there for the benefit of the souls of Hideyoshi and his mother. In 1863 some *rō-nins* set the principal buildings on fire, because it was announced that the ex-prince of Echizen, whom they looked upon as an enemy of the Mikado's party, was about to take up his quarters there, and the greater part was destroyed. The following buildings still remain:—The *Butsu-den*, facing E., 93 ft. by 79, originally the hall of meditation (*Zen-dō*), contains a central sitting image of Shaka 2½

[illegible] statuettes of Kwan-non. [illegible] The [illegible] the Shōgun, facing S., [illegible] The [illegible] Hideyoshi [illegible] The 4 [illegible] were painted by Kano [illegible]. A flight of steps [illegible] On the opposite side is the [illegible] Kita no Mandokoro. The Thirty-six Poets, by Tosa Mitsu-nobu, hang round the walls [illegible] sliding screens by Kano Ko[illegible], much injured by time, are [illegible] shown. At the top of another flight of steps stand two small summer-houses for tea-drinking [illegible], the S. one called [illegible], "passing shower pavilion," brought after his death from Hideyoshi's castle of Fushimi, commands a beautiful view over the town S. W.; the other is the *Karakasa-tei*, umbrella pavilion, so called from the form of its roof. The garden in front, which is celebrated for its beauty, was designed by Kobori Tōtōmi no kami. The picturesque effect is much heightened by the two lofty pine-clad hills which rear their heads over the trees at the back. Some very curious pine trees are pointed out as having been brought from Mai-ko no hama near Akashi.

Ken-nin-ji, a monastery of the Zen sect, in the Yamato Ōji, S. of Shijō bridge, was founded by Eisai (b. 1144, d. 1215) in 1203, the land being granted by the Shōgun Yori-iye at the instance of the Mikado Tsuchi-mikado. The *hon-dō* is dedicated to Sākya, with Ananda and Kāsyapa r. and l. E. of it is the small bell-tower, in which hangs a bell, said by tradition to have been accidentally discovered while the river was being cleared of its superfluous sand. Although not very large or heavy, the workmen were unable to move it, until the abbot told them to use his name and that of the [illegible] as a charm. Another marvellous account is that this bell formerly hung in a temple built by Minamoto no Tōru on the bank of the river at Inaba-dō, and was allowed to lie in the stream after the decay of the building until [illegible] to appropriate it. In front of the chapel dedicated to [illegible] is a remarkable linden-tree [illegible] with outspread branches from the root; tradition says that it was brought from China by Eisai, when he returned from his studies in that country. It is not the true linden tree (Bo dai ju), however, the botanical name of which is Ficus religiosa. From the name of this temple is derived the term *Ken-nin-ji gaki*, applied to fences of split bamboos fastened close together against horizontal battens. The grounds are extensive, and contain numerous separate suites of apartments for the use of the monks, who have the reputation of profound learning.

Gi-on no Yashiro, lately re-named *Yasaka no Yashiro*, said to have been founded in 656 by a Korean envoy in honour of Susanō no mikoto, to whom the name of Go-dzu Tennō was given, because he had been originally worshipped on a mountain in Korea called Go-dzu-san. Gi-on-ji was the name given to a Buddhist temple dedicated to Yaku-shi and Kwan-non, which stood in the same enclosure, and by popular usage the name Gi-on came to be applied to the Shintō temple as well. Gi-on, it may be observed, is the Chinese name of the Gētavana Vihāra, given to Sākya Muni by Gēta, the son of the King of Srāvastī.

After entering the low 2-storied gate at the end of Gi-on Machi, we pass between the chapel of Hiruko, the misshapen first-born of Izanagi and Izanami, on the r. and that of

the Plague-god on the l. Further on are tea-sheds opposite to an *Ema-dō* heavily laden with large ex-voto, amongst which are a picture of the fabulous Mt. Hō-rai by Tai-ga-dō, and at the N.W. corner a large picture on wood, dated 1676, representing Gi-on and the vicinity as they were at that period. The *hon-sha*, or chapel, stands on one side of a wide area marked off on the W. by a granite paling. It is 69 ft. long by 57 ft. in depth, and roofed with a thick layer of bark. By ascending on to the matted floor we can see that the real chapel is a much smaller building, enclosed within this outer case, and carefully lacquered. In the room where the attendants sit is a celebrated screen by Tai-ga-dō, representing Mts. Fuji and Hō-rai on the front and back. In the centre of the area is the praying shed (*hai-yu*), and it is bounded again on the S. by a new unpainted 2-storied gateway of *hi-no-ki*. Outside this is a *torii* of Shirakawa granite, erected in 1662, 30 ft. high, the pillars of which measure 11 ft. in circumference. In the *kagura-dō* is kept a screen painted by Maruyama Ō-kio, poultry and mandarin ducks. The principal festival is celebrated on June 15. The temple is dedicated to Susanō no mikoto, his wife Kushi-inada hime and the Hachi Ō-ji (eight princes), or the miraculously begotten five sons and three daughters of Susanō and the Sun-goddess. Behind the temple from its very confines to the base of the hill extends the Maruyama, almost exclusively occupied by 'tea-houses' (restaurants), the resort of people bent on dancing, drinking or bathing. Leaving the Maruyama on the l. a path climbs the hill above to the point of view called

Shō-gun-dzuka, about 570 feet above the river. It takes its name, 'General's Mound', from the tradition that when Kwammu removed his capital to its present situation, he buried here the effigy of a warrior in full armour, provided with bow and arrows to act as the protecting deity of the new city. It commands a wide prospect over the city and the surrounding country up to the mountains which bound Yamashiro on the W. and N. Just below are the 2-storied gateway of Chi-on-In and the temple of Gi-on, from which Shi-jō street can be traced right across the city. Above the Shi-jō bridge are the San-jō and Ni-jō bridges, below it that of Go-jō. The high mountain with a clump of trees on its top bearing nearly N. W. is Atago yama, about 2900 ft. above the sea. A long white wall under it indicates Nin-na-ji or Omuro Go-sho, recognized also by its pagoda. In front of this again is the castle of Ni-jō. By following the line of the Ni-jō bridge we come to the garden of what was formerly the Retired Mikado's Palace, and behind it the Palace of the Mikado. A little W. of N. is the broad bed of the Kamo-gawa; at the base of the mountain range from which it issues lies the temple of Kami-Gamo, beyond which is the mountain road to Kurama. At the junction of the Kamo-gawa and Hirano-gawa is a dense grove which conceals the temples of Shimo-Gamo and Kawai. Hi-yei-zan's summit bears N.E. by N. Half way between its foot and the spectator lie Kurodani with its pagoda and numerous buildings E. and the large roof of Shinnio-dō with its pagoda further W. Nearer is the 2-storied gate of Nanzen-ji, half hidden among the trees. A little S. of W. are the two high roofs of Nishi Hon-gwan-ji and the single large hall of Kō-shō-ji. A little further S. is the pagoda of Tō-ji beyond the railway station, and S.W. in the far distance are Ten-nō-zan at the end of the western Hills (Nishi Yama), above Yamazaki station, and the Yodo-gawa flowing gently along its half-choked bed towards the sea. From the E.

brow of the hill the view commands the Tokaido and the railway and the road the base of the upper terrace.

Genkū-Jō is the principal monastery of the Jōdo sect, and was founded in 1211 by Jōdo-Daishi, also known as Honen Shōnin. He was born in 1133 of respectable parents in the province of Mimasaka, and various prodigies are said to have accompanied his birth. At the age of 9 he was entered as a pupil at a seminary in his native province, but his teacher recognising exceptional powers, sent him up to the great monastery in Hiyeizan in 1147, with a letter containing these words: "I send you an image of the great sage Monju." On his presenting the letter the priest to whom it was addressed asked where the image was, and was much astonished when the child alone appeared before him. But he soon justified the highest estimate of his great intellectual powers, and the young novice made such rapid progress in his studies that at the end of the same year he was judged fit to be admitted to the priesthood. The prospect was laid out to him of ultimately obtaining the headship of the Tendai sect, but he preferred to devote himself to the study of theology, and finally developed a special doctrine of salvation, or the road to the "Pure Land," from which the new sect was named, Jōdo meaning Sukhavati or "Pure Land," the heaven of Amida. In 1207 he settled at Kioto near the site of the present monastery, and there breathed his last in 1212 at the age of 79.

The buildings were twice destroyed by fire in the 15th century and once again in the beginning of the 16th. Iye-yasu rebuilt the monastery entirely in 1603, but it was burnt again in 1633, with the exception of the 3-storied entrance-gate, the Library and the Sei-shi Dō. Its restoration was immediately commenced, and in 1639, during the reign of the 3rd Shōgun, Iye-mitsu, the work was completed.

A broad avenue between banks planted with cherry trees leads up to the main entrance, or Sammon, a fine two-storied structure 81 ft. by 37 ft., the height from the ground being 80 ft. A staircase on the S. side, ascends to the upper story, which contains images of Monju, with Nikaido and Ten-ni-Ryō, on his r. and l., and crystal lamps on each side of the latter, in gorgeous bronze and silver cases, the work of a carver of Kamakura named Ryō, the third in descent from Jōchō. The entablature and cross-beams are richly decorated with conventional designs and geometrical patterns and lotus ornaments, the colours, which are the effect by contrast so low, have dragons and lotus of brilliant angles on a yellow ground. The gallery outside commands a charming view of the city between the pine tree tops, while to the N. towards Hiyeizan the prospect is extremely beautiful. At the S. end there is another pretty view of the densely wooded hills crowned with pine trees. Two flights of steps, one steep, the other rising gently, conduct us to the great court, and to the front of the *Hondō*. Beyond a bronze lantern, on a small elevation among the trees, stands the bell tower, completed in 1614, containing the great bell, height 10 ft., diameter 9 ft., thickness 9½ in., weight 120,000 catties (nearly 74 tons), cast in 1633. The *Hondō*, which faces S., is 107 ft. in length by 138 in depth, and 94½ in height from the ground, thus being the largest building of the kind in Kioto. It is dedicated to Ein-kō Daishi, whose shrine stands on a stage (called the Shumi-dan) at the back of the sanctum, within a space marked off by four tall gilded pillars. The gilded metal lotus plants in bronze vases which stand before the front pillars reach a height of 21 ft. from the floor, nearly half the height of the room. The dimensions and

the confinement of decoration to this single part render this interior very effective. On the W. of the chief shrine is a second containing memorial tablets of Iye-yasu, his mother, and Hide-tada, while on the opposite side (E.) are Amida in the centre and the memorial tablets of successive abbots. The tablet over the architrave of the *nai-jin* was designed by Go-Nara Tennō (1527-57). Under the eaves of the front gallery is an umbrella, said to have flown thither from the hands of a boy, whose shape had been assumed by the Shintō god of Inari, guardian deity of this monastery. E. of the *Hon-dō* is the Library, containing a complete copy of the Buddhist canon. The *Hō-jō* or official apartments of the abbot, situated behind the *Hon-dō*, contain rooms decorated with paintings by artists of the Kano school, chiefly of the 17th century; 1stly, 2 rooms containing cranes and pine trees by Nawonobu; then 2 rooms decorated with pictures of *Sen-nin* by Nobumasa. In the alcove of the principal room hangs a Chinese picture of Shaka, with Mon-ju and Fu-gen at his side, and surrounded by the 500 Rakan, by the Chinese artist Fa-nêng (Hō-nō Zen-ji), of the Sung period. At the corner where the two suites of apartments touch, are a pair of wooden doors with geese, by Kano Motonobu (1475-1559), excellently done; a cat on the back is much admired by the Japanese because it appears to front the spectator from whatever point of view he may observe it. Passing round to the l. we come to rooms painted chiefly by Nobumasa, landscapes with figures, pine trees, geese, bamboos, etc. The 3rd room contains Rakan by the same. The principal rooms of this suite are by Nawonobu. At the back of the first in returning we pass rooms decorated by Nobumasa, containing the celebrated sparrow *(suke-suzume)* which flew through the screen after it was painted, and the *i-nawori no sagi*, 'egret in the act of rising.' In the verandah is a pair of wooden doors painted with pine trees, which are said to have been so lifelike as to exude resin. Two other rooms at the W. end are by Sadanobu. The monastery is rich in curiosities, amongst which the most remarkable are ancient MSS. by Ono no Tō-fū (b. 894, d. 964), a Buddhist sûtra in gold on a dark blue paper, with a Buddhist picture prefixed; by Kō-bō Dai-shi (b. 774, d. 834), Shō-mu Tennō (724-49) and his empress; by Kan Shō-jō (b. 845, d. 903), in gold on light purple paper; by Sa-ga Tennō, gold letters on dark blue paper, and one partly in *hira-gana*, a very elegant hand, by Go-Fushimi Tennō (1299-1302). These MSS. are only to be seen by making application through the authorities of the city of Kiōto. The tomb of En-kō Dai-shi is situated further up the hill, and is reached by ascending the steps E. of the *Hon-dō*.

Higashi Ō-tani is the burial-place of the founder of the Higashi Hon-gwan-ji division of the Shin sect. The *hon-dō* contains an image of Amida by the sculptor Kwai-kei. On the hill behind is the tomb of the founder Kiō-nio Shō-nin, which was formerly within the grounds of the chief monastery, and was removed to its present site about 180 years ago. A remarkable stone, called the *tora ishi*, tiger stone, lies on the top of the monument. The other buildings are in handsome style, and the grove of flowering cherry trees makes it a favourite resort in April.

Nan-zen-ji, at the base of the hills on the l. hand side of the suburb of Awata, belongs to the Rin-zai division of the Zen sect. It originally belonged to Mi-i-dera at Ōtsu, but about 1280 the ex-Mikado Kameyama appropriated it for his own residence, and in 1289 converted it into a monastery of the Zen sect. The 2-storied gateway, facing W., 66 ft. by 32, was built in 1628 by Tō-dō Takatora, prince of Tsu in Ise, at the cost of a year's revenue.

[illegible] have [illegible] the [illegible] of [illegible] Shinto [illegible] Buddhism [illegible] Tokugawa [illegible] Shogun [illegible] Iyeyasu [illegible] Iyemitsu [illegible] Iyetsuna [illegible] Tokugawa [illegible] Iyenari [illegible] Iyeyoshi [illegible] Iyesada [illegible] Iyemochi [illegible] Yoshinobu [illegible] Mikado [illegible] Dai Nippon [illegible] inscribed with [illegible] from [illegible] as [illegible] the two [illegible] shape [illegible] inscription shows. [illegible] of the [illegible] form are the [illegible] Zen sect [illegible] Tarawa, [illegible] Zen [illegible] of the [illegible] called after the name [illegible] Nanzen Kokushi, the second [illegible] restorer in modern times. A [illegible] up the left side [illegible] to the [illegible] temple [illegible] containing an effigy of the Mikado Kameyama, who is said to have become a [illegible] monastery after his abdication. [illegible] building, which dates from 1702, has a prettily arranged garden, in which stands a chapel containing a portion of Kameyama's ashes. At the sub-monastery called Konchi in the *Tsurukame no Niwa*, a celebrated garden, called after two pieces of rock-work in imitation of the crane and tortoise; it was designed by Kobori Masakazu. Here are also a chapel and oratory to the memory of Iye-yasu. A fine gateway, which formerly the entrance, has been removed in order to be re-erected at [illegible] Tokugawa [illegible] no yashiki, now being [illegible] of Hiroyoshi near [illegible]

[illegible] belonging to the Jo[illegible] [illegible] about [illegible] the 16th century, was [illegible] Kawaguchi [illegible] Hosendo. [illegible] Kurodani [illegible] Hosendo is that [illegible] has [illegible] Nama Amida [illegible] called [illegible] round, [illegible] with its face [illegible] and so it [illegible] to this day. [illegible] are Amida, with [illegible] Monjuri [illegible] behind the [illegible] screens [illegible] a gold [illegible] by a [illegible] painted under the [illegible] Kanaoka.

Adjoining a monastery of the ordinary [illegible] stands on the [illegible] Hosenin [illegible] Hosenin Sonjo [illegible] hermitage cabin on [illegible] the Tendai school of Buddhism. It is named after the "[illegible] ravine" on that mountain, where he had previously resided. The Kurodani monastery was begun in the end of the 14th century, and several additions were made until it was completed in the beginning of the 15th. After being destroyed by fire and rebuilt two or three successive times, the whole establishment was re-erected in the beginning of the present century. The *Hondō*, facing S., has good carvings of *tenjin* over the row of pillars which separates the nave from the chancel. At the back of the latter stands a

large and handsome gilt shrine, about 100 years old, the side panels of which have small groups of birds and animals in carved open-work, about 4 inches by 9, particularly well executed. It contains the effigy of Hō-nen Shō-nin, carved by himself in 1207, and first brought to this monastery in 1609; it is a sitting figure of wood, with the paint rubbed off by frequent cleaning. Two long lacquered boards, with texts containing the fundamental truths of the sect, hang on the pillars r. and l. of the altar. A handsome gilt baldaquin and numerous handsome banners are suspended from the ceiling. Near the S. E. corner of the building is the pine tree on which Nawozane, coming hither to seek consolation from the good monk Hō-nen, when tormented by remorse for having slain the boy Atsumori, is said to have hung his armour. In the reception rooms are a sitting image of Amida, gilt wood, modern; a portrait of Iye-yasu, sitting on a bright green mat, under a brilliant curtain and against a gold background, about 12 inches by 17; also contemporary effijies of some successors of Hō-nen Shō-nin. Behind these rooms lies a charming garden, with the top of the Shin-nio-dō pagoda appearing over the trees. The monastery owns ten sliding screens with landscapes by Tan-yū in rather bad condition. The 2-storied gate-house, open to the public on the 15th of March and October, has upstairs a Shaka, Fu-gen and Mon-ju, about 25 years old, with a set of the 16 Rakan, said to be about 300 years old, the work of an unknown Hizen sculptor, but recently restored. The interior is devoid of decoration. In the Kumagai Dō is the effigy of Nawozane, carved by himself at the age of 65, a life-like black statuette, about 2 ft. high. On his l. is the sitting figure of Atsumori in the robes of a court noble, at the age of 16, also by Nawozane. To the r. is a portrait of Hō-nen, painted by Nawozane on the silk coat *(horo)* in which he brought Atsumori's head from the field of battle. At the top of the steps facing this little chapel are two stone monuments about 200 years old (in the *go-rin-tō* style), which mark the graves of Nawozane and of the head of Atsumori.[1] Up the steps through the cemetery to the 3-storied pagoda dedicated to Mon-ju, who is represented with a sword in his r. hand and a lotus in his l., and riding on a *kara-shishi* led by Shudatsu Chō-ja (Sudatta). The lion is modern. The figure of Mon-ju is attributed to Un-kei, but the length of the eyes points to the influence of an Indian model. Behind Shudatsu is Sha-ri hotsu (Sariputtra), on the other side Yuima Koji (Vimalakîrrti), with a pointed beard and staff. Passing through the cemetery we reach the

Shin-nio-dō, a temple of the Ten-dai sect. The *Hon-dō*, 100 ft. by 96, has a large portico in front running the whole length of the building. The *ram-ma* of the 3 central spaces on the front are occupied by coloured carvings in relief. The carvings of animals in the *kayeru-mata* of the porch are attributed to Hidari Jin-go-rō, but as the structure dates from the end of the 17th century this can scarcely be correct. The image of Amida in the shrine on the *shu-mi-dan* is attributed to Ji-kaku Dai-shi (b. 794, d. 864), the 1000-handed Kwan-non to Den-giō (b. 767, d. 822), and the Fu-dō on the r., by an unknown sculptor, is said to have belonged to Abe no Sei-mei (b. 920, d. 1005). The panels are covered with a mass of coarsely executed painted carving, and date from the end of the 16th or beginning of the 17th century. On the wall behind is a large group, 30 ft. by 12, of Shaka, Fu-gen (on his elephant) and Mon-ju (on the lion), painted on a background of gilt

[1] That is to say, if tradition is to be believed. It is more probable, however, that Atsumori's head was buried elsewhere. (See p. 328.)

paper. An avenue of fine old maples leads down from the *Hon-dō* to the front gate.

Yoshida no Yashiro, one of the 21 great Shintō temples of Japan, founded towards the end of the 9th century, has been deprived of the 2-storied gate-house which once formed the entrance to the precinct. The chapel is octagonal, a form seldom seen in Shintō temples, and painted white and vermilion. It is dedicated to the same gods as the temple of Kasuga at Nara, but according to some, to the gods of the 3132 temples enumerated in the official catalogues of the chronological period En-gi. Round the enclosure are rows of little cupboard-like chapels dedicated to numerous other deities. The chapels of the '8 gods worshipped in the *Jin-gi-kwan*,' which formerly stood in the rear of the chief chapel, have been removed, as those gods are now installed in the Mikado's palace. Two chapels dedicated to the goddesses of the two temples in Ise still remain in the rear; they are thatched with *kaya* grass in the primitive style, and on the *torii* of the Sun-goddess' chapel is an inscription written by Yoshimasa's wife Tomi-ko.

Gin-kaku-ji.—In 1479 Ashikaga Yoshimasa, after his abdication of the Shō-gun's office, built himself a country-house here, the wall of which extended as far as the hill on which stands Shin-nio-dō. He is said to have had that temple removed because it stood in his way, but afterwards repenting of the act, to have restored it to its original site at his own expense. The 2-storied building, called Gin-kaku (Silver Pavilion), was a summer-house in the garden of his principal reception hall. The garden was designed by Sō-Ami. Of course none of the original trees are now left, and the arrangement of the garden is all that remains. In the upper story of the Gin-kaku is an image of Kwan-non, 2 ft. high, by Un-kei. Yoshimasa left the palace to the monks of Shō-koku-ji, with directions that it should be converted into a monastery. A second building which formed part of the palace is the Tō-gu-dō, which contains the oldest tea-room in Japan, where Yoshimasa, his retainer Sō-Ami, and the monk Shu-kō started the tea-drinking mania, which was subsequently elevated almost to the rank of a fine art. The walls of this room are covered with slight Indian ink sketches attributed to Kano Motonobu, Kano Ei-nō, Sō-Ami and the modern painter Maruyama Ō-kio. In the front room are the effigy of Yoshimasa in priest's robes, and his favourite image of Amida carved by E-shin about 900 years ago. Amongst the treasures of Gin-kaku-ji are 3 *kakemono* by Tan-yū (2 landscapes and a Daruma), 1 of the wild red camellia by the Chinese Shiū Shi-ben (Chou Chi-mien), and one by the Gen (Yüan) artist Shun-kio (Shun-chü). a MS. on the art of drinking tea by Sō-Ami, a *kakemono* of Shaka expounding the Dai-han-nia-kiō (Mâha pragnâ sûtra) to the 16 'good spirits,' by Maruyama Ō-kio, on paper, a pair of Mon-ju and Fu-gen attributed to Chō Den-su, and a pair of screens with paintings of bamboos, that was once the property of Yoshimasa. The sliding screens in one of the rooms have figures by Tai-ga-dō, and a remarkable landscape with willows blown about by the wind by Bu-son, a very original artist. In the reception rooms (Kiaku-den) is an image of Shaka expounding the Ke-gon-kiō, by Jō-chō, a Ji-zō about 9 in. in height attributed to Kō-bō Dai-shi (but very doubtful, although certainly old), and Bindzuru (Pindola) holding a small shrine containing a relic of the Buddha. In another room are sliding screens by Bu-son, river scenes with willows, rather dashed in than drawn, and in a third, screens with crows flying and perching among palms (Cha-

macrops excelsa), also by Bu-son, very truthful, but too black and startling for such a small apartment.

Shu-gaku-In no Ri-kiñ is a garden belonging to the Mikado at the base of Hi-yei-zan, formed by the Mikado Go-Midzunō in the 17th century. It originally consisted of three gardens, but the middle one was converted by him into a nunnery for one of his daughters. A small fee is charged for admission. The upper garden, which is the finest, was formerly the site of a temple of Fu-dō, erected by a monk of Hi-yei-zan in the end of the 10th century. Go-Midzunō is said to have liked it for the view which it commands of the palace in the city, which is seen very clearly by the reflection of the slanting beams of the morning sun. The pagoda of Tō-ji is the most conspicuous object in the view over the city, rising up in the gap between Otoko yama and Ten-nō-zan. The fine cherry trees and maples were planted by Kō-kaku Tennō, the grandfather of the present Mikado.

Shimo-Gamo.—This ancient Shintō temple stands in a fine grove of patriarchal maples, cryptomeria and evergreen oak. Particularly curious is a pair of tall *sakaki* (Cleyera japonica) outside the colonnade, which are joined together by a branch that has grown from one trunk into the other; they are much visited by women who desire to live in harmony with their husbands. This temple, dedicated to Tamayori-hime under the name of Mi-oya no kami, was founded in 677. It was one of the 22 chief temples of the empire, and is still one of those which are maintained at the expense of the state. It is surrounded by a painted colonnade, with a red 2-storied gate-house in the centre, opposite to which is the *hai-den*, a shed 24 ft. by 18. To the r. are two other sheds called the *koso-dono*, for the musicians who play for the performers of the *Adzuma mai* (dance) in honour of the gods, and the *hashi-dono* built over a walled canal, used by the reader of the *norito* or ritual. The canal is called *Mi-tarashi-gawa*, and is supposed to contain a stream of water which should bubble up under a little chapel close to the outer wall. On the l. of the oratory is the *kagura* stage, usually kept closed, and beyond it the kitchen, where the offerings for the gods are prepared. A second colonnade, constructed of unpainted wood, shuts off the public from the chapels of the gods. At a little distance inside the gateway is a fence, behind which stands a second oratory, and then come the two chapels, facing S., of unpainted wood, but with red steps. R. and l. of the interior oratory the trellised colonnade is continued to the wall of mud, tiles and plaster which forms the back and part of the sides of the enclosure. W. of the chapels, and facing towards them, in the same enclosure, is a treasury built of beams in the same style as that at Kitano Tenjin already described. Outside the colonnade is suspended a long picture of Kō-mei Tennō's procession to this temple in 1863, which was a great event at the time, as it was a political demonstration of the possibility of the Mikado coming forth from his palace to take part in worldly matters. On the W., in another division of the great enclosure, are a number of subordinate small chapels, surrounding a praying-shed. The principal chapels used to be renewed every twenty years, which accounts for their architecture being inexpensive and unpretentious. The inner colonnade dates from 1708. Behind the kitchen is a small chapel called Hiiragi no miya; it is believed that evergreens, of any species which resemble the *hiiragi* (Olea aquifolia) in general appearance, bating the spines on the leaves, will be converted into that species if planted before this chapel, and shrubs supposed to be in process of transformation are point-

ed out by the gardens. The principal festival is celebrated on April 15, when the shrine carry three wooden boxes, over three courses, are in full dress. Passing along L. to the S. we reach the

Aoto-no-hatsure, or Temple of the Meeting of the Streams, which stands close to the confluence of the Kamo-gawa and Takano-gawa. It is consecrated to the mother of Wake Ikazuchi, the same and was founded earlier than the temples of Kami and Shimo-gawa, by which name the priests on at the annual festival always used to call here before proceeding to the other two temples. The enclosure is divided transversely into two by a trellised colonnade. In the front part are a number of small subordinate chapels and the oratory, and in the inner part are the two principal chapels.

ENVIRONS OF KIŌTO.

Iwashimizu Hachi-man Gū, on the l. bank of the Yodo-gawa, close to the vill. of Yawata, opposite to the Yamazaki stn. on the Ōsaka and Kiōto Ry. This temple, also popularly called Otoko yama, was founded in the year 860 by a Buddhist monk, who gave out that the gods of Usa Hachi-man in Buzen had revealed themselves and promised, if a temple was built for them in the neighbourhood, to extend their protection to the Mikado's palace. The temple of Usa Hachi-man consists of two chapels, that on the r. being dedicated to Hachi-man, under whom are understood the spirits of Mikado Ōjin, in the centre the three daughters of the Sun-god Susano-no-mikoto and L. Jingō Kōgō. The entire chapel is the oldest foundation, and dates from the year 859, when, as the story goes, a god appeared to a young priest and announced himself as "Hachi-man Yahata Maro, the god of the Bright Throne," in consequence of which the reigning Mikado built a temple to the former at Usa in his ancestor's honour. The Chinese equivalent of Yahata is Hachi-man, the ideograms of which came to be used for Hachi-man. Doubtless after the Buddhist priests had introduced the worship of Hachi-man, the gods of Shintō to which were then mere nominal deities of little importance, it has often been asserted that the worship originally with the teachers of Buddhism was the foundation of the Usa temple. In years after the first introduction into Japan of Buddhist books and images, no satisfactory explanation seems ever to have been given of the name Yahata, Eight Banners, nor of the manner in which it came to be applied to the Mikado Ōjin Tenno. It is said that at some time or period four white and four red banners fell from heaven at Usa, which was thence called Yahata or Hachi-man. But still we are unable to account for the worship of this Mikado taking root at a place with which legend does not connect him, and also for the popular notion which regards him as the God of War. No warlike exploits were ever ascribed to him, and it can scarcely be supposed that because his mother was pregnant of him during her famous expedition against Korea, he was entitled to the credit of her achievements. The

worship of Jin-gō Kō-gu was first joined to that of Ō-jin Tennō in the year 820.

At Iwashimidzu the goddess Tama-yori hime, mother of Jimmu Tennō, is substituted for the three original goddesses of Usa. The temple stands on a hill some 300 feet above the river, and is built in the Riō-bu Shintō style, on a stone-faced platform 10 ft. high. Boots and shoes have to be taken off at the bottom of the steps. In former times pilgrims were allowed to walk round the outer edge of the corridor which surrounds the building, so that they were able to see the golden gutter between the eaves of the oratory and chapel, which is still said to be in its place, in spite of the great temptation to convert it into current coin. From the E. gate a few flights of steps descend to the well called Iwa-shi-midzu, "Pure rock water," after which the temple is named. The ornamental stone lanterns which stand on either side of the stone fence number about 350.

Crossing the river by the Ishiba no Watashi (ferry), the visitor should ascend the hill Tennō-zan to the pagoda of Takara-dera, 200 feet above the bank, where lie buried some of the Chō-shiū men who performed *hara-kiri* on the top of the hill above, after the repulse of the attack made on the Mikado's palace by the wariors of that clan in 1864. 300 feet higher is a gigantic stone *torii*, and a little further, on the slope where they killed themselves rather than surrender to be treated as common criminals, stands the monument raised to their memory by the prinos of Chō-shiū. This hill and the narrow pass between it and the river, where lies the vill. of Yamazaki, are famous in Japanese history as the battle field where Hideyoshi routed the forces of the traitor Akechi Mitsuhide in 1582, and thus avenged the assassination of his patron Nobunaga. It was by seizing this hill at an early period of the fight that the battle was won. Yamazaki and the villages of Yawata and Hashimoto opposite were also the scene of hard fighting in the beginning of 1868, when the Toku-gawa troops were being driven backwards upon their base by the victorious *samurai* of Satsuma and Chō-shiū. On this occasion the treachery of the Tō-dō men who were posted at Yamazaki, converted the retreat of the former into a disorderly rout.

To Uji by way of Fuji no Mori and Ō-baku-san.

Travellers to Nara will find it worth there while to make this round, instead of going by the direct route from Fushimi (see Rte. 34), and they should engage *kuruma* for the whole way, 1 *yen* each man. The route is by the Fushimi Kai-dō, past the Dai-butsu, San-jiū-san-gen Dō, Sen-yū-ji and the temple of Inari. The temple of *Fuji no Mori* is dedicated to Toneri Shinnō (b. 676, d. 735), chiefly remembered as having presided over the commission to which the compilation of the first official history, entitled Ni-hon-gi, Annals of Japan, was entrusted. It was founded in 767 at Fuji-nō, and removed to its present site in 1438. With him are worshipped two other princes, Sōra no Shinnō and Iyo no Shinnō, the former the eldest son of Kwammu Tennō, who having been condemned to exile in 785 for the murder of his enemy the prime minister, starved himself to death on the way to his place of banishment; the latter, another son of the same Mikado, who being falsely accused of treason, was thrown into prison and there poisoned himself. The chapel is a separate building, surrounded by a closed colonnade, with a *hai-ya*, or praying shed in the front of its centre. Opposite is the oratory (*hai-den*), a separate building, used only on special occasions. On one side of the court are a *hagura* stage

and an ex-voto shed. E. of the chapel enclosure, on a small raised platform, rises a tall evergreen oak, said to have been planted by Jin-gō Kō-gu on her return from subjugating Korea. It is called her flag-pole, and underneath is buried the armour worn by her during the expedition. The road now ascends slightly through the tea-plantations at the back of Fushimi, and descends again into the valley of the Uji kawa, and passing the villages of Roku Ji-zō and Kohata, arrives at the front gate of

Ō-baku-san. This monastery, more strictly called Mam-puku-ji, was founded in 1659 by the Chinese priest In-gen (Yin-yüan), a native of Fu-ch'ing, in the province of Fuh-kien, who emigrated to Japan in 1654. The site had previously been owned by the Konoye family, from whom it was taken by the Shō-gun Iye-mitsu, in order to transfer it to In-gen. The buildings were commenced in 1661 and completed in 1668, on the plan of a great temple of the Zen sect in China. In-gen died in 1673. On entering the grounds, the first building on the l. is the Shō-in-Dō, where In-gen lived and died. Here is kept a group consisting of Kwan-non, with Bi-sha-mon and I-da Ten on his r. and l., brought over by In-gen, besides original Chinese pictures of Rakan and other religious subjects, of no great merit. At right angles to it is the Kai-san-Dō (Hall of the Founder), dedicated to his memory, and containing his effigy, besides portraits of all the abbots up to the present time, including In-gen. Most of his successors up to the 21st, excepting 2, were Chinese. The priests still wear Chinese shoes, and a peculiar kind of cap, resembling the French 'beret.' On the roof are 3 remarkable bronzes, a *shachi-hoko* or dolphin at each end, and the model of a pagoda in the centre. Close by is the tomb of In-gen. Passing through the red wooden two-storied *Sammon*, and up a courtyard planted with pines, we come to the Ten-nō-Dō, which contains a stout figure, from the chisel of a Chinese sculptor, of the priest Ho-tei, who is here worshipped as Mi-roku Bo-satsu. Behind is an image of I-da Ten, a handsome youth leaning on a sceptre, and at the two ends of the building stand the Four Dêva Kings, much sturdier figures than usual, without the demons on which they are ordinarily represented as trampling. The pillars are of Chinese timber, called *tetsu-ri-boku*, 'iron pear wood' by the Japanese. On the r. hand side of the next court is a chapel containing numerous images of Kwan-non in different forms, as the Thousand-handed and Eleven-faced, etc., besides tablets bearing the names of monks who have completed their studies here. The next is the *Ga-ran-dō*, dedicated to Ke-kō Bo-satsu. On the opposite side of the court is the *So-shi-Dō*, or "Hall of the Founder" (i.e. of the sect), dedicated to Daruma Dai-shi. The *Hon-dō*, which stands at the further end of the court, is also called *Dai-ō Hō-dō*, 'Precious Hall of the great Man,' one of the epithets of Sâkya, to whom the building is dedicated. The large gilt wooden figure, sitting not on a lotus flower, but on a double throne, the backing decorated with good open-work carvings, is flanked by statues of Anan and Ka-shō, rather above life size. At the two ends of the building are the Sixteen Rakan. The massive pillars, some 40 in number, are of the Chinese timber just mentioned. Behind the *Hon-dō*, on the opposite side of a square court, is the *Hattō*, where the most important religious ceremonies are performed, and religious instruction is given to the neophytes. It is dedicated to Kwan-non, whose image sits on a four-fold throne, highly carved and gilt. This monastery possesses a complete set of wooden blocks for printing the Chinese version of the Buddhist canon.

18 *ch.* Uji (*Inns*, *Yorodzu-ya, r. bank opposite the bridge, Kiku-ya and Mino-ya l. bank), on the Uji kawa, which rises in lake Biwa. This place is surrounded by tea plantations and is celebrated for producing the best quality of tea in Japan. The tea begins to come to market about the 10th May, but the preparation of the leaf can be seen going on busily in the peasants' houses for some time later. The finest kinds, such as Sabo Mukashi and Gioku-ro, are sold at very high prices, as much as from 5 to 7½ *yen* per lb.

Close to Uji is the ancient Buddhist temple of

Biō-dō-In belonging to the Mi-i-dera branch of the Ten-dai sect. This place was originally the country house of a celebrated noble poet, Kawara no Sa-dai-jin, but subsequently passed into the possession of the imperial family. Later on it became the property of Mi-dō no Kwam-baku, whose son converted it into a monastery in 1052. Here Gen-sam-mi Yorimasa committed suicide in 1180 after the battle of the Uji Bridge, where with 300 men he resisted the 20,000 troops of the Hei-ke in order to afford time for Prince Mochi-hito to make his escape. After prodigies of valour had been performed by this little band, most of whom fell in the defence of the bridge, Yorimasa retired to Biō-dō-In, and while his remaining followers kept the enemy at bay, calmly ran himself through with his sword in the manner of an ancient Japanese hero. His age was 75 years. Yorimasa is famous in Japanese romance for having with the aid of his trusty squire I no Hayata, slain the monster called *saru-tora-hebi* which tormented the Emperor Ni-jō no In. A stone monument has been recently erected to mark the spot where he ripped himself up. Immediately within the main entrance is a chapel, containing a large Eleven-faced Kwan-non, ascribed to Kasuga Busshi, with Bi-sha-mon and Ta-mon-Ten by Hō-kiō Toku-ō. To the r. of the shrine is a figure of Ji-zō by the sculptor Tan-kei. The *hon-dō* is one of the oldest wooden structures in Japan, after the temples of Hō-riū-ji in Yamato, dating as it does from 1052. It is called the Hō-ō-Dō, "Phœnix Hall," on account of its shape, which is intended to represent that fabulous bird, the two-storied central part being the body, the colonnades r. and l. the wings, and the corridor behind forming the tail. The ceiling is divided into small coffers, inlaid with mother-of-pearl. Round the top of the walls runs a sort of frieze representing the Twenty-five Bōdhisattvas and various female personages. The doors, and the walls r. and l. and back of the altar are covered with partly obliterated ancient Buddhist paintings by Tamenari, of the Nine Regions of Sukhavāti (Ku-bon Jō-do), the Pure Land in the West, where the saints are located according to their degree of merit. The wood was first covered with cloth, then lacquered black, after which a thin coating of *tonoko* was spread over to form a surface for the application of the colours. The altar or stage was originally covered with *nashi-ji* gold lacquer, inlaid with mother-of-pearl. The bronze plates, with hammered designs of the Lion and Tree-peony, date only from about 1680. The sitting figure of Amida is the work of Jō-chō. On the roof are two phœnixes in bronze, 8 ft. high, which serve as weathercocks.

On a slight elevation beyond hangs an ancient bronze bell, with reliefs on the exterior representing lions and Apsaras. It is celebrated for its beautiful shape and tone, and for the inscription. Amongst the treasures of the monastery are portraits of the Mikado Takakura no In and of Yorimasa, evidently not contemporary, and a Ji-zō by Jō-chō, a small black image sitting on a lotus, with Shō-zen dō-ji and Shō-aku dō-ji r. and l. (see p. 48).

The walk up the stream to the temple of Kō-shō-ji (ferry), returning over the Uji bridge, is extremely pretty. To return to Kiōto the most agreeable way is to take boat, and drop down to the Kiō-Bashi at Fushimi in about an hour, and from there in *kuruma*.

Hi-yei-zan.

(The ascent and descent take about 6 hrs., and ponies can be ridden up by the Shim-michi.)

One of the finest views in Japan is enjoyed from the top of this mountain, which rises N.E. of the city upon the boundary between Yamashiro and Ōmi. Its original name was Hiye no yama, perhaps meaning "Cold Mountain," and the temple of Hiye at Sakamoto at the E. foot of the mountain, popularly known as Sannō sama, is called after it.

The ascent is best made by way of Shirakawa, noted for its granite quarries, and up the Yamanaka-goye for a short distance to a neat granite bridge, where the path turns off to the l. After climbing about 1800 ft. we suddenly come in sight of the southern end of the lake. The path now continues along the breast of the mountain in a northerly direction, winding in and out, through a wood, round a projecting point, and then descends some way to the Chiū-dō, a large red building roofed with copper, in which is enshrined an image of the god Yaku-shi, attributed to Den-giō Dai-shi. It has a covered colonnade at the sides and in front. The Kō-dō, a similar large building, having no colonnade, is dedicated to Dai-nichi Nio-rai. Passing below the Hokke-kiō no Tsuka, the path ascends to the grassy top of Shi-mei ga take, the highest point of all, about 2700 feet above the sea. This place commands a magnificent panorama of the valley of Kiōto, and also of Lake Biwa and its shores, up to the N. end, but towards the N. the view is cut off by Mount Hira. It is advisable to make arrangements for lunching here, in order to enjoy the prospect at leisure. To descend, there are three other paths, known as Kirara-zaka, Sai-tō-zaka and Yokawa. Sai-tō-zaka is a bad path, frequently ascending and descending, until it makes a final plunge downwards over loose, sharp stones to Takano, whence there is a good broad road through Yamabana (*Restt.*, Sonobe Hei-hachi, pretty garden), along the bank of the Takano-gawa to its junction with the Kamo-gawa. Kirara-zaka descends to the Summer Palace of Gaku-shu-In (see p. 332).

The temples of Hi-yei-zan all belong to a single monastery, called En-riaku-ji from the fact of its having been constituted during the chronological period of En-riaku, which corresponds to the reign of Kwammu Tennō, the founder of Kiōto (782-806). Den-giō Dai-shi, who introduced the doctrines of the Ten-dai sect into Japan, was the first abbot. From its walls went forth the founders of numerous other sects, such as Hō-nen Shō-nin, who established the Jō-do shiū, Shin-ran Shō-nin, to whom the powerful sect of the Shin-shiū is indebted for its origin, and Nichi-ren, the founder of the Hokke shiū, the rival of the latter in popularity. At one time the seminaries inhabited by its monks numbered 3000. During the middle ages, like other religious establishments, En-riaku-ji became an important political factor and partisan, until Nobunaga, in order to revenge himself upon the monks for taking the part of his enemy Asakura of Echizen, attacked the place and committed it to the flames. The monks were dispersed far and wide, until the accession to power of the Tokugawa Shō-guns, who re-established the monastery, but on a much smaller scale than before, the seminaries

founded by them numbering only 125. They bestowed on it lands to the value of 5000 *koku*.

Kami-Gamo and Kurama yama.

The Shintō temple of Kami-Gamo stands on the l. bank of the Kamo-gawa, in grassy grounds well-planted with conifers and flowering cherry trees, which form a small park. A broad pathway with a *torii* at each end leads past a racecourse into the sandy area in front of the temple. R. and l. are a stage for *kagura* dances and for the orchestra. A little stream, the Mi-tarashi-gawa, which flows through the grounds, is crossed by a sacred stone bridge. This brings us to a two-storied gate-house in the colonnade, constructed of red-painted wood and white plaster, with green gratings, which encloses the front of the temple. From this entrance a broad flight of steps leads up to another colonnade, through the door of which part of a chapel can just be perceived, adorned with painted and sculptured *Ama inu*. The temple is usually said to have been founded in 677 by Temmu Tennō in honour of Wake-ika-dzuchi no Kami, but there seems to be some uncertainty attaching to its early history. Some say that the two temples are merely a repetition of the temple of Kamo in Yamato, and that the name of the god to which they are commonly ascribed is taken by a misunderstanding from that of the hill at the foot of which Kami-Gamo stands, namely Wake-dzuchi yama. According to the legend, as Tama-yori Hime, daughter of Kamo no Tako-tsumi no Mikoto, was walking by the side of the stream, a red arrow winged with a duck's feather came floating toward her, which she picked up and carried home. Shortly afterwards she was discovered to be pregnant, and she eventually gave birth to a male infant. It was unknown who its father was, and as her parents disbelieved her declaration that she had never known a man, they determined as soon as the child could understand what was said to it, to arrive at the secret by resort to a sort of ordeal. Inviting all the villagers to a feast, they gave the child a wine-cup, telling him to offer it to his father, but instead of taking it to one of the company, he ran out of the house and placed it in front of the arrow, which Tama-yori Hime had thrust into the roof. Then transforming himself into a thunderbolt, he ascended to heaven, followed by his mother. This is undoubtedly a myth invented to explain the application of the name *Kamo*, Duck, to these temples, and the less poetical explanation of their origin is the true one.

Hence to Kurama yama is a walk of 2 *ri* through the hills. From the great gateway below there is a steep ascent to Bi-sha-mon Dō, about 1200 feet above the sea, and 10 *ch.* further over a hill is a Shintō chapel built at the spot where Yoshitsune as a boy used to visit a friendly monk in order to obtain instruction in the theory of war. After the death of Yoshitomo in the civil war of 1159, his beautiful mistress was forced to yield to the desires of Kiyomori, and the lives of her three children were spared on the condition that they became monks. Yoshitsune, the youngest, better known during his boyhood as Ushiwaka (Young Bull), was placed as a pupil in the monastery of Kurama yama. His natural disposition inclined him far more to the calling of a warrior than to the study of Buddhist theology, and he spent his time in archery, fencing, athletic exercises, and other congenial amusements, to the great distraction of the priests in whose charge he had been placed. On his attaining the age of 16 they urged him to become a monk, and to spend the rest of his days in

praying for the soul of his father, but Ushiwaka replied that his ignorance of priestly lore would be a bar to his rising in the church, and as he did not choose to sink into the position of a begging monk, he preferred to remain a layman. Shortly afterwards he disappeared from the monastery, and fled into Ō-shiū in company with his friend the gold-merchant Kichiji.

The name Kurama is said to be derived from an incident in the life of Temmu Tennō, who in 683, in order to escape from Prince Ōtomo, fled hither on a 'saddled horse,' which he left tied up at this spot. The temple was founded in 797 by a certain Tō no Isen-do, who being a devout Buddhist, had long been possessed by an earnest desire to build a chapel in honour of Kwan-non. One night he dreamt that he was on a mountain on the north of the city, where he met a god in the shape of an old man, who told him that this was the fittest place for his purpose, because its summit resembled a three-pronged *vajra*, and was constantly surrounded by a cloud of many colours. On waking from his dream, he found himself unable to remember the exact position of the site recommended to him by the god, but recalling how Matanga and Dharma had brought the relics of Buddha and some Buddhist books to China by the aid of a white horse, he saddled a similar animal of his own, which had been kept for some days without food, and sent it forth under the guidance of a boy. The horse made its way into the mountains, and finally came to a halt at a spot overgrown with grass, and Isen-do having been guided there by the boy, recognized the place he had seen in his dream, and found an image of Bi-sha-mon, for which he erected a chapel. Still he was troubled at not attaining his desire of founding a temple to Kwan-non, but having been informed in a dream that the two deities were in reality identical, he built a chapel in honour of the Thousand-Handed Kwan-non. In former times the tradesmen of Kiōto used to flock in crowds to the temple of Bi-sha-mon on the first 'day of the tiger' in the first moon, to pray for a blessing on their transactions.

Instead of returning by the same way, a pleasant route may be taken over the hills to Shidzu-hara and Ōhara, thence to Yase 1½ *ri*. Here the women wear trowsers like the men, and carry burdens on their heads, supported on a thick cushion. From Yase to the San-jō Bridge is 2½ *ri*.

Atago yama.

Atago yama, to the N. W. of the city, is a conspicuous peak in the range on that side of the plain, about 2900 ft. above the sea. The route passes by Udzumasa (see p. 309) and turns to the r. at Katabira no Tsuji. There is a tradition that the corpse of Danrin Kō-gō (some say Ono no Komachi) was carried out of the city and exposed to natural decay, instead of receiving the ordinary rites of sepulture, in accordance with her dying instructions, and that in passing this spot the funeral clothes fell off. This empress, the consort of Saga Tennō (reigned from 810 to 823), is celebrated for her piety and good works. She was the mother of two Mikados, Junna Tennō and Nimmiō Tennō. After the death of the latter, her grief was so intense that she resolved to retire from the world, and accordingly became a nun, but died almost immediately afterwards, at the age of 64. At Kami Saga is the monastery of Sei-riō-ji (see p. 310). A short distance further is a red *torii* at the bottom of a hill called *Kokoro-mi zaka*, which might be rendered 'Test Hill,' as it puts the pilgrim's endurance to a first trial before he reaches the more arduous

ascent to the summit of the mountain. Descending to the vill. of Kiyotaki, 17 *ch.* (*Inn*, Masu-ya), we cross the stream which lower down unites with the Ōi-gawa to form the Katsura-gawa, and then begin to climb a very steep path to the Minakuchi-ya. On the way up are two resting-places which command a fine view of the plain. The last half of the ascent is much less steep, and the distance from the last tea-house to the summit is but 5 *ch.* On the l. a glimpse is caught of the Ōi-gawa and the town of Kame-oka in the plain of Tamba. The ordinary time required from Kiyotaki is 1¾ hrs. There is a fine bronze *torii* with a boar in relief at the top of the ascent. Several flights of stone steps lead up to the front chapel, dedicated to Izanami no mikoto and her child the God of Fire, variously known as Kagutsuchi no Kami and Homusubi no mikoto. The most common ex-voto is a picture of a wild boar. At the back is a second chapel dedicated to Toyo-uke hime (the Goddess of Food), and two other gods. As in many other cases, the foundation of this temple in honour of the fire-god is enveloped in obscurity, and it probably dates from the prehistoric period, but in 781 the Buddhist monk Kei-shun dedicated here a chapel to Ji-zō, on whom he conferred the epithet of Shō-gun or general, to suit the warlike tastes of the Japanese people. From this period the temple fell under the influence of Riō-bu Shintōism, from which it has only recently been freed. Charms are sold by the priests as a protection against fire.

The Rapids of the Katsura-gawa.

By leaving the San-jō Bridge at 9 a.m. in *kuruma*, the Katsura-gawa is reached in ½ hr., and after crossing the river, the road begins to rise gradually. After passing through the vill. of Katagiwara (20 min.) a steep hill is reached, up which the traveller must walk. To Kutsukake (*Inn*, Benten Matabei, 3 *ri* 16 *ch.* from San-jō Bridge, 2 *ri* 27 *ch.* from the Railway Terminus) is 30 min. more. A short distance beyond, the road crosses a second hill, called Oi no Saka, to Oji (*Inns*, Soba-ya, Masu-ya). Near here a narrow path branches off r. across the fields to the river at Yamamoto (3 hrs. from San-jō Bridge), where boats are engaged for the descent of the rapids. The charge for a large boat is 3 *yen*. The stream here enters the hills, which rise precipitously on either hand, and continues its course between them for about 13 m. to Arashi yama, the voyage taking on an average about 2 hrs., but varying slightly according to the amount of water. It is advisable to reach Yamamoto before noon, if possible, as the boatmen make a double charge after that hour, on the ground of their not being able to re-ascend the river the same day. Fare for *kuruma* for the whole trip, 1½ *yen*.

ROUTE 34.

KIŌTO TO NARA.

ITINERARY.

	Ri.	Ch.	M.
San-jō Bridge to			
Fushimi	2	19	6¾
Nagaike	5	23	13¾
Tamamidzu	6	33	16¾
Kidzu	9	28	25¾
Nara	11	21	28¼

For a good pedestrian this is an easy day's work, and once beyond the town of Fushimi, the walk will be found agreeable, especially between Tamamidzu and Kidzu, where the view from the embankment of the Kidzu-gawa is very enjoyable. Those who are pressed for time can profitably combine a visit to Ō-baku-san and Uji (see pp. 335-6) with the journey to Nara, by taking *kuruma* for the whole distance, a round of 14 *ri* at the outside.

The road passes the temple of Dai-butsu, San-jiū-san-gen Dō, Sen-yū-ji, Hō-fuku-ji, Inari no Yashiro and Fuji no mori, and as far as Fushimi is lined continuously with houses. Instead of passing through Fushimi it is better to turn to the l. at the temple of Fuji no mori, and to make at once for the Bungo-Bashi on the Uji-kawa. The road is somewhat intricate, but the following directions may serve as a guide to those who cannot inquire the way. After leaving Fuji no mori, turn again to the r. in 2 minutes, then S. to 4 cross-paths, continue on straight (the path l. goes to Ō-baku-san), to another 4 cross-paths, turn r., go about 100 yards down this path, then turn l. and passing the white wall of the enclosure now used as a drill ground, descend to the bridge. The view up the river towards Uji is very beautiful. On crossing the bridge turn r. through Mukai machi, and follow the causeway between Ō-ike (the Big Swamp) on the r. and a small one on the l. to Ogura, where there is a small Shintō temple, called Komori no Jin-ja (child-protecting), of rather peculiar construction. The worshipper approaches the praying place by passing through the centre of a huge barn-like building, along a roofed passage up to the gate of the chapel. Here the road, leaving the swamp, passes through the tea-plantations to Shin-den, where the road from Uji falls in on the left. A short distance beyond l. is a low hill covered with trees, which has the form of a burial mound (*misasagi*), and is held sacred by the inhabitants of the locality. At Terada is the Kuze no Jin-ja in a shady grove of evergreen oaks. The chapel is decorated with elaborate painting in many colours, now much faded. In this neighbourhood the cultivation of the pear is carried on on a large scale. Nagaike (*Inns*, Matsu-ya and Sasa-ya) is about halfway. After crossing several dry water-courses the road rises on to the bank of the Kidzu-gawa at the point where a small stream, the Taga-gawa, joins it from the granite-sand hills on the l. At Ayasugi a road branches off r. to Iga by way of Kasagi. In front the peaks of Yoshino and Kon-gō-sen are visible over the low hills which form the N. frontier of Yamato. The river is crossed by a long bridge to Kidzu (*Inns*, Kawaguchi-ya Ki-hachi, and Ditto Ichi-bei). The road is flat for a short distance and then enters the above-mentioned range of hills. On the first ascent are, in three cells, a large stone image of Kwan-non, a second of a pilgrim (*giō-ja*) and a so-called "praying

stone" (*nembutsu ishi*). Close by, at the top of a flight of steps, is a temple, consisting of six small red painted chapels with exaggerated roofs, and two ex-voto sheds in front. It is dedicated to the local Shintō god. Shortly afterwards we ascend a second hill called Narazaka, at the top of which a road branches off l. to Iga by way of Kasagi (see p. 169), and passing by the Buddhist temple of Han-nia-ji l., come in sight of the temples and pagodas of Nara.

ROUTE 35.

NARA.

NARA (*Inns*, *Musashino, at the foot of Mikasa yama, good view; Imban-ya, Kogatana-ya in the town), pop. 21,000, was the capital of Japan during seven reigns, from the year 709 down to 784, when the Mikado Kwammu removed the seat of Government to Yamashiro. The town has at the present day probably scarcely a tenth of its former dimensions. It is situated in the North of Yamato, close to the boundary which separates it from Yamashiro, and at the foot of a range of mountains which runs North and South, roughly dividing the upper part of the province into two halves. The site where the palace stood is about three miles W. of the town on the Hokke-ji road. Nara is written with various combinations of Chinese characters, none of which give a sure indication of its etymology. According to an ancient myth Nara yama, the hill on the N., was so called because the grass was trampled flat *(fumi-narashi)* by the army of the Mikado encamping there to defend the province against invasion by a rebel, but this is not entirely satisfactory. Another derivation connects it with the name of a species of oak called *nara*, which may have at one time been plentiful in that part of the province, though it certainly is not so now. From the Musashino Inn the chief sights of Nara may be conveniently taken in the following order.

Kasuga no Miya.—This Shintō temple is dedicated to Ama-no-koyane, the ancestor of the Fujiwara family, and his wife, and to the gods or mythical heroes Take-mika-dzuchi and Futsu-nushi, whose original seats are at Kashima in Hitachi and Kadori in Shimōsa: It is said to have been founded in the year 767, at the desire of Take-mika-dzuchi, who rode up to Nara on a white deer in search of a new residence, and then summoned the other three gods to come and dwell with him there. From the inn the the path descends the steps past the shops where Nara nin-giō (small wooden images chiefly representing characters in the mediæval lyric drama called *Nō)* and articles made out of deer's horns are sold, crosses the bridge over the tiny stream called the Iza-gawa, and turns up to the left through a red painted temple dedicated to Godzu Tennō, under which name Susanō is frequently worshipped. It then continues through the wood to a clearing at the back of the temple where tame deer usually congregate, and passing some buildings occupied by the priests and their attendants, enters the temple by the north gate in the outer gallery close to the *Kaze no Miya*, or Temple of the Wind. Here on a

curious old trunk of a tree may be seen growing the Camellia, Cherry, Nandina, Wistaria and another creeper. Opposite to this is a small treasury, painted red, built of horizontal logs, whose section is a right-angled triangle with the right angle outwards. To the left is a fine Wistaria growing on the trunk of a huge dead wild camellia. A few steps give access to a little court at the rear of the four chapels which constitute the temple. The first on the r. is that of Take-mika-dzuchi, next is the one dedicated to Futsu-nushi, then comes the chapel of Ama-no-koya-ne and on the l. that of his wife. They are buildings of wood and plaster, with red painted beams and pillars, gables in front and at the back, and long eaves descending on either side. Reissuing from this court, and passing between the outer and inner galleries, we next come to the *kari-ya*, where six times in each month a great feast is laid out by the priests, and then carried in at the front gate of the temple to be offered up to the gods. The diagonal ascending corridor which connects this building with the inner gallery, called the *suji-kai no ma*, is attributed to the famous wood-carver Hidari Jin-go-rō. Beyond is another large shed, where the townspeople come on the evening of the *setsu-bun* (3rd February) and perform the ceremony of scattering beans to expel evil spirits. Walking round the gallery and up the steps, we come to the front gate at which the pilgrims worship; by looking through, a glimpse can be had of the two middle-most chapels, and of a large panel painted with the lion and peony, below the gutter between the chapels. A fine bamboo blind hangs before the door of each chapel, but the usual mirror is wanting, having been removed on account of its Buddhist origin. Red is the prevailing colour of the whole structure, and the outside of the gallery is hung with countless brass lanterns. Below the steps is another shed called the *hai-ya*, or oratory, from which the *dai-miōs* in ancient times used to make their obeisances to the gods. A fine old Wistaria at the angle formed by this shed and the *setsu-bun no ma* is worth notice. The whole space occupied by the temple is said to be 120 yards square. In the S. W. corner of the outer gallery is a small shrine to Saruda-hiko, the god who is supposed to be ground landlord of the locality. According to the myth this god made an agreement with the god of Kashima to lease three feet of earth to him, but the latter cunningly enclosed 3 *ri* square of ground during the night, pretending that the 'three feet' in the contract referred only to the depth of soil. It is the popular belief that in consequence of this trick of Take-mika-dzuchi, no tree on Kasuga yama sends its roots more than three feet below the surface. The great festivals of the gods of Kasuga are held in August and February on the first 'day of the horse,' if there are only two in the month, on the second if there are three, to ascertain which the Japanese almanac must be consulted. At the end of a long avenue of standard lanterns to the r. of the main temple, stands the Waka miya, a temple dedicated to Ama-no-oshi-kumo, son of Ama-no-koya-ne. Many of the lanterns which line the approach are lighted every night. Formerly, when the annual subscriptions for that purpose were liberal, all were lighted, and the effect produced among the the dark evergreens of the grove was extremely picturesque. In front are an open shed (*hai-ya*), where pilgrims bow down, and a long low building occupied by the priests. A few young girls are waiting in readiness to perform the ancient dance called *kagura;* their dress is a pair of wide red trowsers, white under-garment and a long gauzy mantle adorned with the Kasuga crest of wistaria; their hair is gathered into a long tress which hangs down

behind; a chaplet of artificial flowers, the wistaria and scarlet single camellia, is worn on the forehead, and their faces are plastered thickly with white-lead powder; they hold in their hands, as the dance proceeds, now a fan, and now a bunch of small bells. The orchestra consists of three priests who severally perform on the drum (*suzumi*), flute, and sing the hymn (*kagura-uta*). Beyond the Waka-miya a path leads to the *Oku-no-In*, where there are one or two uninteresting small buildings standing in a wood composed almost entirely of a rare tree called *nagi* (Podocarpus Nageia), the dark evergreen leaves of which completely obscure the sky. Returning from this point the road passes the front of the chief temple between rows of stone lanterns, descending gradually through a grove of magnificent cryptomeria, interspersed with a variety of evergreen oaks. Brillant scarlet azaleas, with flowers of more than ordinary size, abound in the swampy ground on the left. A bronze deer in a recumbent position on the r. serves as a drinking fountain. Close to it is a little chapel called Harai-do no Miya, where pilgrims wash their hands. Beyond this, in the more open part of the wood, is another haunt of the tame deer.

Issuing from the great *torii*, the road goes direct W. past the site of *Kō-buku-ji*, of which the 5-storied pagoda and one or two other buildings, alone remain. This once enormous Buddhist temple was founded in 710, destroyed by fire in 878, rebuilt, again burnt, rebuilt a second time and burnt again in 1717, since which time it has not been restored. The pagoda, 150 feet high, dates from 730; it contains a good sitting figure of Yui-ma Ko-ji (Vimalakîrtti). Close to it on the N. is the Tō-kon-dō or Eastern Golden Hall, founded in 724 by the Mikado Shō-mu in order to procure return of health for his aunt and predecessor Gen-shō. It is dedicated to Yaku-shi (the Healer-king, Sansk. Bhâishagya Tathâgata), supported by Nikkō and Gwakkō, Bôdhisattva representing the Sun and Moon. The enormous pine tree with spreading branches supported on poles is said to have been planted by Kō-bō Dai-shi as a perpetual offering to this god, in place of flowers. There was originally a Sai-kon-dō, or Western Golden Hall, opposite to this, dedicated to Shaka (*Sâkya*), and between the two was the Chiū-kon-dō or central Golden Hall, also dedicated to Shaka. The Nan-yen-dō, or Southern Circular Hall, is in reality octagonal. On the N. side is a colossal sitting Kwan-non, the Amogha-pasa Avalôkitêsvara. This image is No. Nine of the Thirty-three images of this deity situated in the central provinces, which are made the objects of annual pilgrimages by the inhabitants of Eastern and Northern Japan. The octagonal shape of the building is taken from the fabulous mountain Fudaraku Sen (Pôtala), which was supposed to be the favourite resort of Kwannon. Behind, facing W., is an image of Amida, and on the S. side a colossal Thousand-handed Kwannon. The walls have remains of painted figures, attributed to Kō-bō Dai-shi. Further N. stands a similar building of smaller dimensions, called the Hoku-yen-dō, Northern Circular Hall, dedicated to Mi-roku Bo-satsu (Mâitrêya), supported by 2 Bo-satsu. Amongst a crowd of miscellaneous images are an excellent pair of Ni-ō, the anatomy of of which is perfect. They are the best examples of sculpture in wood to be seen in Japan. Of two sets of the Four Dêva Kings the smaller is by Kwai-kei.

South of Kō-buku-ji under the hill lies the pond called *Sarusawa no Ike*. There is a legend of a beautiful maiden at the Mikado's court, who was wooed by all the courtiers, but rejected their offers of marriage because she was in love with the Mikado. The latter had pity on

[illegible] for a while. But when he afterwards [illegible] to [illegible] he [illegible] what a [illegible] away by [illegible] [illegible] Above the [illegible] at the [illegible] [illegible] is a small platform with a [illegible] [illegible] who [illegible] perfect [illegible] [illegible] access to the tomb of [illegible] [illegible] from a distance. The [illegible] and [illegible] [illegible] in the [illegible] [illegible] this a street [illegible] the river and then turning to the right we may walk up a lane street to the [illegible]

Kasuga, or temples of [illegible] Temple [illegible] [illegible] [illegible] with [illegible] [illegible] the last [illegible] [illegible] [illegible] North, we come to the [illegible] Sōdaiji Temple [illegible] town where [illegible] pulled down to [illegible] [illegible] [illegible] of Mikeno. [illegible] [illegible] ing the town, we [illegible] [illegible] hiyo Mon, the [illegible]

Tōdaiji. This temple [illegible] the Great Buddha [illegible] than the image at Kamakura [illegible] ing a curious old [illegible] built like that of the [illegible] of unpainted and [illegible] shingles, but on a [illegible] we continue along the W. side of a stone-faced mound, and [illegible] the corner of the [illegible] at the great two-storied [illegible] The gallery, built of wood and [illegible] plaster, with beams and [illegible] painted red, measures 170 yards from E. to W. and 200 yards from N. to S. The entrance gate has three portals, and niches right and left which are occupied by a colossal pair of Niō. Opposite rises the huge, ungainly building which contains the Daibutsu; the dimensions are said to be, height 156 feet, length of front 290 feet, and depth 170 feet. It was built about the beginning of the 18th century, and [illegible] more than 150 years old, [illegible] of the per[illegible] and the [illegible] of its [illegible] with worm. [illegible] this [illegible] the [illegible] a much greater [illegible] present. There [illegible] S. E. [illegible] S. W. of the [illegible] Hall, [illegible] which may still [illegible] Southern [illegible] [illegible] Kwanon, [illegible] [illegible] known [illegible]

[illegible] Tōdaiji [illegible] for instructing a [illegible] girls, and the [illegible] the Sun goddess' [illegible] to present her with [illegible] rule of the Buddha, [illegible] how she would [illegible] passed 17 [illegible] at the foot of a tree [illegible] at the end of which [illegible] the chapel door flew open, and a [illegible] pronounced [illegible] which was interpreted in a favourable sense. On the [illegible] after the priest's return the Mikado [illegible] that the Sun goddess appeared to him in her own form and said, "the Sun is [illegible]" (Wakahiru). She also announced her approval of his plan of erecting a Buddhist temple, and he in consequence determined to have an image 164 feet high of gold and copper. A proclamation was issued in 743, calling upon the people to contribute, and in 744 the Mikado himself directed the construction of the model. The image was to be cast at Shigaraki in Ōmi, where he then resided, but two years later he removed the capital to Nara, and the image was not

completed. In 747 he began the casting of another image, and with his own hands carried earth to form the platform. Eight attempts in all were made to cast the image, which were finally crowned with success in 749. As Japan had not up to that time produced any gold, the Mikado was in despair lest he should not be able to procure enough of that metal to gild it all over, but the discovery of gold in Ō-shiū in 749 came opportunely to supply the want. In 859 the head of the image fell off, but was replaced. In 1180 the whole building was destroyed by fire in a civil war, and the head of the image was melted by the flames, but the temple and image were restored 15 years later. The temple was destroyed again in 1567, and once more the head of the image fell off; it was replaced not long after by the present head at the expense of a private individual. From this time the image remained exposed to the elements in the condition of a *nure-botoke* (wet-god), as the Japanese familiarly say, until the reconstruction of the temple 130 and odd years later.

Vâirôkana is explained in Eitel's Handbook of Buddhism to be one of the persons of the Buddhist trinity, namely Buddha in a state of Nirvâna, but also meaning 'he who enlightens all.' Hirata is the authority for calling the idol Vâirôkana, but in all the older books the image is called Roshana (*i.e.*, Rôkanâ), which may equally be interpreted 'light,' and the name was no doubt chosen by the Buddhist priests to support their doctrine that the Japanese gods had originally been Buddhist deities. This is the explanation of the term *Hon-chi Butsu*, which signifies the 'original Buddha' of a Shintō god or *kami*. In the case of the Sun-goddess this *Hon-chi Butsu* must evidently be a Buddha who possessed the attribute of 'spreading light,' and it was a matter of no moment whether this was understood in a spiritual or a material sense. The height of the image is said to be 53 feet, being thus 7 feet higher than the Kamakura idol. It is in a sitting posture, with the legs crossed; the right hand uplifted, with the palm outwards and the tips of the fingers about on a level with the shoulder, the left hand resting on the knee, with the back of the fingers towards the spectator. The body of the image and all the most ancient part of the lotus flowers on which it is seated are apparently formed of plates of bronze 10 in. by 12, soldered together, except the modern parts, which are much larger castings; the petals of the reversed lotus are apparently single castings, and the head, which is much darker in colour, also looks like a single piece, but the hall is so obscure and the height so great that it would be difficult to distinguish seams, if there were any. A peculiar method of construction is said to have been adopted, namely, of gradually building up the walls of the mould as the lower part of the casting cooled, instead of constructing the whole mould first, and then making the casting in a single piece. If this be true, it explains the appearance of seams. The thickness of the casting varies from 6 to 10 inches. The original parts of the upturned lotus which forms the idol's seat are engraved with representations of Buddhist gods and of the Shu-mi-sen (Sumêru), the central axis of the universe surrounded by various tiers of heavens. Here and there traces of substantial gilding are visible, which lead to the conjecture that the whole image was probably gilt when first made. The modern head is extremely ugly, owing to its black colour, and to its broad nostrils and swollen cheeks. Behind it rises up a huge gilt wooden glory (*go-kō*) crowded with large images in a sitting position: in front are the usual standard lanterns, vases of artificial flowers

[illegible] of stone images of the [illegible] Kwannon. Within a [illegible] is the well [illegible] March in each [illegible] temple. [illegible] the province of [illegible] the rock [illegible] From that time [illegible] past the [illegible] to the [illegible] water of this [illegible] A [illegible] made [illegible] 770, [illegible] the work of the [illegible] of the [illegible] 701, d. 706, and the [illegible] attributed to Kōbō Daishi. The Sanmai-dō or Hall of Austerity, opposite, commonly called the Shōgatsu-dō, contains [illegible] representations of the [illegible] "Law of the True Law," the Eleven-faced Kwannon, Fudō Myō-ō (Acalanātha, the immovable, an epithet of Siva), and Bishamon (Vaiśravaṇa). Next comes the Shintō temple called *Tenkō Hachi-man*, which may also be reached from the front pathway of Todaiji by a path under the first gate at the S.E. corner of the gallery. It was founded in 749 in order to secure the protection of Hachi-man for the temple of Daibutsu, and was removed to its present site about the 14th century. The buildings are constructed of timber and white plaster, and are roofed in the ordinary style with thick layers of shingling. On leaving this temple the path comes out at the foot of Mikasa yama, or Three Hat Hill, probably so called from its three tops, one above and behind

[illegible] Nara [illegible] Hachi-man [illegible] Tenkō Hachi-man [illegible] Tenkō Hachi-man [illegible] in the [illegible] is a [illegible] ancient [illegible] with [illegible] image and [illegible] tion. [illegible] It is [illegible] to a [illegible] founder of the [illegible] sculpture and is one of the earliest specimens of such work.

The [illegible] in front of Todaiji, [illegible] full of sacred carp, at [illegible] little island in its centre stands a chapel of Hachi-man. [illegible] restaurant [illegible] by kaiten [illegible] Nara. Passing round the [illegible] to the East we [illegible] bell tower, where hangs the bell of Todaiji, cast in 732. Its measurements are [illegible] feet [illegible] inches greatest diameter [illegible] inch, and greatest thickness at the edge 8 inches. [illegible] Nearly 86 tons of copper and 11 tons of tin were used in the casting. Beyond this is the

Nigatsu-dō (Second Month Hall), at the top of a steep flight of steps, in honour of Kwannon. It was founded in 752, and is one of the thirty-three temples of that goddess already mentioned. According to the legend, a tiny copper image of Kwannon had been picked up, which possessed the miraculous quality of being warm like living flesh. Ever since it was enshrined in this temple it has been the custom to hold a special series of services in the second month of the year, whence the name Nigatsu-dō (Second Month Hall). The image is exposed for adoration on the 18th of each month. The present building is about two centuries old. From the platform in front there is a fine view across the town to the hills through which passes the road to Ōzaka. On the further side of the temple is a shed contain-

the other, which can be distinguished from certain points in the town. It is also sometimes called Wakakusa yama, Young Herbage Hill, from its bright green colour, being almost bare of trees, and covered with short grass. Some say that Wakakusa yama is its only true name, and that the real Mikasa yama is between it and Takamato yama, which rises behind the temple of Kasuga. From the stone at the summit (600 ft. above the base) a fine view N. W. is obtained of the Kidzu-gawa valley, and W., of the plain of Nara stretching away to the mountains which divide it from the province of Kawachi. The town of Kōriyama lies S. W. At the foot of the hill are some cutlers' shops, where parties of pilgrims may frequently be seen listening to the marvellous descriptions given by the shopmen of the keen swords and knife-blades which they have for sale. Curiosity dealers abound in Nara, but the Exhibitions which were held there a few years ago attracted many visitors, who purchased and carried away most of the genuine antiquities of real value.

ROUTE 36.

FROM NARA TO ŌZAKA BY HŌ-RIU-JI AND TATTA.

ITINERARY.

Nara to	*Ri.*	*Ch.*	*M.*
Kōriyama	2	12	5¾
Tatta	4	21	11¼
Kokubu	7	21	18¼
Ōzaka	12	3	29½

There are several places of interest on the W. and S.W. of Nara, which lie on or near the route to Ōzaka by the Tatta pass. They may conveniently be visited in the following order, starting from the Musashino inn.

Hokkeji, 1 *ri*, founded in the 8th century, by Kō-miō Kō-gu, consort of Shō-mu Tei, is a seminary of the Ritsu sect. Behind it at a distance of a mile are the tumuli of the Empresses Gemmiō (706-715) and Gen-shō (715-724).

Sai-dai-ji (27 *ch.*), one of the seven great monasteries of Nara (*Shichi-dai-ji*), is in a better state of preservation than any other in the province of Yamato. It was founded by the Empress Kō-ken Tennō in 765, the year in which she resumed the crown, and belonged to the San-ron sect, which is said to worship no gods, but to look upon the human body as the seat of the deity; but it is now the property of the Shin-gon Ritsu sect. The *hondō*, or Main Hall, is dedicated to Shaka, whose image was carved by

[illegible] called Hō-shō [illegible] Tō-ji [illegible] Kwan-on [illegible] Kwan-on [illegible] Tō-ji [illegible] feet in [illegible] far less artistic [illegible] than most wooden [illegible] [illegible] Tō-ji, with Tō-ji [illegible] The latter is [illegible] in wood, except the feet [illegible] by his side is [illegible] Tō-ji [illegible] the casting of Zenchō [illegible] succeeded at the 7th attempt [illegible] impress herself on the [illegible] to stir the molten metal [illegible] west of the [illegible] Amida. Images of [illegible] Fugen and Seishi are [illegible] Agyō Fudō is land the [illegible] [illegible] hand on the l. is the [illegible] Kō-shō [illegible] and [illegible] temple, and sculptor of [illegible] of Saiaka in the [illegible] grandson of Kō-o [illegible] 1201, d. 1260). In a [illegible] the Ai-sen-dō are four [illegible] of Dai-nichi, Saiaka, [illegible] Hō-shō (Kitamura [illegible] [illegible] origin. All the [illegible] are comparatively modern. We pass next through the temple of [illegible] wara Michizane, [illegible] Ten-jin Sama (p. 6), to the [illegible] (8 ch.) of Sai-dai. [illegible] 29 B.C. to 70 A.D., which is of considerable size, covered with trees and bamboos, and surrounded by a broad moat. Thousands of [illegible] make their home on the [illegible].

Shō-dai-ji (8 ch.), founded by Shō-mu Tei and one of the Seven Great Monasteries of Nara. The greater part of the grounds belonging to this monastery have been turned into cornfields and vegetable gardens. In the midst of these stands the kon-dō, containing a [illegible] gilt wooden image of [illegible] with the thousand-[illegible] [illegible] and [illegible] The latter is [illegible] a Chinese sculptor, [illegible] said to be the [illegible] Behind is the [illegible] Hall, with images [illegible] (Jōrōkuma) [illegible] the [illegible] At one [illegible] are two trans-[illegible] as the [illegible] of [illegible] As the other [illegible] the way.

[illegible], commonly [illegible] Nō-[illegible] founded in [illegible] in pur-[illegible] of a vow made in order [illegible] it is restored [illegible] was com-[illegible] and the original [illegible] two years later. [illegible] to its present [illegible] which [illegible] in the sixth [illegible] of the Western Division [illegible] where the name [illegible] (Western Capital), by [illegible] is still known. [illegible] Hall is a large [illegible] a colossal sit-[illegible] of Yaku-shi, the [illegible] of the [illegible] on the [illegible] of the same [illegible] on the front, back and [illegible] with images in low relief, [illegible] Hin-[illegible] A [illegible] work, the design of which is composed of the fruit and [illegible] of the [illegible] (Mo-[illegible] Chrysanthemum), added to the [illegible] room in the upper [illegible] the [illegible] of the pat-[illegible] suggest that it must have been cut with the cold chisel out of the [illegible] metal. The altar rests on a platform of white marble 42 feet in [illegible] by 12 in depth, the materials of which are said to have been brought from Korea. R. and L. stand the sun and moon personified, nine feet in height, also in *shaku-dō*. Behind each image rises a huge gilt wooden "glory." R. and L. of these

are twelve wooden images representing the 12 'divine generals,' who are the constant attendants on Yaku-shi. Over the gratings which close in the front of the building are four large paintings on wooden panels of medicine-jars, emblematic of the blessings which the god Yaku-shi bestows. Bundles of awls are attached to the gratings, offered in token of gratitude by persons whom he has cured of deafness. Behind is the Lecture Hall, containing an image of Amida 9 feet high, flanked by Kwan-non and Sei-shi (Mahâ-stana-praptra). These three bronze images were cast in the reign of Ji-dō Tennō (690-702), but the lotus on which Amida is sitting is a modern restoration. They were originally thickly gilded. The face of Sei-shi was restored about 50 years ago. The 6-storied pagoda is said to date from 730, but looks hardly so old. East of it is the Tō-in-dō, containing a standing figure of Kwan-non said to have been brought from Korea, and supposed to be of the fabulous gold called *Embuda-gon*, which was found in a river on the continent called Embu-dai (Gambu Dvîpa) by the Buddhists. R. and l. are the images of the Four Dêva Kings by the sculptor Jō-chō, who flourished about the end of the 10th and beginning of the 11th centuries; the colours were laid on by another artist. The best of the four is Zō-chō, next but one to the goddess on her l. Behind them are, r. the 11-faced Kwan-non, l. Ji-zō. This temple possesses a stone about 3 feet long and 2½ wide marked with the imprint of the Buddha's feet (*Bussoku seki*), brought from Korea in the 8th century. The bell which hangs in the tower behind the pagoda is also said to be Korean, brought over to Japan in the beginning of the 8th century. Among the treasures of this monastery are a series of *kakemono* representing the 16 Rakan by Gan-ki (Ngan Hwui) of the Gen (Yuan) dynasty.

Kōriyama (*Inn*, Hara-uchi-ya), 15 *ch.*, 15,000 inhabitants, formerly the residence of a *Dai-miō* named Yanagizawa Kai no Kami, a *fu-dai* or hereditary vassal of the Tokugawa family, whose fief was assessed at 151,288 *koku*. The walls of Nara, when it was the capital, extended almost to what is now the eastern limit of this town. The castle and the temple called Uyetsuki Hachiman are the only places worth visiting. The road crosses the Tomi no O-gawa just before entering the town of Ko-idzumi (*Inn*, Idzumi-ya), 1 *ri*, 2,100 inh. In the distance, S. W., is visible the pagoda of Hō-riū-ji. Nearer on the r. is the temple of *Yata no Ji-zō* at the base of the hills, 1 *ri* due W. of Kōriyama, recognizable by its large roof. It was founded by Temmu Tei (673-686): the first abbot, Chi-tsū, was a pupil of the celebrated Chinese pilgrim Hiuen Tsang. The image of Ji-zō to which it is dedicated is five feet high. There is a legend which tells how a certain holy monk, being taken by Ono no Takamura to visit Emma (Yama) the King of hell, found Ji-zō sitting amongst the damned in the lowest of the hot hells undergoing torment for the sins of mankind. He complained that his pains were fruitless, for want of worshippers to benefit by them, and besought the monk to describe his sufferings to mankind, so that their hearts might be turned towards him. The monk promised to devote himself to this good work, and on returning to the upper world, sent for a sculptor to make an image of the god, but a supernatural being appeared instead and produced the idol now enshrined in this temple. The monastery, with white enclosure walls, a large-roofed *hon-dō* and pagoda about 21 *ch.* S. of this is *Matsunō*, dedicated to the Eleven-faced Kwan-non, whose image was carved by a son of Temmu Tei, the founder of the monastery. From Matsunō to

Hō-riū-ji (*Inn*, Dai-koku-ya, Kwan-ya) ½ *ri*. This monastery, one of

the Seven Great Monasteries of Nara, was founded by Shō-toku Tai-shi and completed in 607. The main entrance, called the Nam-Mon (South Gate), is about 8 *ch.* further, but a short cut may be made through the Hachi-man gate close to the inns. In this way the Yume-dono is first visited, and the principal part of the monastery is taken afterwards. The Yume-dono, an octagonal building in the centre of an enclosure surrounded by a closed gallery, is dedicated to Kwan-non in her untransformed shape; on her east is the Eleven-faced Kwan-non (600 years old) and on her west Shō-toku Tai-shi, 1100 years old. It is opened only on the 12th of each month. Behind it is a long building, in the r. part of which, called the Shari den, the pupil of the left eye of Buddha is kept. It is shown every day at noon precisely. Tradition says that Shō-toku Tai-shi, when little more than a year old, turning one day to the east, repeated the invocation Namu Amida, and on opening his hand again, found the relic between them. It is enclosed in the spherical part of a tiny 5-storied pagoda of rock crystal. In the same apartment is his image at the age of two. The walls are covered with paintings by a Chinese artist named Shun-in. In the l. part of the building, called the *Edō*, are wall-pictures representing the events of the prince's life, attributed to the painter Hada no Chi-shin, painted in 1069. In this room is the ancient bronze idol called the Yume-tagai no Kwan-non, who is besought to counteract the effects of bad dreams. In another building, called Sō-gen-ji, are the Kwan-non of the Thirty-three Places, and a small image of Shō-toku Tai-shi at the age of sixteen. Leaving this part of the monastery we pass through a gateway, and come to a building which contains a small equestrian statue of Shō-toku Tai-shi subduing Moriya no Daijin; the incident is depicted in greater detail upon the ex-voto painting outside. In the corresponding building, called Tai-shi dō, or Shō-rei In, which is said to be in the same style as the Shi-shin-den or Chief Reception Hall of the ancient palace of Nara, is another image of the prince at the age of 35, attributed to himself, and a Nio-i-rin Kwan-non and Ji-zō by a Korean sculptor of the 6th century. We now approach the chief temples, which are contained in an oblong enclosure surrounded by a large closed gallery or *kwai-rō*. The Ni-ō in the two-storied gateway are remarkable statues; the black one is carved out of a single cryptomeria trunk, and the red one opposite is of wood covered with clay. The *Kon-dō*, which stands a little on the left of the entrance, and the pagoda, are all that are left of the original buildings, and are the oldest wooden structures in Japan, their age being more than twelve centuries and a half. At present only the southern side of the Kon-dō is open to the public, and the darkness of the interior renders it almost impossible to identify the images. On the south side are three images of Shaka, one of Yaku-shi on the left and Amida on the right. These three and their attendant images are all Indian. The Four Dēva Kings are full length wooden statues (also Indian). By Tori Busshi, the sculptor already named, are the smaller Bi-sha-mon and Kichi-jō, r. and l. respectively of the Shaka altar. On the east side are 7 small bronze images of Kwan-non, which belonged to Sui-ko Tennō (r. fr. 593-628) in a small shrine of the same age. This little shrine has a peculiar roof, square, with rafters radiating from a common centre. On the west is the Life-prolonging *(Enmei)* Ji-zō, probably Indian, a wooden sitting figure with many arms, and on the north Ko-ku-zō Bo-satsu, a lanky wooden figure, 8 ft. high, also a wooden Kwan-non, both Indian. There is no doubt that these and

all the other Indian idols were procured from Korea between 10 and 12 centuries ago. Worthy of notice also is a smaller shrine containing Amida, Kwan-non and Sei-shi in gilt bronze, of Indian workmanship, and brought to Japan early in the 6th century, with a gilt screen behind the images. On the pedestal of this shrine is an old painting of 3 Indian women, with very long almond eyes, necklaces and bracelets. The walls are covered with fresco paintings of Buddhist subjects, half effaced, but executed in a noble manner. These are of extreme interest and value, as they are probably the only frescoes existing in Japan. Of their great antiquity there can be little doubt, and from the excellent style we should be inclined to ascribe them to Chinese or Korean artists, for they are far superior to anything ever performed by Japanese painters. The ground floor of the pagoda contains some very curious clay groups ascribed to Tori Busshi; on the S. Amida with Kwan-non and Dai-sei-shi, on the E. Mon-ju and Jō-miō Ko-ji or Yui-ma (Vimalakîrtti), on the W. the entrance of *Sâkya* into Nirvâna, commonly called the death of Buddha, and on the N. his cremation. The expression on the countenances of some of the weeping disciples is excellent; their costume represents what was supposed by the sculptor to be Indian dress. The *kō-dō*, or Lecture Hall, on the northern side of the closed gallery, is dedicated to Yaku-shi, and a host of other deities. On a mound behind is the Mine no Yaku-shi, an octagonal building dedicated to Yaku-shi. This idol and the 12 smaller images representing signs of the Zodiac are attributed to the priest Giō-gi Bo-satsu (b. 670, d. 749), the reputed introducer of the potter's wheel. The temple is literally hidden by the enormous number of metal mirrors and short swords placed there as offerings by women and men whose prayers for restoration to health have proved efficacious. As at Yaku-shi-ji, drills are presented by persons who have been cured of deafness. The *Kami no dō*, a building on the right, contains colossal images of Shaka, Kwan-non, Dai-sei-shi, the Four Dêva Kings, a group representing the death of Buddha, and paintings depicting the eight scenes of his existence, namely, his birth in the Tushita heaven, his conception by Maya Bu-nin (Mâyâ), his birth, entrance into the priesthood, temptations, perfection, preaching and entry into Nirvâna. In the building called San-kiō-In, on the west side of the closed gallery, is an image of Shō-toku Tai-shi at the age of forty-nine, besides an Amida by Giō-gi, a Mon-ju, Miroku and the Four Dêva Kings. The monastery of Hō-riū-ji formerly possessed lands assessed at 1,000 *koku*, which have been resumed by the state, and the establishment of priests has in consequence been much reduced. No funds exist for the maintenance of the buildings, which are thus left to natural decay. The chief festival is celebrated on the 22nd of the 9th month, according to the old Japanese calendar. A path leads from a side gate close to the pond of Ben-ten past some houses, and through the fields to the small town of

TATSUTA (*Inn*, Saru-ya), 12 *ch.* This place (the name of which is now generally pronounced Tatta) is famous in Japanese poetry for the maples which line the banks of the river at the western end of the town. It has a population of about 1500 inhabitants. In the centre of the town stands the Shintō temple dedicated to Tatsuta Hiko and Tatsuta Hime, the god and goddess of wind, founded by Shō-toku Tai-shi as the Guardian Chapel of Hō-riū-ji. It consists of three chapels, recently rebuilt in the 'pure' style, that is of unpainted wood. In front is a long *hai-den* or oratory, originally unconnected with the fence (*tama-gaki*) round the chapels. The wan-

ery in this neighbourhood is rather tame, but the banks of the river present a beautiful prospect from the middle to the end of October, when the maple foliage is assuming its autumn tints. After crossing the stream, the Ōzaka road mounts a slight elevation, and takes a direction N.W. by W. over the Jiū-san *tōge* to Kandachi and Fukaye. The Sakai road proceeds in a south-westerly direction, following the valley of the Yamato-gawa, and at the village of

TATSUNO (32 *ch.*) passes by the original temple of the Gods of Wind, called the Hon-gū of Tatsuta, but more familiarly known as Tatsuno. It seems to have been founded by Temmu Tei in the year 676. The temple buildings consist of an oratory painted red in the old style, with a central space through which the worshipper pays his respects, two chapels of white plaster and red timbers standing close together with their gables turned towards the oratory, and dedicated to the Ame no mi-hashira and Kuni no mi-hashira, two smaller chapels on the right, dedicated to Tatsuta Hiko and Tatsuta Hime, and three *massha*, or subsidiary chapels, dedicated to the Sun-goddess, the gods of Hira-oka in Kawachi and those of Sumiyoshi near Sakai. At the entrance of the temple grounds is a large red timber *torii*. The grove is composed chiefly of evergreen oak, cryptomeria and pine. Many fishermen and sailors from Sakai and the boatmen of the Yamato-gawa visit the temple to implore its protection against unfavourable winds, and copies of a prayer, composed by Hirata Atsutane for their use, are sold by the priest in charge. It is usually held by native scholars that Tatsuta Hiko and Tatsuta Hime are synonyms for the two gods Ame no Mi-hashira and Kuni no Mi-hashira (i.e., pillars of heaven and earth), but from the fact of there being four chapels it is evident that, whatever may have been the original notion of the early Japanese, they afterwards believed in two pairs of wind deities.

From Tatsuta is 1 *ri* 11 *ch.* to *Shi-gi-en*, a hill on the summit of which is a temple dedicated to Bi-sha-mon, founded by Shō-toku Tai-shi, in honour of that god, who aided him successfully to assault the position taken up there by the rebel Moriya no Dai-jin. This temple is much frequented by pilgrims, especially from Ōzaka and Sakai, who ascend it from the western base in the province of Kawachi.

The Ōzaka road, instead of passing through Tatsuno, turns to the l. about 1 m. beyond Tatsuta, and crosses the Yamato-gawa by a bridge. About 1 m. further a road from Imai joins in on the l. At the vill. of Fujii there is a bridge over the river to Tatsuno. The road now descends the picturesque winding gorge of the river, and crossing a slight eminence reaches Kokubu (*Inn*, by Hashimoto Shichi-bei) in 1 hr. by *kuruma* from Hō-riū-ji. The road to Sakai lies along the l. bank (3 *ri* 11 *ch.*), while that to Ōzaka crosses the bridge, and shortly afterwards turns away to the r. Traversing the curiously fortified vill. of Hirano, it enters Ōzaka by the suburb of Ten-nō-ji.

ROUTE 37.

TATSUTA TO YOSHINO.

ITINERARY.

Tatsuta to	Ri.	Ch.	M.
Daruma-ji	1	6	2¾
Tayema	4	6	10¼
Takata	5	14	13¼
Yagi	6	20	16
Tosa Machi	8	14	20½
Tsubosaka	8	32	21¾
Hiso	9	26	23½
Mashiguchi	10	4	24¼
Kami Ichi	10	18	25½
Yagi to			
Tomb of Jimmu		18	1¼
Asuka	1	9	3
Okadera	1	27	4½
Tachibana-dera	2	3	5
Tosa Machi	3	3	7½

From Tatsuta a somewhat circuitous route may be taken to Kami Ichi, whence the ascent to Yoshino and Ōmine is made, through the following places:—

Daruma-ji.—The Yamato-gawa is crossed about half way. This temple is connected with a celebrated scene in the life of Shō-toku Tai-shi. As the prince was walking near a hill called Kata-oka yama, he discovered a man extended on the ground by the roadside in the last stage of exhaustion from hunger, who refused to answer any questions or give his name. Shō-toku Tai-shi ordered food to be given to him, and taking off his mantle wrapped it round the beggar. Next day the latter was found dead, and the prince charitably had him buried on the spot. Shortly afterwards it was observed that the mantle was lying neatly folded up on the tomb, which proved on examination to be empty. The prince thereupon resumed his mantle and wore it as before. It was conjectured that the supposed dying beggar was no other than the Indian saint Dharma, and a pagoda was afterwards built over the grave, in which images of the prince and saint were enshrined. The buildings present no special point of interest.

The ancient temple of the Goddess of Food, popularly called *Kawai no Miō-jin*, is situated about 1 *ri* west of this place, close to the junction of the Katsuragi-gawa with the Yamato-gawa. The path crosses a tributary stream, and traversing a small vill. issues on to the left bank of the Yamato-gawa, along which it continues for at least a mile, passing the confluence of the Nara-gawa, as far as the bridge at Kawai, and then turns to the r. through that vill. The grove in which the temple stands is situated with its back to the Yamato-gawa, and a small brook flowing past falls into that river close by. The chapel is a single building, not very modern in appearance, and thickly covered with red and white paint. The gateway with coffered ceiling in front of the *tamagaki* is about 20 years old. There is no pictorial decoration, except the pair of fabulous dogs called *ama inu* and *koma inu*, and the two warriors painted on the transverse panels of the lateral verandahs of the chapel. In front is a large oratory of recent construction, with a stage for *kagura* dancing on one side, and on the other a room where the priests sit and sell charms, a space being left in the centre for the believer to bow down and worship the goddess. This temple, also founded in 676 by Temmu Tei, is dedicated to Waka-uka-no-me, and like that of Tatsuno, ranks amongst the twenty-two Chief *Miya* of Japan. It is now consequently

maintained at the national expense.

Tayema-dera (*Inns*, Tama-ya, Yone-ya), on the W. side of Yamato, directly under a mountain named Nijō-ga-take. It was first established at Yamada in Kawachi in the year 612 by prince Maruko, fourth son of Yō-mei Tei, and removed to its present site in the reign of Temmu Tei. The buildings were completed in 682. About 80 years later the famous Chiū-jō Hime entered this monastery and became a nun. Her story is very romantic. According to the legend she was an incarnation of the Kwannon of Hase-dera in Yamato, whither her parents had made a pilgrimage in the hope of getting offspring. Like Shō-toku Tai-shi, the child who was born to them as the reward of their faith, displayed in her infancy leanings towards a religious life. At the early age of one year she seized a pen and wrote a stanza, in which she expressed her longing to become a nun. Her mother having died early, she became a victim to the hatred of a stepmother, who conspired to murder her, but was frustrated by the loyal devotion of the hired assassin's son. She next tried poison, but her own child swallowed the cakes in which it was concealed and the young princess escaped. Subsequently she persuaded the father to believe that his daughter received clandestine nightly visits from a base churl, and induced him to send her away to the custody of some relations, but instead of handing her over to their guardianship, the stepmother hired a bravo to carry her out into the woods and cut her head off. The assassin was so touched by the piety of the young girl, who spent the moments which she believed were to be her last in praying for her own mother and father, and even for her cruel stepmother, that he vowed to spare and protect her. Accompanied by his wife he carried her off to a safe retreat among the valleys of Mount Hibari in Kii, where, after the lapse of a couple of years, her father accidentally found her in the course of a hunting excursion, and brought her home, being now convinced of her purity. The stepmother, who had believed her victim dead, died of chagrin on finding that her wickedness had been discovered. On account of her beauty the princess' father was ambitious of marrying her to one of the Mikado's sons, but she adhered to her determination to lead the life of a nun, and finally escaped one night in company with her nurse to Tayema-dera. Her father endeavoured to persuade her to return, but at last gave way and acquiesced in her choice. Having entered the monastery, she devoted herself entirely to religious exercises. In an ecstasy of devotion she made a vow to Amida to starve herself to death unless he would appear to her in his own form. Shortly afterwards she received a visit from an aged nun, who promised to show her heaven and all its hosts. By the nun's command the princess collected a hundred horse-loads of lotus stalks, and when their fibres had been separated these were plunged into a well, which miraculously appeared in the courtyard of her dwelling on the ground being slightly disturbed. The water of this well was as clear as crystal, but the threads which were put into it came out dyed with all the colours of the rainbow. When all was ready a beautiful young woman suddenly appeared with a loom, and began to weave the threads together with such swiftness that in six hours she completed a web 15 feet each way, and the wonder of it was that the room in which the work was performed was only 9 feet square. In the morning she stepped out into the courtyard, and cut a bamboo, without a knot in it, to serve as a roller for the picture. Chiū-jō Hime fell down before the *mandara* which had thus been created, and adored it. The old nun now prepared to depart, but

on being pressed by the princess, revealed herself as Amida, and explained that the woman who had woven the picture was the god Kwan-non. This is said to have been the first representation of the Buddhist heaven known in Japan. The princess died in 775, in accordance with a prediction made to her by Amida.

On entering the temple grounds by the two-storied gateway, there is a building to the left where large quantities of plaster called *dara-zisuke* are made, chiefly from the inspissated juice of the leaves of the Aucuba laurel, and here also, by the side of the building where the princess had her head shaved before she took the vows, the guide shows a well in which he says the lotus threads were dyed. But the real site of the legend is outside the monastery a little to the north, where the *some-dō* (hall of dyeing), the *some-no-i* (well of dyeing) and *ito-kake-zakura* (cherry tree on which the thread was hung to dry) are situated close together. The next building is the Kon-dō, occupied by an image of Mi-roku Bo-satsu, having in front Fu-dō, and on the r. and l. the Four Dêva Kings. Behind it is the Kō-dō with Amida Nio-rai and Ji-zō Bo-satsu. In the Hon-dō is hung a copy of the original *mandara*, made in the year 1217, which takes the place of the principal idol (*hon-zon*). This one is painted on silk, and its colours are wonderfully preserved. The original, which is exhibited on very rare occasions, is so dimmed by age that the parts are scarcely distinguishable. A new copy has been lately made, and in May 1879 was exhibited in one of the subordinate buildings close to the *hon-dō*. North of the *hon-dō* is a building dedicated to Kō-bō Dai-shi, the surroundings of which are an imitation of the arrangements at Kō-ya-san, but on a smaller scale. Further up the hill, at the back, is a series of buildings called the Oku-no-In, which form the residence of the priests. On the l. of the *hon-dō* stand two pagodas founded by Shō-toku Tai-shi and En no Giō-ja, which symbolize the two mystic worlds Kon-gō-kai and Tai-zō-kai. The first of these is the sphere of pure intelligence, where Buddha dwells, the second that of life and death, wherein everything is constantly subject to change. Tayema-dera owns a large number of antique curiosities, including a pair of very ancient Korean screens with groups and scenery painted in colours, some old embroidery, bronzes and wood carving, amongst which may be mentioned an image of Chiū-jō Hime, said to have been carved by herself from her reflection in a mirror. In former times the monastery possessed lands to the amount of 300 *koku*, which have been secularized by the present government.

From Tayema the road goes E. through Takata (pop. 3,200), to Yagi (*Inn*, Tsuji-gashi), pop. 2,000, passing by the northern end of Imai, pop. 2,400, just before entering Yagi. The little solitary hill N. E. of this place, distant about a quarter of a mile, is the *Miminashi Yama* famous in Japanese poetry, where the Gardenia grows in abundance. Equally celebrated in poetry and mythology is *Ame no Kaguyama*, a hill with a few trees on it, which lies 2 miles S. E. of this town. The main road to Yoshino by Tosa Machi here turns to the r. About a mile and a half south of the town, on the N. E. side of Unebi yama, an isolated hill, is the

Cemetery of Jimmu Tennō. Up to the year 1863 the burial place of the founder of the Japanese monarchy was not known with certainty, but the general belief was that a small mound with a tree on its top, which stood in the middle of the rice fields, was the true site. The peasants treated it with scanty reverence, and used to cut fodder for their cattle there. It is now surrounded by a double granite bank

196 yards by 248, with a *torii* at the northern corner, and a second *torii* inside facing E. The grand annual festival is held on the 3rd of April, when the public is admitted as far as the second *torii*. Yamato is covered with these *misasagi*, as they are called, all of which were left uncared for until about 20 years back. Returning to the high road, one may proceed southwards by way of Mise, Hirata and Tosa Machi, over the Ashiwara tôge (680 ft.) to Higaimoto and Shimo-buchi, across the Yoshino-gawa by ferry to Shimo Ichi, and ascend thence to the town of Yoshino. Close to this route, on the r. hand side just before reaching Mise, is the Buddhist temple of *Kume-Dera*, founded by a younger brother of Shô-toku Tai-shi, and dedicated to Yaku-shi. It was here that Kô-bô Dai-shi discovered the Buddhist sûtra which cleared up his religious doubts and was the cause of his visiting China. An alternative route is by way of the ancient Shintô *Temple of Asuka* (*Inn*, Kii-no-kuni-ya), in itself not particularly interesting, and

Okadera (*Inns*, Kaze-ya, Kusuri-ya), No. Seven of the Thirty-three Places sacred to Kwan-non. This temple was founded by Ten-ji Tennô in 669. The *hon-dô* contains a large unpainted sitting image of the goddess, with Fu-dô on the r. and Ai-zen on the l. On one side is a wooden group representing Buddha entering into Nirvâna. Bindzuru sits exposed in his chair on the verandah in the usual manner. In a small annexe are two images of Kô-bô Dai-shi, one of Amida and one of the great mountaineer-pilgrim En no Giô-ja. A smaller side-hall contains three more Amida, a black Fu-dô and an old unpainted carved wooden figure of Kô-bô Dai-shi. The *hon-dô* is only about 80 years old, but the Gate of the Two Dêva is said to date from the foundation of the temple. At the bottom of the road leading up to it is a huge stone *torii*, belonging to a Shintô temple called Haruta no Miya, and on the r. hand side a few paces further is a very neat little temple to Amida, with a fine gilt carving of lions and tree-peonies. From here it is ten minutes walk to

Tachibana-dera, founded by Shô-toku Tai-shi, whose image, at the age of sixteen, occupies the principal building. The path proceeds westwards, past a colossal stone statue of Ji-zô, and rejoins the main road at Hirata, near the tumuli of the Emperors Bu-retsu (499-507) and Kimmei (540-571).

Tosa Machi, a town of about 3,000 inhabitants, belonged formerly to the castle of *Takatori*, which is situated at an elevation of about 1,600 feet above the sea, and enjoys a fine view of the plain of North-west Yamato. The feudal lords were surnamed Uyemura, and owned a territory of 25,000 *koku*. The distance from the town is about 2¾ miles, and from it the descent to

Tsubozaka, on the road from Tosa Machi to Kami Ichi, is 1½ miles. There is also a direct road to Tsubozaka. This temple is No. Six of the Thirty-three Places, and was founded early in the 8th century. Through the gate of the two Dêva at the top of a steep flight of stone steps, we enter a courtyard, in the centre of which rises a red three-storied pagoda built 8 centuries ago. Opposite to this is the *hon-dô* of the same date, with an octagonal chancel behind, in which is enshrined a large image of the Thousand-handed Kwan-non, supported by Baso Sennin (Vasu Rishi), who is prayed to for long life, and Kichi-jô Ten-nio (goddess of lucky omen), who confers boundless wealth on her votaries. In the compartments at the back of the principal image, beginning on the r. are, 1st an image of Kô-bô Dai-shi carved by himself, to which is attributed the power of keeping off pestilence; 2nd, a Ji-zô by the same, which helps women in childbirth and in rearing their infants. The ancient paintings of the Four

Dêva Kings on a gilt ground, on the inside of the doors of this little shrine, are well worth examination. 3rd, Kon-gō-jin, the 'Diamond Deity,' one of the thirty-three forms into which Kwan-non changes; in front of it is a tiny image of Ben-ten moulded by Ko-bō Dai-shi out of the ashes of his *goma* sacrifice (Sansk. homa); 4th Kō-bō Dai-shi at his birth, Ben-ten, the Kwan-non 'with a thousand concealed hands,' Ai-zen and Bi-sha-mon; 5th, an image of Dai-nichi Nio-rai (Vâirôkana) which flew here by a miracle from Mount Kon-gō-sen on the west boundary of the province, and the monumental tablets of the chiefs of the Toku-gawa family, who gave 50 *koku* of annual revenue to the temple. Among the treasures of this temple are a portrait of the empress Gen-shō and a series of thirty-three *kakemono* representing the miracles of Kwan-non, ascribed to Kano Motonobu. In a hall by the side of the *hon-dō* are images of the benefactors Yamato Dai-na-gon, and the two Honda, Rokuya and Sanya, the latter of whom endowed the temple with all the land round to the distance of half a mile. In the shed where the priest and his wife offer tea to the pilgrims are gilt images of the thirty-three Kwan-non, and two images of Kō-bō Dai-shi sitting in a chair. The situation in the bosom of sandhills covered with pine trees is extremely picturesque. At the *Oku-no-In* (a quarter of a mile east) are some rocks on which the 500 Rakan (or Disciples of Buddha) and the Hosts of the Kon-gō-kai and Tai-zō-kai were carved in relief many centuries ago. A fine view of the plain and opposite mountains can be had from this spot. From Tsubozaka the road winds through the hills by way of the vill. of Hiso, past a temple dedicated to Shō-toku Tai-shi, and issues on to the bank of the Yoshino-gawa at Machiguchi, about a mile below Kami Ichi.

ROUTE 38.

NARA BY HASE-DERA AND TŌ-NO-MINE TO KAMI ICHI.

ITINERARY.

Nara to	Ri.	Ch.	M.
Tamba-ichi	2	19	6¼
Yanagimoto	3	27	9¼
Miwa	4	24	11¼
Oiwake	5	24	13¼
Hase	8	20	20¼

Oiwake to	hr.	min.
Tō-no-Mine	1	30
Shi-ken-ja-ya	2	—
Kami Ichi	4	—

There is an alternative route to Kami Ichi along the eastern side of the Nara plain, by way of Miwa, Sakurai and Tō-no-mine, which is much shorter than by Tatsuta and Tayema. (See Rtes. 36 and 37.) It may easily be accomplished in one day, but it is worth while to diverge to one or two temples by the way, and especially to Hase-dera, which is No. Eight of the Thirty-three Places. The road leaves the southern end of Nara, and is extremely flat and uninteresting for several miles. On the left rises the range of Kasuga yama, Takamato yama and Makimuku yama, which terminates in Miwa yama on this side of the Hase-gawa. Beyond it are the peaks of Tō-no-mine and Otowa yama, while a range of hills, amongst which lies Takatori, shuts in the plain on the south. To the r. are Ikoma yama, and the Jiū-san tōge, Shi-gi-sen, Futago yama and

[illegible] which divide the [illegible] Nara, we are [illegible]

[illegible] which possesses a [illegible] of the memory of [illegible] Hitomaro. [illegible] province of [illegible] capital [illegible] the court [illegible] returned to his native province [illegible] of the [illegible] the warriors, [illegible] temple where two [illegible] of the poet are [illegible] There is [illegible] painting by the artist [illegible] Hiroshi, known of the [illegible] pic Sai-ho-ji, which was [illegible] in his honour and a [illegible] portrait of the well [illegible] where Ono no Komachi is [illegible] by Otomo no Kuronushi, [illegible] in the poetess art, of having [illegible] to the Mizado, as her own, a [illegible] which belonged to the Mary [illegible] tion. She [illegible] the [illegible] and when the MS. is produced which contains her stanza, refuses the [illegible] by washing the recent record from the page. This story forms the plot of the Nō called [illegible] About a hundred yards farther up the avenue stands the [illegible] tree from which local tradition (untrustworthy) says the poet took his surname of Kaki-no-moto, and underneath it a stone deeply engraved with the Chinese characters for U'ta-dzuka, "Mound of Song." It is not easy to understand how the tomb of Hitomaro should be in Yamato, when it is well known that he died in Iwami, and it was probably the erection of a temple to his memory that gave rise to the tradition of his being buried at this spot. Beyond the tree is a temple to the patron deities of the town, called Hachiman no miya. The [illegible] of Ino-hami is contained in the Hitomoto. A path [illegible] by the side of a stream leads to the very ancient [illegible] temple of Hachiman. The covered [illegible] in the court of the temple [illegible] of plain [illegible] of the temple [illegible] with the same wood, but [illegible] way and shrouded [illegible] In the praying [illegible] suspended an old [illegible] and on the portico [illegible] sword blades [illegible] mirrors, dug up [illegible] the foundation [illegible] of the chapel [illegible] the back. The temple is [illegible] called Futsu no [illegible] the Spirit of Keenness, [illegible] than the sword with which Susano-o slew the many-headed serpent of Hizumo. Local tradition says that at some remote period there came floating down the [illegible] which runs [illegible] through the trees [illegible] the rocks on the bank, until it became entangled in some [illegible] which a maiden was washing in the stream. This happened in the reign of the legendary sovereign who is said to have reigned in the last century B.C. and to have done so much for "the religion of the gods" that the posthumous title conferred on him many hundred years later was the "Ind Honouring Heavenly Augustness." The god of this temple is the patron deity of [illegible] villages, the inhabitants of which assemble here in dry seasons to pray for rain. Amongst the hills at the back is a small cascade.

Leaving this temple the path turns to the l. by a pond, passes the site of the monastery of Ei-kiū-ji, recently destroyed, through the vill.

of Yamaguchi, then turns S. across the fields as far as a large red *torii*, to the r. for about a furlong, then S. to the vill. of Asa-hi, where it crosses the high road, passes through Nii Idzumi, and arrives at a grove which contains the

Shintō temple of Yamato Dai-miō-jin. This temple is dedicated to Ō-kuni-mi-tama no kami, Ō-toshi no kami and a third go ab so name there is some do ht. ust of these, "the Great-a it-of-the-region-god," is n me of the first local chiefs i chis-toric age; the second ther, to whom the honorifi nous epithet of Great Ha d was given because of h ss in teaching agriculture, the third is perhaps his moth Inu Hime. In very ancient times the altar of Ō-kuni-mi-tama no kami was in the Palace of the Mikado, together with that of the Sun-goddess. In front is a wide open space surrounded by trees, with the office of the wardens on the r. hand side. The oratory is a tiled building with the sacred tree *sakaki* planted in front on either hand. Behind this are the three small chapels, built of white plaster with red beams and posts, the gables being turned towards the spectator. A mirror hangs on the blind which hides the door of each chapel. In spite of its religious importance, this temple has been much neglected, and is not worth visiting by the ordinary traveller. Close by on the S.E. is the small town of Yanagi-moto, pop. 2,250 (*Inn*, Saru-ya), which formerly belonged to a small *dai-miō* surnamed Ota, the owner of land assessed at 10,000 *koku*. On the east side of this town lie the tumuli of Kei-kō Tennō (date assigned, 70 to 13 A. D.) and his predecessor Su-jin Tennō. The mountain due east is Makimuku, rising above the Shintō temple of Anashi. At the vill. of Hashinaka is a large tumulus, said to be the tomb of a young girl who used to receive nightly visits from the god Ō-mono-nushi, who never showed himself to her by daylight. She reproached him for thus concealing his beloved features, and he promised that she should find him next day in her comb-box, but warned her not to be alarmed. The girl did not understand the admonition, until she opened her comb-box and found a beautiful snake coiled up inside, no thicker than the cord which went round her waist. Frightened at the sight of the reptile, she cried out for help, on which the god resumed his human shape, and reproaching her for the indiscretion which had betrayed his imperfect nature, soared into the air, and was lost to sight among the trees of Miwa Yama. In despair the girl stabbed herself with a bodkin, and they buried her in the middle of the vill., which is said to take its name from this incident.

At *Miwa* (*Inns*, Takeda-ya, Takata-ya), pop. 1200, stands a celebrated Shintō temple dedicated to Ō-mono-nushi, also known as Ō-na-muji, the ruler of Japan when the ancestors of the present Mikado descended upon it and claimed the sovereignty. As a reward for submitting peacefully, this chieftain was after his death revered as the principal guardian deity of the Mikado's line, and his name is an allusion to his being the head of all the lesser terrestrial gods. According to the myth in the Ni-hon-gi, this god passed into the body of a princess, and demanded that his worship should be conducted by his own child Ō-tata-ne-ko, and at the time when that book was composed the priests of Miwa were believed to be the descendants of the said Ō-tata-ne-ko, which seems to point to the conclusion that the god of Miwa is merely a deified ancestor. The chief *torii* is at the entrance of the town, and an avenue lined with pine trees conducts to the platform occupied by the temple. It is remarkable for possessing no chapel, the evergreen wood behind being

looked upon as the abode of the god. Considerable quantities of ancient pottery and stone implements have been dug up here in recent times, and may still be found. The oratory is a large building 60 feet long, with a projecting portico in the style of a Buddhist temple, but unpainted. It is roofed with the thick shingling called *hihada-buki;* the Mikado's chrysanthemum crest in brass adorns the gable and is also impressed on the terminal tiles of the ridge. There are a few carvings on the *kayeru-mata*, or supports of the architrave. A short cut from the temple platform leads direct into the Hase road, by which a return to the high road at Miwa can be avoided. The way lies through Ji-on-ji mura, or Oiwake (*Inn*, Kado-ya), as it is usually called from the circumstance of the Sakurai road branching off here, along the r. bank of the Hase-gawa, which lower down in its course across the Nara plain is called the Yamato-gawa. At the point where the great *torii* spans the road at the entrance of the little town the valley suddenly becomes narrower, and thickly wooded heights seem to spring up on all sides. Straight ahead is a beautiful forest on the side of a hill, where stands a temple to Sugawara Michizane.

Hase (*Inns*, Yoshino-ya, Idani-ya), pop. 2,000, is much frequented by pilgrims making the tour of the Thirty-three Places, as well as by those who are travelling to Ise from the western part of the country. The inns are numerous and good. In the shops a brisk trade is carried on in rosaries and religious pictures. One of the ancient Shintō temples to the timber gods stands in the town. They were called Yamaguchi no Jin-ja, or Temples of the Entrances to the Mountains, and were 14 in this province alone, close to the hill forests from which timber was procured for the buildings of the court. Nearly all timber forests in Japan are on hills, where for the most part agriculture would be impossible. Hase-dera, or Chō-koku-ji (Monastery of the Long Valley) is No. Eight of the Thirty-three Places. It is said by some to have been founded in the year 721 by the empress Gen-shō, but another account throws the date back to the reign of Mommu Tennō (697-707). The temple is situated high up on the flank of a hill above the town, and stands half upon the rock and half upon a lofty platform built out from the rock, like the Kiyomidzu-dera at Kiōto and Ni-gwatsu-dō at Nara. A long and steep covered corridor leads up in three zigzags from the entrance gate at the end of the main street. On either side of the lowest section of the corridor are planted beds of tree-peonies, which are a celebrated sight about the end of April, when they are all in full bloom. The front part of the *hon-dō* is formed by a hall 60 feet in length, devoted to the display of ex-voto pictures; the wooden pillars which support the roof are 2 feet in diameter. Looking down from the platform we see the neat residences of the abbot and monks on terraces covering the sides of the hill r. and l. of the corridor. A stone-paved passage runs between the picture gallery and the chapel of the goddess, the outlines of whose image can be dimly perceived by the light of the obscure lanterns behind the magnificent bouquets of artificial flowers which stand on and in front of the altar. Circular oriflammes of brocade hang between the pillars r. and l. of the idol, and thus cut off the Holy of the Holies *(nai-jin)* from the rest of the building. In front is a huge box for the reception of offerings, and to judge by the excellent state of repair in which both temple and and monks' residences are kept, the contributions of the faithful must be plentiful. An image of Bindzuru occupies a convenient place in a chair on one side of the picture gallery. At the right hand rear

corner of the chapel, outside, is a shrine to Dai-koku, who is here represented under three forms. At the back is a barred window through which a large *Mandara* is dimly visible. By payment of a fee to the priest in attendance permission can be obtained to enter the chapel and stand at the very feet of the goddess. On a terrace behind are chapels dedicated to Ai-zen, Fu-dō, Emma, Dai-nichi, and a Library containing the whole of the Buddhist Canon. Pilgrims climb several hundred yards further up the hill to the Oku-no-In. The present buildings are certainly not more than 3 centuries old. Up to the end of the 15th century the whole monastery had been utterly destroyed by fire at least a dozen times, and the original image of Kwan-non was reduced to ashes as far back as the middle of the 10th century. From the hill called Atago san, just above the W. entrance to the town, and overhanging the stream, there is a fine view down the valley across the plain of Nara to Sakai on Ōzaka Bay, and Unebi yama is a prominent object in the middle of the field of view. The road to Ise by way of Haibara branches off to the r. about the middle of the town, and offers an alternative route to Kami Ichi through Matsuyama and Washika, a little over 8 *ri* through a mountainous district. A more usual route is, back to Oiwake, whence the baggage can be sent up to Tō-no-mine by way of Sakurai, while the pedestrian crosses the river at Oiwake by a foot-bridge, by turning down an alley next door to a house called Uwoya. The path, after crossing a hill, traverses the vill. of Ossaka, and leaving the Matsuyama road to the l. turns down to the r. over a plank-bridge, past a water-mill, and then follows the base of the hill, bearing gently to the r. and ascends gradually to the vill. of Kurahashi, where it joins the main-road from Sakurai, in three quarters of an hour from Oiwake. A short distance above this a path turns off to the l. and ascends Otowa yama, 2,850 feet high. Keeping along the bank of the stream we reach Yainai Chō, the vill. at the foot of the Tō-no-mine temple, in about three quarters of an hour more. The direct road down to Kami Ichi continues straight on, while we cross the bridge and ascend a broad path through a wood abounding in ferns and the pale blue Iris Japonica, which is in flower here in the middle of May. On arriving at the great red *torii*, we turn to the r. and ascend several steep flights of steps. As the temple was formerly in the hands of Buddhist priests, there were a great many buildings specially dedicated to the service of that religion, which have now been converted to quite other uses. An elaborate copperplate engraving is sold by the wardens, which exhibits all the buildings with their new names. On the r. of the steps is a fine grove of maples, the autumn tints of which are celebrated. On the l. stands what was formerly a large chapel dedicated to Amida, now closed. Behind it is a Shintō temple, dedicated to a number of subordinate deities. The entrance to the *hon-sha* is by a gate on the W. of the closed gallery which surrounds a paved court. At the N. side of the court is the chapel, in front of which a praying-shed has been recently erected. Behind the visitor is the oratory, which forms part of the gallery. Admission can be obtained on application to the wardens. Round the interior of the oratory hang the portraits of the Thirty-six Poets by Kano Motonobu, and various 'properties,' such as the god's car (*mi-koshi*), bows, arrows, quivers and drums, which are used at the two great annual festivals (April 16 and November 17), are scattered about. The whole temple is painted principally with red, and the chapel is decorated with coloured arabesques and geometrical

designs and extremely beautiful carvings of birds. Round it is a paling (*tama-gaki*), with storks and tortoises within groups of flowers. Green blinds hide the doorways, each of which has a polished mirror attached to it. The side chapels are dedicated to Kamatari's sons Tan-kai and Jō-ye. Black-ink dragons on a gold ground adorn the lower cross beams of the portico, and a beautiful executed pair of bronze lanterns, bearing the date 1755, stand in front of the chapel. The transverse panel in the verandah on the W. side of the chapel has a white phœnix painted on it, and on the corresponding panel on the E. side is a peacock. The roof is of thick shingling. A finely wooded hill rises 2,000 ft. high behind the chapel; a noble *kō-ya maki* at the northwest angle is particularly worth notice. As at Kasuga, a troop of young girls and musicians are in readness to perform the *kagura* dance for a small fee. Through the west gateway is visible the curious 13-roofed pagoda which contains the ashes of Kamatari, in honour of whom this beautiful temple was raised. This famous person was the head of a family which by hereditary title gave counsellors to the successive Mikados, and the first of his race who bore the surname of Fujiwara. He was born in 626 A.D., and attained to the high office of Minister for the Shintō Religion. In the reign of the Empress Kō-gioku the power had been usurped by a noble named Soga no Iruka, who formed the bold design of placing himself on the throne. Kamatari, who was very intimate with Naka-no-ōye, afterwards Ten-jin Tennō, conspired with him to murder Iruka, and they carried out their plot in the very presence of the Empress, when she was surrounded by all her courtiers. Tradition says that it was to this mountain that they retired to arrange the details of their plan, whence it was called Damu, or Tō no Mine, Conference Peak. The temple was founded by the priest Jō-ye, who was absent in China pursuing his studies at the time of his father's death. Before leaving, he had a copy made of a 13-storied pagoda at a famous Chinese monastery, and placed it on board the junk which was to bring him back to his native shores, but the quantity of timber was so great that he was forced to abandon the material for the top story. On landing he met his brother Fubito (Tan-kai), from whom he learnt that Kamatari had been buried on Ai-sen in Settsu, but recollecting a prediction of his father's that if he were buried on Tō-no-mine, the family would flourish throughout all succeeding ages, he persuaded Fubito to remove the body to the spot chosen by their father, where he erected the pagoda as his mausoleum. By a miracle, the 13th roof, which he had been obliged to leave behind in China, flew across the sea on a cloud, and completed the edifice. An image of Mon-ju, which was placed in the ground floor of the building, has been lately removed in the process of purification. Descending from the pagoda, we pass a building called the *harai-dono*, or 'purification hall,' which was formerly a *Goma-dō*, or hall for the performance of the fire-offerings while prayers were recited (close to it is a quince tree, whose flowers give forth a delicious scent early in May), and then issuing from the W. gate, where the road from Oka-dera enters, climb a steep path for about half an hour to the *Shi-ken-ja-ya* (Four Tea-houses), perched on a lofty ridge, which commands a fine view over the plain towards Nara. From this convenient halting-place the path continues to ascend to the top of the Riū-zai tōge (2,160 feet above the sea), then descends through the hamlets of Riū-zai, Takinohata and Chimata, suddenly into Kami Ichi, in about two hours from the summit of the pass.

Kami Ichi possesses few good inns. The best house in the place is that of a dealer in a quack medicine called Kin-kō-tan, of which he sells considerable quantities to the pilgrims. Benches are placed in an inviting manner in front of the matted floor, and the ignorant and credulous travellers, when once persuaded to sit down, never escape without paying solid tribute to the vaunted qualities of this wonderful paste.

ROUTE 39.

YOSHINO.

The extensive tract of mountain country called Yoshino, forming that part of Yamato which lies to the S. of the Yoshino-gawa, consists of an assemblage of peaks varying from 5,000 feet to 6,000 feet in height. The summits are almost without exception clothed at high elevations with forests consisting chiefly of conifers, oaks, beeches, and evergreen oaks, but the lower slopes are not unfrequently covered with plantations of cryptomerias, or of *hi-no-ki*. The principal peaks are Mi-sen, Shaka-ga-take, Ōmine, Inamura, and Shichi-men, all of which can be more or less easily reached from the vill. of Dorogawa or the upper waters of the Ten no kawa. In the narrow valleys intervening between their spurs there is a scanty but industrious population, who by a system of terracing even the steepest hill sides are able to raise a sufficient crop of barley for their existence. Yet a vast tract is uninhabited and much of this is even untraversed. The goat-faced antelope and boars are plentiful, and a few deer and bears and an occasional wolf are also seen. The boars are so numerous that throughout the region all cultivated plots have to be protected from their inroads by strong stockades called *shishi-gaki*, and it is not unusual to see a whole valley thus fenced in. The prevailing rocks are argilaceous and silicious shales, jasper rock, felsite and quartz porphyry, the three former often containing mineral veins which are successfully worked in two or three localities. The peak of Ōmine is formed of a hard banded silicious schist, Mi-sen of felsite, Shaka-ga-take of felsite and quartz porphyry, and the other peaks from their forms and mode of weathering are probably similarly constituted. An extensive deposit of green chlorite schist rising from the Yoshino-gawa valley abuts against the northern and western sides of the district. The mineral veins are filled with pyrrhotine, through which variable proportions of copper pyrites are disseminated; they are not generally very rich, and probably the total yield of all the mines does not exceed five hundred tons of copper annually. A highly crystalline limestone, resembling loaf-sugar in structure, crops out at Dorogawa, and on one side of the valley of the Yoshino-gawa above Kami Ichi. The chief industry of the mountain valleys opening out towards the plain of the Yoshino-gawa is that of timber-cutting and dressing, and this gives employment to a great many of the inhabitants. The timber is principally *sugi* (Cryptomeria) and *hi-no-ki* (Chamæcyparis). In addition to timber, the produce of the district comprises wooden articles of all kinds, staves, spoons, clogs,

kind of rope, barley, sheaths of *shuro* (Chamærops excelsa) for brushes, copper, charcoal, paper, and dried fern shoots.

Yoshino is also the name of a small town standing on the N. side of Mt. Ōmine in the midst of celebrated plantations of flowering cherry trees. This little town, with its temples, attracts crowds of pilgrims in the spring and early summer, and to the lover of forest scenery, the mountaineer and the botanist it offers unusual attractions within a comparatively short range. It may be reached from Nara by Routes 36 and 37 or 38, but a shorter route is as follows:

Nara to	Rt.	Ch.	M.
Tamba-ichi	2	19	6¼
Yanagimoto	3	27	9¾
Miwa	4	24	11½
Sakurai	5	6	12¾
Yainai Chō	6	20	16
Kami Ichi	10	17	25½
Yoshino	11	17	28

or,

Nara	Rt.	Ch.	M.
Ni-kai-dō	3	4	7½
Tawaramoto	4	18	11
Yagi	5	28	14
Tosa Machi	7	25	18¾
Shimo-buchi	9	19	23¼
Shimo Ichi	10	1	24½

In crossing the ferry over the Yoshino-gawa at Kami Ichi, the view up the stream is very picturesque. The pointed thickly wooded hill about half a mile distant on the r. bank is the *Imo yama*, or Sweet-heart's Mount. Mention is frequently made in ancient poetry of the *Imose yama*, which is usually explained to mean the Sweet-heart's and Lover's Mounts, but there is no *Se yama* or Lover's Mount to correspond with that interpretation. Various explanations have been proposed; some say that it has been washed down the river into Ki-shiū, others deny that it ever existed. In a great deal of the old poetry the *Imose yama* are spoken of as being on the usual route to Ki-shiū, which certainly did not lie by way of Kami Ichi, and they are still pointed out by the river-side below Go-jō. Landing at Ikai we go a short way down the stream to Tanji, and then turning to the south enter the lower hills. Cherry trees line the path and cover the hill-side for a considerable distance from a small tea-house up to the entrance of the town of

Yoshino (*Inns*, numerous, but the best house to lodge at is Chiku-rin-In, a monastery beyond them), distinguished by a huge bronze *torii*, built up of broad rings 3 feet in diameter. These trees, which are supposed to number exactly a thousand, are famous throughout Japan. There is no sight compared to them for beauty when covered with delicate pale pink blossoms in the month of April, except perhaps the plum trees of Tsuki-ga-se in the north of the province. But the cherry blossoms of Yoshino enjoy a far wider reputation. Further up the mountain side, beyond the town of Yoshino, is a second thousand of these trees, the pride of Japan. Yoshino has a population of about 1,400 inhabitants; it is built along the top of a narrow spur, and consists almost entirely of inns and of shops for the sale of rosaries and pilgrims' staves. Half-way up the town stands the temple called Kuchi no Miya. At the top of a flight of steps is the great red two-storied gate, from the side niches of which the Ni-ō have been removed. A second flight leads up into the court in front of the great hall, where formerly stood the colossal statue of Za-ō Gon-gen, 26 feet high, flanked by statues of Kwan-non and Mi-roku, each 24 ft. in height. This is one of the largest edifices of its kind in Japan. It was built by order of Hide-yoshi (Taiko-sama) to replace an earlier structure which had been destroyed during the civil wars. The pillars which support the lofty roof are huge tree-trunks, lopped of their branches and roughly trimmed,—the largest logs which could be got. Their gradually taper-

ing form recalls the way in which the stone pillars of Doric temples derived their shape from the primitive trunks which they replaced. One of the pillars is a gigantic azalea, at least 30 inches in diameter, grown upon Mt. Ōmine, where those shrubs frequently attain an enormous size, though seldom reaching the bulk of this specimen. Ex-voto pictures of proportionate dimensions and great age adorn the walls of the portico.

The founder of this temple was the famous En no Shō-kaku, who was born at Chihara in the province of Yamato. His mother dreamt that a single-branched *vagra* descended from heaven and entered her bosom, and on awaking she found herself pregnant. A strange child from his very birth, he loved to spend his time alone in the woods far up the mountain side. At the age of 13 he already displayed an extraordinary acquaintance with Buddhist formulæ: could go out in the rain without getting wet, never trod by accident on the smallest insect, wore clothes woven of wistaria tendrils and lived upon nuts and berries. In his 17th year he ascended Kon-gō-sen on the W. side of the province not far from his birthplace, and lived there the life of a hermit for 10 years by the side of a temple which he had raised to Fu-dō and other gods. In 658 he removed to Mt. Minō in Settsu, where he found three cascades. The basin of the upper fall was occupied by a dragon 30 feet in length, who from time to time emitted from his mouth clouds and rain. Shō-kaku dreamt that he visited the hermit Nâgârguna in a palace at the bottom of the pool, and received injunctions from him to climb all high and difficult mountains and bring them under the dominion of Buddha. In consequence he built a hut by the cascade in which he placed images of Riū-ju Bo-satsu (Nâgârguna) and Ben-zai-ten. The next 29 years he spent in repeating sacred formulæ. Kongara Dō-ji and Seitaka Dō-ji came and served him by day and night, while two hill-spirits called Zen-ki and Go-ki provided him with fuel and water. These two spirits are always represented in attendance on him both in sculpture and in painting. By virtue of his devoted practice of religious exercises he at last attained to the possession of miraculous powers; he could walk on the water, fly through the air, foretell the future and cure all diseases. In 668, he cut a path up to the summit of Mt. Ōmine in Yamato, where he found a sword and a *vagra* in the rigid grasp of the body which had belonged to him in a previous state of existence. Having obtained possession of them by means of spells which loosened the grip of the skeleton, he was enabled to undertake still further achievements. After opening up a path across the mountains to Kumano, he returned to Yoshino, where he passed several years in religious exercises. In 698 he ordered the hill-spirits to build a stone bridge for him to Kon-gō-sen, and as a punishment to one of them named Hito-koto-nushi, who delayed the work by refusing to labour during the day, bound him hand and foot by means of spells, and condemned him to remain a prisoner for 5,670,000,000 years, until the coming of Mi-roku, the Buddhist Messiah. He now conceived the purpose of erecting a temple at Yoshino to the god who might be fittest to ensure the salvation of the human race, and offered up prayers to all the Buddhas to undertake the charge. The first that appeared was Ji-zō with his mild countenance, but the hermit, feeling that such a gentle god would be unfit to cope with the wickedness of the race, took him up and cast him far away, so that he fell to earth in the province of Hōki. Mi-roku was the next to present himself, who turned out equally unsatisfactory. The hermit spent seven days more in ut

upright posture, with glaring eyes and clenched fists, so that the gods might better understand the nature of his requirements, until at last there stood before him a being pale with concentrated rage, who made with his left hand the mystic sign of the sword and in his right held a triple-pointed *vajra*. Shō-kaku recognized in him Za-ō Gon-gen, the only god who could effectually turn away human beings from their evil lusts, and having carved an image of him out of a huge rhododendron, set it up in the temple prepared for its reception. In spite of the manifold good works of the saint, he did not escape the effects of envious calumny. One of his disciples, whom he had corrected with necessary severity, revenged himself by turning traitor and denouncing him to the Mikado as a wicked magician and worker of evil miracles. The police were sent to arrest him at Yoshino, but he refused to obey their mandate, and conveyed himself out of their sight through the air. His persecutors then seized his mother, and kept her as a hostage until he surrendered. Being exiled to the island of Ōshima off Cape Idzu, he flew back nightly to visit his mother in her own home, besides making excursions about the whole country to climb all the most famous mountain-peaks, but in the day-time he was always present to the sight of his guards. Not satisfied with the partial success of his intrigues, the unfaithful disciple persuaded the Mikado's ministers that Shō-kaku still practised his magic arts against the life of the sovereign, and officers were sent to examine into the truth of the accusation. The disciple corrupted the messengers of the law, and persuaded them to put him to death without a trial, but when they tried to behead him, he so fortified himself by the used of mystic signs and formulæ that their swords snapped in pieces. The Mikado hearing of the miracle, called upon the diviners to exercise their skill in the matter, and they reported that they found Shō-kaku to be a holy and innocent man. He was consequently pardoned and invited to Court. Among the mountains said to have been first ascended by him are Atago san in Yamashiro, Onitori-zan in Settsu, Dai-sen in Hōki, Hiko san in Buzen, Haku san in Kaga, Tateyama in Etchiū and Haguro san in Dewa. Shō-kaku finally flew away to China in the year 701, and was never seen again among mortal men.

A little way beyond on the r. side of the street is the Yamaguchi no Jin-ja, dedicated to the forest gods. It is much smaller than the Kuchi no Miya, and possesses no chapel. Here a narrow path branches off to the l. to the tomb of Go-Daigo Tennō, distance about ½ mile. It was in 1336 that this unfortunate prince took refuge in the mountains of Yoshino, and there bade defiance to the traitor Ashikaga Taka-uji. He only survived his flight three years. By going along the path for a short distance we can, on the side of the opposite hill, see the pine wood which surrounds the tomb.

About ½ hour's walk beyond this monastery is the Mikumari no Jin-ja or "Temple of the Parting of the Waters," formerly called Komori no Dai-miō-jin, or "Great Illustrious God who protects children." At the top of the steps is a two-storied gate with a closed gallery extending right and left. On entering the court, there are three chapels in a row on the r. hand, and the oratory and priests' apartments on the l. All the buildings were formerly highly decorated, but are fast falling into ruin in consequence of the endowment having been confiscated. Another ½ hour's climb brings us to the principal temple, a small and uninteresting building lately erected; the two-storied gateway below is old. Azaleas of several species abound on this part of the ascent. A stiff piece of climbing for 25 min. then

succeeds, and we descend again to the Kokoromi tea-house in ½ hour. 15 min. above this is another tea-hut, and an ascent of 25 min. brings us to the top of a tooth of the sierra by which we have to reach the summit of Ōmine. From this the path descends again for 600 feet and then re-ascends for 400 feet to the Ko-ten-jō. About 10 min. before attaining this peak, is the Hiaku-chō-ja-ya or "Hundred chō Tea-shed," that being the distance still remaining to the summit. Just below this tea-shed is a troublesome place called the *Ja-bara*, or "Serpents' Belly," where the pilgrim has to clamber up almost precipitous rocks with hands and feet. Another dive down and climb up the opposite side of a great depression in the ridge, which occupy about 40 min., bring us to the Ō-ten-jō. Again we descend for ½ hour and re-ascend to the Doro-tsuji tea-house in another hour. From this point commences the worst part, and the last bit of the ascent has to be accomplished by means of ladders resting against the steep rocks. The pilgrims choose this spot for changing their straw sandals, and washing their hands, so that they may not provoke the wrath of the god of the mountain by trespassing on his domain in a state of impurity. There is no danger, except for persons of very weak nerves.

The path ends at a group of huts picturesquely planted on terraces one above the other, from which there is a fine view of the mountain ranges due north. A pointed summit bearing N. E. is Takami yama, below which passes the mountain-path from Washika over into Ise. Leaving the huts and turning along the path to the l., we arrive at the Oku-no-In, from which the Shintō priests have been permitted to expel the image of En no Giō-ja, who was the originator of the religious worship on this mountain, and it is now dedicated to some vague spirit whose name nobody knows. But the old building remains untouched. A few steps through the wood directly opposite bring us to the topmost summit of the mountain, the very Ōmine San-jō ("Top of the Great Peak"), and in a couple of minutes we reach an open space covered by bamboo-grass, from which there is a magnificent prospect of the sea of mountains which entirely covers the south of Yamato right away to Shaka-ga-take, the highest but one of the group. A little S. of E. rises Kunimi yama, which hides the celebrated Ōdai-ga-hara, parent of the Yoshino-gawa. To the S. in front of Shaka-ga-take is Mi-sen, and close at hand bearing S. W. is Inamura-ga-take, with Chō-sen-ga-take and Shichi-men-san behind it. Proceeding along the path westwards, we reach the new temple which is being erected for the accommodation of the hermit by his devotees. Several fine bronze images which represent him equipped for a pilgrimage, with one-toothed clogs on his feet and accompanied by the faithful demons Zen-ki and Go-ki, line one side of the open space in front. From here we return by another path to the huts. The height above the sea has been variously estimated. One careful observer gives 1,882 m. or 6,173 ft., another places it at 1,644 m. or 5,394 ft., and the truth perhaps lies between the two. In any case, calculations based on observations with aneroids are to be accepted with great caution. It is not so much the height as the length of the climb, and the repeated short ascents and descents of a few hundred feet at a time by which the summit is reached that make the excursion fatiguing. Seven hours from Chiku-rin-In afford ample time for resting and botanizing on the way, for which purpose the month of June is most favourable. In the neighbourhood of the top of the ladders are several projecting rocks, which are difficult and slightly dangerous to climb.

such as the Kane-kake-ishi ("Bell-hung Rock") and the Nishi-nozoki ("Western Peep"). To visit these is considered by the pilgrims a meritorious action.

From Ōmine it is convenient to turn off westwards, and visit the famous monastery of Kō-ya-san in Ki-shiū. In order to take the usual route by the Ten no kawa valley, the traveller must return to Dorotsuji, and descend to Dorogawa, about 2,800 feet below the summit of the mountain. Another route, lately opened, is by returning to Hiaku-chō-ja-ya, and thence descending to a place called Akataki. It then passes by the Shintō temple at Niū, after which its course is not to be found on any of the maps. Full particulars can be obtained from the Abbot of Chiku-rin-In. Its reputation with the professional conductors of pilgrimages is unfavourable, and unless the traveller has a taste for adventure in unknown regions, he had better take the road down the Ten no kawa valley, described in Rte. 40.

ROUTE 40.

YOSHINO TO KŌ-YA-SAN BY THE TEN NO KAWA VALLEY.

ITINERARY.

Dorogawa to	*Ri.*	*Ch.*	*M.*
Nakagoshi	—	27	1¾
Kawai	—	32	2¼
Okikane	1	—	2¾
Nakatani	1	3	2¾
Sawahara	1	8	3
Hiura	1	16	3½
Tsudzurao	2	8	5½
Tochiwo	2	20	6½
Wada	3	4	7½
Komori yama	3	27	9½
Yama Nishi	4	4	10
Hirose	4	30	11¾
Takiwo	5	4	12½
Shiwono	5	19	13½
Ten no kawa Tsuji	5	29	14¼
Sakamoto	6	19	16
Nakabara	7	19	18¼
Imai	8	19	20¾
Nokawa	9	19	23¼
Ten-gu-gi Pass	9	20	24
Kō-ya-san	11	7	27½

The descent from the summit of Ōmine to the level ground at the head of the valley takes about 1 hr. 20 min., and from the tea-house which stands here to Dorogawa is about 1 *ri*. Shortly after passing the tea-house we cross the Ten no kawa near its source, a deliciously cool, clear and inviting stream. Half an hour more brings us to a tea-house, where a path turns off to the r. across the stream to some caves in the white rock, called Tō-rō no Iwa-ya, hardly worth visiting. Dorogawa, being a favourite place of resort for pilgrims who come to

Ōmine from Kō-ya-san, has numerous and good inns. The vill. is about 2,800 feet below the summit of Ōmine, and is therefore at least 2,560 feet above sea level. It possesses a cold climate, and rice cultivation is impossible in the immediate neighbourhood, but *daikon* and the ordinary potato do well. The local name for the latter is Giō-ja imo, after En [illegible] and tradition says th [illegible] live upon them durin [illegible] which is rather an [illegible] seeing that he died abo [illegible] years before the tub [illegible] duced by the Dutch. [illegible] occur as late as the n [illegible] On the r. bank of the [illegible] Buddhist temple of Ri [illegible] is well worth visiting [illegible] the excellent paintings [illegible] the principal hall is [illegible] Here is enshrined an image of Miroku, attributed to Giō-gi Bosatsu, with Fu-dō and En no Shō-kaku on the r., Za-ō Gon-gen (the god of Yoshino) and Ri-gen Dai-shi (b. 832, d. 909), founder of the Yamabushi sect, on the l. The path descends the valley on the r. bank of the stream, and climbing over a hill, the top of which is in reality only about 50 feet above Dorogawa, though it seems very much higher, descends to Nakagoshi (1970 feet) and Kawai (1880). At Nakatani the pilgrim's route crosses the stream to the temple of Kwan-non, now little better than a ruin, and recrosses shortly afterwards to the r. bank. At Wada a path branches off over the river to some copper mines, which were first opened in 1862: the yield in 1872 was over 165 tons of metal. As the curves of the river's course lengthen in proportion to the increase in the volume of water, so the spurs which have to be crossed become higher, for the perpendicular rocks which line its course in most places do not permit the path to be carried along on a level with the stream. The scenery is varied, though never affording extensive prospects. From Wada and Yama Nishi the path usually follows the left bank, but during certain seasons, when timber is being felled in the woods, the route is diverted to the opposite side, and recrosses again between Komori-yama and Yama Nishi (1560 feet). Instead of halting for the mid-day meal at the latter place, it is better [illegible] on half a mile further to a [illegible] nn kept by Tatsumi Sa-ye- [illegible] charmingly situated above a [illegible] end in a stream. A long [illegible] ascent leads up to Takiwo, [illegible] commands a fine prospect [illegible] and stream. Just before [illegible] Hirose there is a choice of [illegible] of which climbs high up to [illegible] to a point from which there [illegible] ndid view, and avoids Hi- [illegible] while the other continues along [illegible] river bank for a short distance, [illegible] and rises to a considerable height in its turn, passing through that vill. The accommodation all along this valley is very poor; fresh sea fish is never seen, and fresh-water fish only during the season, when mountain-trout, here called *amego* or *ame no uwo*, are taken. Half a *ri* before reaching Ten no kawa Tsuji, occurs a long ascent called the Matsuwo tōge; at the top a road branches off to the r. to Go-jō and Shimo Ichi on the Yoshino-gawa. At the entrance to Ten no kawa Tsuji a path crosses the stream, and passing through Kodai, continues along the l. bank of the river, which here becomes the Totsu kawa. At this vill. the river turns to the S. and the path follows it through the vill. of Sakamoto, to where a small tributary torrent flowing W. from the frontier of Kii falls in. Crossing the bridge (1240 ft.), and leaving the path, which continues S. towards the vill. of Sarutani, we turn to the r., and after a climb of ½ *ri*, reach Nakabara (1950 ft.). This hamlet contains four or five good-sized inns. Cultivation appears confined to barley and *fuki* (Petasites Japonicus), the young stems of which form the principal green

vegetable food in the Yoshino valleys. From Nakabara the path continually ascends for some distance. In a quarter of an hour we reach a point from which there is an extremely fine view looking backwards down the valley towards the Totsu kawa. Imai (2000 ft.), situated on the opposite bank of the stream close to the bridge, is reached in half an hour more. Here are several decent inns. Just beyond the vill. a path turns off r. to Go-jō and a little further another branches away l. to Iketsugawa (2 *ri*) and a temple, called Kō-jin, on a high peak. From Iketsugawa there is a path to Kō-ya-san, 2½ *ri*. From Imai the road passes through two or three small hamlets, and finally climbs through a wood in 1½ hrs. to the Ten-gu-gi ridge (3070 ft.), which separates Yamato from Ki-shiū. The view here looking backwards includes the whole of the Yoshino range from Ōmine down to Shaka-ga-take. N. of us rise Kon-gō-sen and Katsuragi yama. A more extensive view embracing the whole horizon except to the S., may be obtained from a small hill about 200 yards N. of the tea-house; here Tō-no-mine and Takami yama on the border of Ise come into view, and westwards we have a peep over the trees into the very heart of Kō-ya-san, where the residences of the priests lie thickly together near the main entrance from the Wakayama side. From the bottom of a valley on the r. the final portion of the "New Route" from Akataki struggles up the steep hillside by numerous zigzags, to a point where it meets the path round the side of the hill from Ten-gu-gi, when both disappear into the forest beyond.

Guides can be procured at the Ten-gu-gi tea-house (3,070 ft.), who will shew the traveller the lions of Kō-ya-san in one day. The path continues along the r. side of a hill, winding gradually round the arc of a circle, high up above the valley out of which the 'New Road' emerges. At 1 *ri* distance beyond Ten-gu-gi we come to four cross-roads (2,750 ft.); the path on the l. leads direct to the dwellings of the monks, that on the r. descends to Nokawa, while straight ahead it continues to the Oku-no-In, or Holy of Holies. (See Rte. 41.)

ROUTE 41.

KŌ-YA-SAN.

The direct route from Ōzaka is as follows:

Ōzaka to	Ri.	Ch.	M.
Kō	4	—	9¾
Tonda-bayashi	6	5	15
Mikka-ichi	8	5	19¾
Amami	9	8	22½
Kiimi Pass	13	7	32½
Hashimoto	14	14	35
Kaburo	15	17	37¾
Kamiya	18	22	45½
Kō-ya-Guchi (by the Fudō-zaka	20	—	49

Travellers arriving by this route must read the following account in the reverse order to that in which it is written, as it begins on the E. side, where the route from Yoshino enters the temple domain.

From the baths of Riū-jin in the department of Hidaka in Ki-shiū to the Great Gate is 13 *ri*. This route is usually taken by travellers from Kumano and Tanabe. There is also a short cut from Hashimoto up to the Kuroko-Guchi, which enters by the Sen-ju-In dani, a turning out of the main street of Kō-ya-san. From Wakayama the itinerary is as follows:—

	Ri.	Ch.	M.
To Iwade	3	25	9
Nade	6	24	16½
Ofudzu	7	24	18½
Hanasaka	11	30	28½
Kō-ya-san	13	18	33

Descending through a cryptomeria wood, we come to the *Go kū sho*, a building where the offerings are prepared. Here are exhibited a pair of *Mandara* attributed to Kō-bō Dai-shi. The colours are too darkened by time to be any longer recognizable. Close by on the r. are six images in bronze, 1st Ji-zō, 2nd Fudō, 3rd Dai-nichi Nio-rai, 4th, 5th and 6th, Ji-zō. The bridge which crosses the stream on the r. immediately beyond them is commonly called *Mu-miō no hashi*, the Nameless Bridge, which is an error for *Mi-miō no hashi*, Bridge of the August Mausoleum. The planks in its floor number 37, and are marked with the names of the 37 Buddhas and Bôdhisattvas of the Kon-gō-kai. It is believed that no one who is unacceptable to Kō-bō Dai-shi can pass this bridge. There is a tradition that Hideyoshi made a pilgrimage hither after he had risen to the highest position in the empire, and accompanied by the high priest alone came at night as far as the bridge, crossed it, and turned back again, without going as far as the tomb, thus satisfying himself that the slaughter he had been compelled to make of his enemies in order to seize the supreme power and restore peace to the nation, was approved by Kō-bō Dai-shi, and that he might now pay his formal visit on the morrow in full state, accompanied by all the princes, without fear of being put to shame before them. On the l. is a small enclosure containing monuments of the Mikados Rei-gen (1663-1686), Naka-no-Mikado (1710-1735), Sakura-machi (1736-1747), Momozono (1747-1762), Go-Momozono (1771-1779) and Go-Sakura-machi (1763-1770), besides two of the Imperial Princely House of Kannin. The erection of these monuments was purely formal, the sovereigns whose names they bear having been buried, like most of their predecessors in modern times, at Sen-yū-ji near Kiōto. Beyond these are a row of wooden posts called *sotoba*, to the memory of the successive heads of the Tokugawa family. One of these posts, of huge size, has been put up on the r. in honour of Saigō Kichinosuke and those who fell on his side in the Satsuma rebellion of 1877. The Man-rō-dō, or Hall of Ten Thousand Lamps, originally called the *Hai-den* (oratory), is a wooden building 100 feet long, and somewhat less than half that in depth, with closed grated shutters. Inside are countless brass lamps ranged in rows as far as the eye can penetrate the darkness. Of these about a hundred are kept constantly lighted. "As they are emblematic of the Wisdom of Vâirôkana (Dai-nichi) and Amitâbha (Amida), and it is in virtue of wisdom chiefly that the believer attains to Buddhaship, no sacrifice can be more acceptable than burning lamps. Whoever has lighted a lamp to the honour of Kō-bō Dai-shi has no fear of being driven back to the gloomy darkness of the Sandzu River (the Buddhist Styx), but is caught up by the effulgence of those two Beings, and conveyed into the Pure Land where Intelligence reigns." Shin-zen Sō-jō, nephew and successor of Kō-bō Dai-shi, first erected a memorial chapel here, which was rebuilt about the beginning of the 11th century by the ex-Kwambaku Michinaga. A century later the Mikado Toba (1108-23) established the practice of keeping lamps perpetually lighted. Kō-bō Dai-shi himself had once celebrated service with ten thousand lamps in honour of the great deity of his order. Sixty years after his entrance into Dayâna (contemplation), the priest Ki-shin, who was the second founder of Kō-ya-san, kindled a lantern in honour of the founder, which is still shown standing in the centre of the building; it is called

after him the Ji-kiō-tō (lamp of the repeater of prayers, that epithet having been applied to him in consequence of his spending his life in repeating prayers for the souls of his father and mother). In earlier times the Service of the Ten Thousand Lamps was held once a year. When the ex-Mikado Shirakawa visited the monastery in the end of the 11th or beginning of the 12th century the number was trebled, and the Emperor-monk deigned to light one with his own hand, which is still to be seen standing opposite to the lantern of Ji-kiō. Iye-yasu made a rule that this service should be carried on perpetually, day and night, and the contributions of the faithful have enabled the monks to keep it up without a break, though at the present day, owing to the resumption of the endowments, they cannot afford to light more than a hundred or so at one time. The priest in charge exhibits the robes which are supposed to have been worn during the previous year by Kō-bō Dai-shi, who is said to be still living in his mausoleum behind, although in a state of profoundly silent meditation. The mausoleum is a small square building surmounted by the Nio-i hō-ju, Precious Jewel of Omnipotence, which represents the *Sarira*, or relics of Buddha's body, in the plainest style of architecture without any decorative carving or colour, surrounded by tall *sugi* and *hi-no-ki* which cast such a gloom around that the building can hardly be distinguished. Below it on the left is an octagonal building called the Kotsu-dō, or Hall of Bones, covering a deep pit, into which the teeth and Adam's apple of cremated believers are thrown by their relatives, so that they obtain the same spiritual privileges as if they were actually entombed there, namely, of being 'born again into Tushita or *Tosotsu-ten*, the Heaven of the Bôdhisattva, or into Sukhavati or *Jō-do*, the Pure Land of Absolute Bliss, by virtue of the mystic formulas repeated by him.' The pit is cleared out every three years. Corresponding to this on the other side is a small building intended to contain a complete copy of the Buddhist canon in Chinese.

Kō-bō Dai-shi was born at Biōbu-ga-ura in the province of Sanuki in the year 774. His mother dreamt that a holy man came flying towards her from India, who entered her bosom, and she shortly afterwards found herself to be with child. The infant came into the world with his hands folded as if in prayer. About the age of five he had frequent dreams of sitting on a lotus-flower and conversing with all the Buddhas, but he was careful not to mention this to any one, even to his parents, who were extremely fond of him, and gave him the name of "Treasure" (*Tōto-mono*). When he was about 12 years old, his parents, reflecting on the miraculous manner of his conception, came to the conclusion that he must have been a disciple of *Sâkya* in a previous state, and resolved to educate him for the priesthood. In 788 he was sent up to Kiōto to school, and there he spent some four years, chiefly in the study of the Chinese classics. Becoming dissatisfied with the teachings of Confucius, he attached himself to a celebrated priest of Iwabuchi named Gon-zō, and devoted himself to the doctrine of Buddhism. His preceptor admitted him into the priesthood in 793. Two years later the highest degree was conferred on him by the high priest of Tō-ji, and he took the vow to observe the two hundred and fifty rules prescribed to members of monastic orders. He was henceforth known by the name of Kū-kai, "Space and Sea," interpreted to mean "Heaven and Earth." Various legends are told of the trials to which he was subjected by evil spirits during his novitiate. A favourite resort of his was Cape Muroto, in Tosa, where dragons and other monsters appeared out of

the sea and disturbed him in his prayers. These he drove away by repeating mystic formulæ called Dhâraní, and by spitting at them the rays of the evening star, which had flown from heaven into his mouth. At a temple built by him at this spot he was constantly annoyed by hobgoblins, with whom he was obliged to enter into conversation, but he finally got rid of them by surrounding himself with a consecrated imaginary enclosure into which they were unable to enter against his will. It is very probable that a disordered nervous system, the result of exposure, fasting and intense absorption in the contemplation of abstractions, led him to believe that these visions were genuine presentations of the senses. In 804 he was appointed to visit China in the capacity of a government student. The vessel in which he embarked was driven out of its course, and instead of landing at Suchou or Yangchou, where the Japanese ships usually came to an anchor, they put into port on the coast of Fuhkeen, where he and the ambassador to whose suite he was attached were detained nearly three months before they were permitted to advance inland. On this occasion his wonderful calligraphic talent, of which so many fables are related, came into practical use, and the letters which he addressed to the Chinese authorities were the means of obtaining leave for the embassy to proceed to Chang-ngan, the capital of China at that period. During his stay Kū-kai became the favourite disciple of the priest Hui-kuo (Kei-kwa), who recognized in him the fittest man to transmit to after ages the mystic doctrines of the Yôgakara school, of which he himself was the seventh in succession from the Indian Nâgârguna, its founder. Having acquired the whole of these mysteries, he caused copies to be made of a large quantity of Buddhist doctrinal works, besides a pair of *mandara* representing the hosts of the two worlds Kon-gō-kai and Tai-zō-kai, together with a stock of *vagra* and other furniture, and in 806 he returned to his own country. As he was on the point of embarking, he threw a golden *vagra* into the air in the direction of Japan, saying, "Let this precede me to a place suitable for the diffusion of the mystic doctrine." The *vagra* was afterwards found in a tree on the top of Kō-ya-san by the workmen who were employed in felling timber for the erection of the temples there. According to another account, it split into three portions, one of which went to Kō-ya-san, while the others found a home at Tō-ji in Kiōto and at Cape Muroto before mentioned. In 810 he was appointed Abbot of Tō-ji, which was infested by swarms of large wasps, four or five inches in length, whose sting was so venomous as to cause death in many cases. Rather than encounter this peril, the monks had fled one after the other, and the monastery became deserted. As soon as Kū-kai took up his residence there the gigantic pests disappeared before the influence of his sanctity. When he first began to expound the doctrines taught to him by Hui-kuo, the other priests listened incredulously, but on a certain occasion when a number of them were assembled at the palace, and a dispute arose as to his dogma of incarnate Buddhaship, he turned away from the company and made the manual sign of "Wisdom," whereupon his countenance suddenly shot forth beams of light on all sides, and appeared to have assumed the aspect of Vâirôkana, to the great edification of the Mikado and his courtiers, who bowed to the ground before him. Kū-kai then resumed his proper form. After this none ventured to dispute his supremacy, and many eminent priests sought to become his pupils. In 816 he presented a petition to the Mikado asking for the grant of a

certain plateau in Ki-shiū, close to the boundary of Yamato, which had become known to him during his youthful wanderings among the hills, in order that he might there erect a convenient sanctuary for the practice of meditation. Having obtained the desired permission, he removed thither to superintend the construction of the necessary buildings, and on his way up the mountain fell in with the local god, who was accompanied by a black and a white dog. He promised his protection to the projected monastery, and in return for this the Shintō Temple of Niū, dedicated to the mountain-god's mother, was afterwards built by Kū-kai in one of the neighbouring valleys. This legend is the explanation given of the toleration of dogs on Kō-ya-san, while no other animals are permitted to enter the precincts. Other prohibitions existed in former times against women, musical instruments, the planting of bamboos or trees which could be turned to profit, archery and football, gambling and checkers (*go*), bamboo brooms, and three-pronged hay-forks. When the monastery was completed it was named Kon-gō-bu-ji, the "Monastery of the Va*g*ra Summit," in memory of the miraculous flight thither of the golden va*g*ra. During the rest of his life Kū-kai resided chiefly at Kiōto, and numerous miracles are said to have been performed by him, such as bringing fresh water out of a rock, staying the spread of pestilence, rain-making and curing the sick without the use of medicine. His last days were passed at Kō-ya-san. Towards the end of the year 834 he summoned his disciples around him, and announced that he would pass away in the 3rd month of the following year. When the appointed day arrived they assembled in his presence. He pronounced a farewell address, and then appeared to sink into meditation, still sitting in his chair. Soon his eyes closed, and they knew that he was gone, but his appearance remained unaltered. They bore him to his vaulted grave in the same posture, and when they revisited him on the seventh day, they found his body undecomposed, his complexion unchanged, and his hair grown. A slab of stone was placed over the vault, with an aperture just large enough to admit one person at a time, and on it was erected a small stone pagoda. About 70 years later the reigning Mikado sent him a change of raiment. The abbot Kwan-gen opened the tomb in order to present the new robes, but could not see its occupant. With floods of tears he confessed his sinfulness, and besought the departed saint to manifest himself. After the lapse of some minutes spent by him in ardent prayer, the form of Kō-bō Dai-shi appeared "like the moon issuing from the mist or like a shape reflected in a mirror." His hair had grown down to his feet, and his priestly robes were in rags. Tears of mingled joy and grief coursed each other down the face of the abbot as he changed the saint's garments and removed his abundant hair with a razor. During the interview a disciple who was in attendance saw nothing, but the abbot guided his hand to the saint's knee, so that he might at least feel his presence. Fearing, however, lest others who might afterwards seek to obtain sight of Kō-bō Dai-shi's face should be disappointed, perhaps through some defect of grace, he commanded that the tomb should be closed up with a solid stone cover, and never be opened again. The popular belief is that Kō-bō Dai-shi will remain there until the coming of Máitreya (Mi-roku), the Buddhist Messiah, with whom he is to have an argument on matters of doctrine, in which he will be worsted. The posthumous title of Kō-bō Dai-shi, "Great Teacher who spreads abroad the law," was conferred upon him in 921 by the Mikado. He is generally credited with having in-

vented the *kiragana* syllabary, but there is no evidence to show that he did more than arrange in order 47 of the easiest signs then in use, in such a manner that they conveyed in a few lines the sense of a passage from a Sûtra, in which the mortality of man is alluded to and the doctrine of Nirvâna is suggested.

Returning from the mausoleum to the bridge, and continuing in the same direction, we pass down a long walk among the trees, between crowds of monuments on either side, raised to the memory of thousands of persons of rank, who by this fictitious burial by the side of Kō-bō obtain the same privileges as those whose ashes are thrown into the Hall of Bones. Conspicuous amongst them are the 7-roofed stone stûpa of the famous calligraphist Hon-ami (b. 1557, d. 1637), the tablets of Hide-yoshi, Nobu-naga and Asano Takumi no kami, the latter of whom is so well known as the central figure in the story of the Forty-seven Faithful Retainers, and Tawara Tōda, the mighty archer who shot the centipede of Mukade yama from a distance of at least 5 miles. The monument of the soldiers who fell in Hide-yoshi's war with Korea stands on the r. hand side, close to a small stone stûpa, on the front of which are engraved the Sanskrit characters which make up the sacred syllable *Om*. On the same side is a spring called *Kusuri-i*, the waters of which are said to have cured of a serious disease a certain envoy of the Mikado Go-Daigo. Next comes the Ase-kaki Ji-zō, said to be covered every morning with the perspiration which that god's sufferings in hell for the good of the human race bring out upon his body. Then a tablet to the memory of 4,000 persons who lost their lives in the great fire in Yedo in 1828, when half the city was laid in ashes. Close by on the l. is the monument of the traitor Akechi Mitsu-hide, split in two from top to bottom by the wrath of heaven, as a warning to faithless servants. On the r. are to be seen the tablets of Kumagai Nawozane and of the boy Atsumori whom he relentlessly slew at the battle of Ichi-no-tani, and on the same side those of the brothers Soga. The finest of all the monuments is that of the third Tokugawa Shō-gun, Iyemitsu, also on the r. hand, a short way from the road. Scattered about amongst the stone monuments are several chapels to various Shintō deities, and to the memory of great families belonging to the territorial nobility.

On issuing from this huge cemetery we arrive at a wide street lined on both sides by the residences of the monks. At the first on the r., called Dai-yen-In, are some excellent wooden carvings over the porch, of lions at play; those of the gateway are also good. The large bronze standard lantern of recent make is an offering from the province of Chikuzen. Most of the priests are willing to put up strangers, but it is advisable to be provided with a recommendation from the keeper of the last inn where one has stopped. One of the largest of these houses is the Kon-gō-bō, where the abbot resides. Emman-In, in a turning to the l. out of that part of the main street called Higashi Odawara, is a very neat and comfortable house, and the monks are very obliging. Continuing along the main street, we arrive at the chief temple, called collectively the Dan-jō. The paths which must be trodden in visiting the buildings in succession together form the Sanskrit letter "*A*," which is regarded as the symbol of the Tai-zō-kai, the rest of the mountain, as far as the tomb of Kō-bō Dai-shi, representing the letters *um*, symbolic of the Kon-gō-kai. The product of these three letters is the syllable *Om*, which begins so many of the mystical formularies. Passing by the Eastern Pagoda, the Hall of Abstraction (Sam-mai-dō) and the Ai-sen-dō, which contains an image

that once belonged to Nobunaga, we come at once to the *Kon-dō*, or Golden Hall. This is a handsome two-storied structure, the huge beams and columns of which are all of solid *keya-ki*. At each corner are pairs of magnificent carvings of lions in high relief on single slabs of this wood, 9 feet long by 4 feet high. The guide will procure admission into the interior. 26 tall columns, 6 ft. 6 in. in circumference, support the ceiling and mark off the inner chamber from the broad corridor which runs all round the building. Tall grated folding-doors complete the line of demarcation. Inside this chamber a further division is made by four pillars, a pair r. and l., which cut off two side aisles, on the inner walls of which hang large *mandara* representing the Two Worlds. The shrine (*dzu-shi*) contains an image of Yaku-shi carved by Kō-bō Dai-shi himself. In the compartments of the coffered ceiling in nave and chancel are paintings of Buddhist deities. The spaces called *ramma* above the lintels between the pillars are filled with paintings of angels brilliantly coloured, and above these again are coloured carvings of birds. On the E. side of the shrine are images of Kon-gō Satta (Vajra Sattva), Fu-dō (Akshara) and Fu-gen Bo-satsu (Samantabhadra), on the W. Kon-gō Ō (Vajra Yaksha), Gō-zan-ze Miō-ō and Ko-ku-zō Bo-satsu (Âkâsagarbha). These six images stand on a raised dais, the sides of which are filled in with the peony and lion (*botan ni kara-shishi*) in gilt open-work on a large scale, which is extremely effective. Three handsome gilt baldaquins are suspended in the nave. On the four pillars between which hang the two *mandara* are depicted the Four Dêva Kings. Round the inner wall of the building, which is of plain wood, neither painted nor varnished, are carvings of birds in the spaces over the grated windows. At the back of the wall behind the dais are four paintings of Arhân on a gold ground, executed in an extremely florid style, about 9 feet square. Tall black lacquered doors, 13 ft. high by 4 wide, close the entrance to the dais from the back. At the entrance on the four sides of the building, dragons in wood occupy the spaces over the doors, and the brackets which support the porch-roof are decorated with bold carvings of the tree peony and chrysanthemum. This handsome building was erected about 25 years ago in place of one which had been accidentally burnt down.[1] Up to the time of the fire a two-storied pagoda, 160 ft. in height, which had been rebuilt in 1642, stood behind it on the N. Close by was the Kwan-jō-dō, a building set apart for the reception of novices into the priesthood by the performance of a rite resembling baptism. Funds are being collected for the reconstruction of these two edifices. In a shed are shown the images saved from the large pagoda, namely the Dai-nichi Nio-rai (Vâirôkana) of the Tai-zō-kai and the Four Buddhas of the Kon-gō-kai, namely Ashuku (Akshôbhya), Hō-shō (Ratna Sambhava), Mida (Amitâbha) and Shaka (Sâkya). The Mi-yei-dō contains the famous portrait of Kō-bō Dai-shi painted by his disciple prince Shin-nio, the eyes of which were dotted in by the saint himself. A pine-tree enclosed by a fence in front of the Mi-yei-dō, called San-ko no Matsu, Pine tree of the Triple Vajra, represents the original tree on which, according to the legend, the golden vajra alighted. The Sai-tō (Western Pagoda) on a slightly elevated platform, is dedicated to the same five Buddhas as the above. On the beam which runs round the four sides of the building above the doors and windows are large paintings of birds, and an angel (Apsaras) in the space above each; the colouring of these is very fine.

Beyond the pagoda are two Shintō

[1] It is reported to have been destroyed by fire this spring (1880).

chapels originally dedicated to the gods of Niū and Kō-ya, protector-deities of the monastery, with a long oratory in front, but the insignia of the gods have been carried away and the cross-beams of the *torii* removed in the process of 'purification,' or separating the worship of the two religions. Near where formerly stood the Chiū-mon or Inner Gate, with its images of Ta-mon-Ten and Kō-moku-Ten (Virûpâksha and Vâisramana), rises the Ku-jaku-dō, dedicated to Ku-jaku Miō-ō, the Wise Peacock King (Mayûri Vidyâ *ragâ*), which is the name for one of the transformations of Vâirôkana regarded as the parent of all things. Descending the steps here, and turning to the r. we shortly find ourselves at the Great Gate, occupied by the colossal statues of Narayen Kon-gō and Kon-gō Riki-shi (Nârâyana and Vajrapâni), built in 1705. This is where the ascent from Wakayama ends.

ROUTE 42.

KŌ-YA-SAN ACROSS THE MOUNTAINS TO KUMANO.

ITINERARY.

Kō-ya-san to	Ri.	Ch.	M.
Ōtaki	1	10	3
Midzu-ga-mine	2	30	7
Ōmata	4	32	12
Kayagoya	5	18	13½
Uye Nishi	7	23	18¼
Matsudaira	8	23	21
Kan no kawa	9	5	22¼
Miura tōge	9	25	23½
Yagura	11	27	28½
Ishi Kusube	14	15	35½
Yakiwo-dani	18	20	45½
Hon-gū	19	20	47½

Leaving Kō-ya-san by the Ōtaki entrance on the S.E. we ascend to a height of 3,250 ft., and after walking for nearly an hour through a wood composed of hardly any other tree but the beautiful dark-green *Kō-ya-maki* (Sciadopitys verticillata), suddenly descend into the vill. of Ōtaki, near the source of the Arida-gawa in Ki-shiū, famous for *ai* trout. Crossing this stream, the path climbs again to a level ridge in 40 min., and continues along it for a considerable distance, with splendid beech-woods below, to Midzu-ga-mine (3700 feet), where there is a single hut for the accommodation of travellers. This district of the department of Yoshino goes by the name of Jiū-ni mura Gō, "Twelve Hamlets." From the hut none of the higher peaks are visible, Ōmine being cut off from view by the Totsu kawa hills. About ten minutes from the ascent to the ridge stands a *torii*, by the side of which a path turns off l. to the Kō-jin peak, which rejoins the main path a short distance further on. From Midzu-ga-mine the path continues along the ridge for a considerable distance, and then descends through woods gay in spring with bright crimson azalea blossoms. The commonest trees are beech and oak, with a sprinkling of Magnolia hypoleuca and white horse-chestnut; lower down occur conifers, principally *toga* (Abies polita). A series of steep zigzags brings us down to the stream, which flows E. to join the Totsu kawa, past the hamlet of Ōmata (2,290 ft.). At this place there are 2 small inns on the r. bank, a few yards beyond the bridge. The path reascends by a long and stiff hill to the Kayagoya hut (3,170 ft.) in about ¾ hr. Looking back we can see the path on the opposite side of the valley ascending from Ōmata, and stretching away along the Midzu-ga-mine ridge. Here begins the ascent of the Obako tōge (4000 ft.), which is covered with trees, chiefly deciduous. At an open

space just beyond the top stands a post to mark the boundary of the Totsu kawa valley. A gate formerly stood here, to separate the district more distinctly from the outer world. The peasants who inhabit this district have the rank of *Shi-soku*, and in former days might be seen cultivating their fields or carrying baggage in the usual garb of the *samurai*, with a pair of wide trowsers and two swords stuck in the belt. At Uye Nishi (3330 feet) there is a single hut for travellers, with one large room in which all must sleep. Very good potatoes (here called Chō-sen imo, Korean potatoes) are raised by its occupants. Leaving this place after a short rest we descend through the wood to Matsudaira (2140 ft.) in 55 min., where stands a single poor hut on a spur of the mountain, and in 25 min. more reach the bed of the stream (1120 ft.). Here the Kan no kawa and another stream from the l. unite. We cross the latter just above the junction by a bridge, walk for a few minutes along the pebbly bed, then ford a little rush of water at the side and regain the l. bank. Turning to the l. with the stream we reach Imose in another 5 min. Here the path crosses the Kan no kawa by a bridge, and ascends to the vill. of Miura, where is a very neat inn. This is the best place to pass the night at in going from Kō-ya to Kumano across the mountains, as it lies about midway, and offers much better accommodation than any other place on the road. In ascending the hill beyond and looking back, just before entering the wood, we see over Imose the path by which we descended to the Kan no kawa, and the Matsudaira hut on it, just above a small clearing. To the l. lies the valley of the Kan no kawa, with the hamlet of Kiyosugi hidden behind a curve. The path which climbs the hill on the r. bank of that stream leads to some outlying hamlets of the Totsu kawa district. There are paths over into Ki-shiū from the heads of all these valleys, but they are seldom used except by the inhabitants. About ¼ hr. before the summit of the Miura Pass is reached, a path diverges to the left in the direction of Tamaki san by way of the main Totsu-kawa valley. The top of the Miura Pass (3360 ft.) is quite bare of trees, and from it nothing is visible but ranges of thickly wooded mountains about as high as itself, but shortly after crossing over and beginning the descent on the other side, a much higher range comes in view bearing S. W., amongst which lies the Hatenashi Pass, considered to be the most fatiguing of all the numerous passes on this route. The view becomes more interesting as we descend. ¼ hr. below the top is a single hut called Furu-ya-gura (1330 feet), properly belonging to the hamlet of Ima Nishi. The accommodation is very bad. After passing another as it descends, the path reaches a third hut, perched high up above the valley of the Nishi kawa, under the shade of two large pear trees. This hut has one clean room, but there is a much better and cleaner house 5 min. further down, kept by Hayashi Sukesada. The path now descends rapidly and follows the stream along its l. bank, at first on the level, but as the curves of its course become wider, the spurs which have to be crossed become higher and higher. After a stony walk of 2½ hrs. through the unimportant villages of Tamagaichi and Nagai, we reach Ishi-kusube, the name given to a group of half-a-dozen huts perched some 300 feet above the ferry on the edge of a cliff. The valley along which we have passed is extremely narrow, in spite of the hamlets which dot its sides, and the corn-fields round them, most of which are on very steep inclines. The soil appears to be very poor. Near Ishi-kusube a boat can sometimes be hired to descend the stream to Kumano, but the traveller cannot depend with

certainty on finding one, especially after rain, when the rapids are too swollen for the river-craft to ascend in safety. After crossing the ferry to ascend the Hatenashi pass there is a stiff climb of about 700 feet to the Kaji-ya tea-house; 900 feet higher is the second hut. The ascent commands interesting glimpses of the Nishi kawa and Totsu kawa valleys. It is worth while pausing at a turn in the path below the first hut to look down on the two rivers rushing from opposite directions to meet each other. The point of junction and subsequent course are hidden from view by a projecting spur, which produces a mysterious effect, as if the two torrents coming into violent collision had annihilated each other, or disappeared together into the bowels of the earth. But from a point a little further up the united streams appear again, flowing quietly along westwards between the steep, thickly wooded hills. In ½ hr. from the second hut the deserted chapel of Kwan-non is reached, and after 20 min. more rather steep work through the wood the summit is gained (3,450 ft.). 1 hr. below on the other side is a sign-post, marked 'l. to Nanairo, r. to Hon-gū.' Below this, after passing the boundary from Yamato into Ki-shiū, the path forks again. The r. branch must be taken, and in a quarter of an hour the inn at Yakiwo-dani (400 ft.) is reached. In descending, the view of the river winding right and left through its stony bed, with the valley widening out by Hon-gū so as to admit of cultivation, is extremely beautiful, and may fairly be considered the finest on this route, for up to this point we have seen little but mountains, and no water but the torrents which have had occasionally to be crossed.

At Yakiwo-dani the best plan is to engage a boat to go down the river to Shin-gū on the coast of Ki-shiū, calling for ½ hr. at the Hon-gū temple, which is situated in a grove on the r. bank, close to the water's edge. When the river has plenty of water in it, the whole voyage can be accomplished easily in 6 hrs. The stream makes a wide curve round the vill. of Ōi, and in 1 hr. from Yakiwo-dani the

Hon-gū is reached. Passing in through the grove, the visitor arrives in front of the warden's office, and on application will be readily furnished with a guide. On the l. is a stage for the performance of the mediæval drama called *Nō*. The temple enclosure has been artificially raised several feet above the original level, in order to escape the floods which prevail at certain seasons. A roofed gateway gives access to the courtyard, at the back of which stand the 7 chapels of the gods in a long row, surrounded by a wooden fence, with a small gate to each chapel. The buildings were re-erected about 70 years ago, when the influence of the "Pure Shintō" school was beginning to make itself felt, and a reversion to the primitive style of architecture in unpainted wood took place. The only remaining trace of the influence of Buddhism is the mirror on the blind which hangs down over the door of each chapel. There is a good deal of uncertainty with regard to the identity of the gods to whom the temple is dedicated The ordinary account is as follows, beginning from the extreme l., which in Shintō temples is usually the place of honour: 1st, a single chapel dedicated to Haya-tama-nō and Yomo-tsu-kotosaka-nō, two gods who, according to one of the ancient books quoted in the Ni-hon-gi, were formed when Izanagi spat on the ground after returning from his visit to Izanami in the lower regions, the first symbolizing the relief felt by his soul on thus getting rid of the nausea produced by the sight of corruption, and the second the act of lustration subsequently performed by which he cleared himself of the pollution contracted by contact with the dead;

2nd, the covered platform for *kagura* dances, fronting towards: 3rd, the principal chapel or Ichi-no-miya, dedicated to Izanagi and Izanami, the progenitors of the world and all that is contained in it; 4th, the single chapel of the Sun-goddess and Kuni-toko-tachi no mikoto, the Earth-god; 5th, a long building dedicated to Ama-no-Oshi-ho-mimi no mikoto (adopted son of the Sun-goddess), Ama-no-Ninigi no mikoto (son of the last, usually called the "Sovran grand-child," *i.e.* of the Sun-goddess), Ho-ho-demi no mikoto (son of the last) and U-kaya-fuki-ayezu no mikoto (son of the last and father of Jimmu Tennō); 6th a long building dedicated to Kagutsuchi no mikoto (god of summer heat), Hani-yama Hime no mikoto (goddess of clay), Midzu-ha-no-me no mikoto (goddess of water) and Waku-musubi no mikoto (personification of the growth of plants); and lastly, 7th, a small chapel standing a little way back, dedicated to all the gods of heaven and earth (Ten-jin Chi-gi ya-o yorodzu no kami). This is the modern account framed by the Shintō priests after they had been successful in expelling the Buddhist influences which had been all-powerful from a very early period down to the beginning of the present century. The ancient arrangement was as follow: 1, Izanami and Haya-tama-nō; 2, Kuma-no-ke-tsu-mi-ko no kami, another name for Susanō no mikoto, to whom is attributed in the Ni-hon-gi the planting of timber and fruit-trees. He is the chief god worshipped at the Hon-gū, and the temple on Tamaki san is also dedicated to him; 4, the Sun-goddess; 5, long building to Tsuki-yomi (the Moon-god), Susanō, Hiru-ko (the misshapen first-born offspring of Izanagi and Izanami) and Kagutsuchi; 5, the Gon-gen of Ni-jō-san in Yamato, in reality Nigi-haya-bi no mikoto, the fifteen children of Ō-na-muji and Sukuna-na-muji (the same as Sukuna-biko-na), Hito-koto-nushi (god of Katsuragi in Yamato) and Uka-no-me no kami (the Seed-corn goddess); and lastly, in the chapel standing a little to the rear of the others, Man-zan Gohō Zen-jin, i.e., the Good Gods who Protect the Law (of Buddha) in the whole of this temple, namely the Komori and Katsute Miō-jin of Yoshino. Besides these chapels there are some smaller ones outside the enclosure, one of which is dedicated to the memory of the original ground-landlord, Ji-nushi no kami, reputed ancestor of the chief priest of the temple. On the left of the entrance gate in the Rei-den, where services are held on the nights of the 7th January and on the 3rd of February, and *kagura* dances are performed.

On the W. side are a stable with a wooden horse, a *kagura* stage, and two godowns in which the documents and ancient treasures used to be kept. Between the temple and the little town flows a small stream called the Oto-nashi-gawa, across which a fine high-arched wooden bridge has recently been thrown. The best inn is Yorodzu-ya.

Nothing can be said with certainty as to the date at which this temple was founded. It is ascribed to the reign of Su-jin Tennō, who belonged to a period anterior to the beginning of trustworthy chronology. The difference of statement as to the identity of the gods worshipped here is partly owing to the Buddhists having bracketted them all altogether under the title of the Gon-gen or "Temporary Manifestations" of Kumano, and partly to the changes made about the beginning of this century when the influence of pure Shintō become prevalent. It is by no means certain, indeed, that some of the chapels were not founded by the leaders of the so-called Riō-bu Shintō, which partook far more of Buddhism than of the native worship. The name Hon-gū, Original Palace, is given to this temple, to distinguish it from a new

series of chapels erected by Kei-kō Tennō, at the mouth of the river, also in the prehistoric age, to which the name of Shin-gū, or New Palace, is given. Formerly the Hon-gū possessed lands assessed at 300 *koku*, which yielded very little, and its income was derived from money lent out at interest. It now ranks as a provincial temple of the second class, which means that the warden and his assistants get but scanty pay, and cannot afford to keep the place in a proper state of repair. The great wooden *torii* on the side next the Oto-nashi-gawa has completely decayed and fallen to the ground, but there are no funds for its restoration. Probably the doubtful history of the temple, and the name Gon-gen which stuck to its deities so long, have been the causes of no allowance being made to it by the state. In the middle ages it was frequently visited by the sovereigns of Japan, and the ex-Mikado Go-Shirakawa is said to have made 34 pilgrimages hither. Opposite the temple, on the l. bank of the river, is a spot where En no Shōkaku is said to have spent a hundred days when first exploring the mountainous region between the sea-coast and Ōmine. About 1 *ri* W. of the Hon-gū are some hot baths at a place called Yu-no-mine, close by the Buddhist temple of Tō-kō-ji, dedicated to Yaku-shi Nio-rai, and said to have been founded by En no Shō-kaku. It is usual to take this place on the way back from Nachi.

Re-embarking at the junction of the Oto-nashi-gawa with the Kuma-no-gawa, which forms a tiny estuary, called Tomoye no Fuchi, from its resemblance in shape to that emblem in Japanese heraldry, we drift down the stream. The view of the grove and bridge looking back is very picturesque. In 10 min. the boat passes the mouth of the Uke-gawa, where the path over from Nachi issues from the hills. Tamaki san, which forms the most southerly peak of the Ōmine chain in Yamato, comes into sight near here. We pass by rocks on which the scarlet azalea grows close to the water's edge, between steep hills covered with cryptomeria, the sweet-acorn oak and other wild trees. Boats are usually towed up stream by a couple of men, who catch hold of the boulders on the shore to help themselves along, thus becoming a sort of human quadrupeds, while the steersman watches their efforts from his position in the stern. To judge from the dark green colour of the water the river must be very deep. Some of the placid reaches lying at the bottom of rocky cliffs closely resemble parts of the Wye below Monmouth. Even in May the woods resound already with the varied music of the cicada and its tribe. Coal is being mined just above the confluence of this river with the Kitayama-gawa. Just opposite to the junction of the two rivers is an abandoned coal mine. ½ mile further down on the l. bank is the chapel of the Yō-ji no Yaku-shi, whose image is said to have been carved out of a branch of a willow tree, the trunk of which was taken hence to form the ridge-pole of the San-jiū-san-gen Dō at Kiōto. There is a ferry beween this place and Shiko on the r. bank. Next comes Wake mura on the l. bank, and then the Koguchi-gawa flowing in on the r. Opposite to it is a charming bit of mountain pasture, steep rocky summits above and evergreen-oak woods below. The lower part of the river winds between precipitous rocks, and passes numerous cascades, amongst which the boatman will point out Chōshi no kuchi no taki, "Bottle-mouth Fall," Ja no Wada no taki, the "Snake's Coil Fall" (l.), Nuno-biki no taki, "Unrolled-cloth Fall" (r.), Fubuki no taki, "Drifting Snow Fall" (l.), and various remarkable rocks. As we approach the town of Shin-gū the hills become smaller, and the stony bed of the river widens rapidly. Soon the grove which surrounds the

appears at the upper end of
wn, and the remains of the
are seen crowning a hill lower
near the mouth. (See p. 155
account of Shin-gū.)

ROUTE 43.

FROM NACHI FALLS TO YOSHINO BY THE VALLEY OF THE KITA-YAMA-GAWA.

ITINERARY.

	Ri.	Ch.	M.
Nachi to			
Nishi mura	4	—	9½
Hitari	5	30	14½
Miyai	6	30	16½
Kujiū	8	—	19½
Tamaki san	11	9	27½
Kami Kuzu-gawa	13	18	33
Ura-mukai	19	18	47½
Ikomino	20	13	49½
Ikebara	20	32	51
Shirakawa	23	29	58
Kawai	24	30	60½
Tsuji-dō	27	30	68
Oba-ga-tani	30	30	75½
Kashiwagi	31	24	77½
Wada	31	29	77½
Ido	33	5	80½
Sako	34	6	83½
Terawo	34	18	84½
Ō-taki	35	10	86
Nishi Kawa	35	20	86½
Kashiwo	36	27	89½
Natsumi	36	35	90½
Miyadaki	37	7	90½
Narai	37	23	91½
Kawara	37	33	92½
Tatsuno	38	7	93½
Kami Ichi (Yoshino)	38	15	93½

The first part of the way from Nachi is by the ordinary route to the Hon-gū by the passes called Ō-kumo-tori and Ko-kumo-tori, a very hard day's work. The path starts from the back of the temple of Kwan-non, and turns up to the left at once. After climbing about 250 yards, there is a path to the left to the Buddhist temple Miō-hō-ji about 1½ miles further, originally a temple of the Shin-gon order, founded by Kō-bō Dai-shi and dedicated to Amida, but now belonging to the Zen sect. Half a mile above this is the chapel of Shaka near the summit of a hill called Shikimi yama, from the number of trees of Skimmia Japonica which grow there. Miō-hō-ji commands a fine view of the coast from Ugui no hana, Katsura head and port, to Uragami port and headland, with Ōshima beyond. The path rejoins the main route some time before the latter reaches the first hut on the pass, called the Thirty *chō* tea-house. Rough accommodation for the night can be had here. Half an hour further on is the Funemi tea-house, which commands a fine sea-view towards the S. and E. The height above the sea is about 2250 feet. From this point it is a varied succession of ascents and descents, before reaching the summit of the Ō-kumo-tori pass (2950 feet). During two hours hard walking we do not pass any kind of shelter. A rapid descent now leads down into the valley of the Koguchi-gawa, where decent accommodation can be had at an inn in Nishi-mura (350 feet above the sea). From this place the walk down the valley is charming. Passing through Nagai to the Koguchi ferry (which is crossed by travellers going to the Hon-gū by the Ko-kumo-tori), the path to be taken keeps along the precipitous rocks which overhang the right bank, and descends through a vill. to the weir at Akagi, which has been ingeniously constructed so as to render the river navigable for small boats from Nishi-mura as far as this place. To shoot the rapids just below the Koguchi ferry looks exciting work. Crossing above the weir by ferry-boat, we keep down the valley to the left, to the vill. of Kitari, passing many delicious green

pools between the rapids, and carefully keeping the rice-fields always on our right. The vill. close to the Kumano-gawa on the other side of the valley is Kumagi. At Hitari (110 feet) the path descends for a few moments to the bed of the Kumano-gawa, then climbs on to the bank and continues up the river for about a mile under a damp, thickly wooded cliff, then crosses by a ferry to the Yō-ji no Yaku-shi-dō (see p. 382). After traversing a part of the dry river-bed, it ascends on to the bank, and continues through the wood overhanging the stream to the confluence of the Kitayama-gawa and Kumano-gawa, where it crosses by ferry to Miyai, and a path ascends the r. bank of the Kitayama-gawa past Shidaki to Ku-jiū (190 feet) at the foot of Tamaki san. Another way is up the l. bank, crossing the river by a ferry nearly opposite Ku-jiū. This place is just on the Northern border of the dept. of Muro in Ki-shiū, and the road over Tamaki san is the only means of communication with the Eastern part of Yamato, and also with the Totsu kawa valley by way of Takataki. Ku-jiū is built on the side of a hill just like the villages in the Alps, house above house, and fully justifies its name, which signifies "Nine-fold." After climbing for twenty minutes from the grove of *hi-no-ki* which surrounds the vill. temple, the path proceeds for ½ mile by the side of an aqueduct cut in the slope of a hill, and then ascends through a wood to a hut (1430 feet above the sea), the highest spot on which rice is cultivated, distance 50 *chō* from Ku-jiū. In another 20 min. we reach a hut called the Gohon matsu tea-house, where five pine trees formerly stood (2260 ft.). Here we join the main road between Ki-shiū and Totsu kawa, which is in fact little more than a bridle-path, and turning to the r. continue for ½ hr. along the mountain-side, always slightly descending, then cross two streams and have an exceedingly stiff climb for 15 min. to a ridge (2360 ft.), opposite to which is Yuri-ga-take, a continuation of Tamaki san. ¾ hour more by a fair path through the wood bring us to the temple and the tea-house (3350 ft.) just below the summit, where accommodation for the night can be had. This temple is dedicated to Susanō, and is held to be the Oku-no-In of the Hon-gū, the path from which comes in shortly before this spot is reached. Two annual festivals are celebrated, on the 24th of May and 24th of September. Formerly the path led over the summit; it now passes a little below on the E., but there is a narrow track by which the summit (3,750 feet) may be gained, by turning aside to the l. a short way above the tea-house. The view which it commands is very extensive. On the N. E. is Kasazute yama; E. S. E. is Yuri-ga-take, where lilies are to be found in flower at all seasons (according to local tradition); S. E. we see two bends of the Kitayama-gawa between 3000 and 4000 feet below us; S. S. E. a glimpse of the Kumano-gawa near the mouth of the Koguchi-gawa; N.N.E. the vill. of Kami Kuzu-gawa lying far away down at the bottom of a valley; W. S. W. the bare top of the Hatenashi pass, and the general view comprises a sea of mountains in all directions. After ascending to the top of the pass, 200 feet above the tea-house, we walk down a pleasant grassy spur which affords a gradually expanding view of the Totsu kawa valley on the l. and a deep, thickly wooded ravine below on the r. At 30 min. distance the path down to Takataki and Oritachi, which latter is the chief place in the valley, branches away to the l., and rapidly descends the mountain-side. 10 min more bring us to a post where this path divides, r. to Shimo Kuzugawa, Kamiyama mura and Kumanogi, l. to Okawa, Kami Kuzugawa and Nakamura. The former is the most

direct route to Ura-mukai on the Kita-yama road, but the latter affords opportunities for seeing the primitive style of life in these remote valleys, and involves more climbing than the first. ½ hour brings us to a post marked, 'r. Naka-mura, l. Okawa and Kami Kuzu-gawa,' and in 5 min. more the Okawa path breaks away to the r. The village of Kami Kuzugawa (1910 feet) is 40 min. further, where the mayor or *sō-dai* must be applied to for lodgings, as there are no inns in the place. Worthy of note are the wild camellias still in flower on the tops of these hills in the end of May, and the numerous horse-chestnuts just coming into blossom. From this place there was formerly a short cut to Ura-mukai for pilgrims who crossed the mountain to Ōmine, but it has not been used for years, and the guides would now have difficulty in finding it. Kami Kuzu-gawa to Ikemino in the valley of the Kita-yama-gawa is a good day's work. Starting early in the morning, we cross the stream at the upper end of the vill., and climb straight up the mountain-side to the shoulder in 35 min., where we turn to the l., and enter a wood composed chiefly of horse-chestnut and *nara* oak (Quercus glandulifera). The path continues for ½ hr. along the top of the ridge at an elevation of about 3,500 feet, then ascends for another ½ hr. to the point where the old and now disused *yamabushi* path turns off to the l., and in a few minutes more we reach the top (3,910 feet). The descent is down a steep hill-side for ½ hr. to the bank of a rivulet (2,830 feet), which loses itself under the stony bed of a dry torrent close by. 10 min. more along the flat bottom of the ravine bring us to the foot of another ascent, which takes 35 min. to the top of a ridge (3,530 feet). We then descend for an hour through a wood of rhododendrons, which are all in flower in the end of May. This is one of the most beautiful sights in Yamato, almost rivalling the cherry trees of Yoshino and plum-orchards of Tsuki-ga-se, but much less known to fame than either. The trees are mostly from 20 to 25 feet in height, and nothing else is visible to the r. or l. except the wooded mountain-side far away opposite, seen by glimpses through the dense foliage. The descent is steep and slippery, especially the latter part just before reaching the stream (1,000 feet), into which we have to plunge boldly, as there is no path on either side. It will be found best to rest and lunch at this spot before crossing the stream. A few yards further the track turns up the valley of another stream which joins the last on the l., and following it upwards for ½ hr., finally ascends through a wood for 1¾ hrs. The summit of the ridge (3,020 feet) is ¾ hr. from the nearest water. It is an extremely steep climb over loose soil amongst the roots of conifers, and the track is marked by pieces of wood driven into the earth like tent-pegs, on which the foot has to be set in order to obtain the necessary purchase for lifting the body. These paths are evidently used only by wood cutters and mushroom-gatherers. Frequently the track disappears altogether, and a guide is therefore absolutely necessary. The path now winds round to the l. along the flank of the hill, and after descending for about 20 min. joins the new, broad road from Nanairo on the Kita-yama-gawa in Ki-shiū, which must not be confounded with Nanairo on the Totsu kawa, a few miles above the Hon-gū. After an easy descent of ¾ hr. we arrive at a tea-house, and in a few minutes more reach the bridge at Ura-mukai, a scattered hamlet in a broad and fertile valley. Crossing the bridge and rounding the hill to the l., the path rises gently along the l. bank of the stream. Teragaito lies on both sides of the valley. In the middle of a fine grove of cryptomerias a little further, we turn up a narrow

valley by the side of a tiny rivulet, which gradually becomes silent, and continue along its dry hollow bed, to Ikemine (1,710 feet). This pretty little vill. is situated in a circular valley surrounded by low hills, which nevertheless entirely exclude all view of the lofty ranges which lie on every side of it. It is a perfect oasis of cultivation in the midst of a desert of mountains covered with dense and useless forests. The whole population is employed in tea-cultivation. There is no decent inn in the vill., but here, as elsewhere in the mountains, there is no difficulty in obtaining accommodation at the farmers' houses. After passing Ikemine the path crosses a delicious piece of green pasture surrounded by forest, at the lower end of which is a circular pool of considerable size, from which the vill. takes its name, Pool-summit. A steep descent leads down to the bed of the Kita-yama-gawa, whose sudden appearance flowing down from the north takes us quite by surprise. This river is formed by the junction of two separate streams, called the Eastern and Western Kita-yama-gawa. The latter rises on Mount Ō-dai-ga-hara, the former on the E. side of the Oba-ga-mine ridge, and uniting at Kawai with another torrent from Kuni-mi-yama, flow S. to a point about a mile N. of Ikebara, when the E. and W. branches unite. They take their name from the group of mountain villages, called Kita-yama Shō, which lies between them. On the l. bank stand the few scattered houses of Ikebara (1090 feet). The houses which cluster about the mouth of a small tributary on the r. bank are also part of the same vill. Better accommodation can be had here than at Ikemine. From this point the path ascends the valley of the W. Kita-yama-gawa, climbing gradually to the top of a lofty spur (1670 feet) opposite to the confluence of the two branches, and as it winds round the projecting angles we have frequent views of Ikebara, and the green waters flowing tranquilly along far below. Descending the spur again, the path proceeds along the side of the river for 1 *ri*. Here the path to Zen-ki, 2 *ri*, from which place the ascent of Shaka-ga-take, the second highest mountain in all Yamato, is made, turns up a ravine on the l. The main road mounts a spur (1,560 feet), from the summit of which another path turns off to Zen-ki, intended for the use of travellers coming from the N. At Shirakawa, 1 *ri* 30 *ch.* further, is a small inn. Opposite to this vill. is a way over the mountains to Owase in Ki-shiū, about 8 *ri*. The path lies always along the r. bank, and the excellent map of the Go-ki-nai, published by the Topographical Bureau, is incorrect in this instance, owing probably to the route having been altered to a slight extent since the map was drawn. In 50 minutes more we reach Kawai (1,480 feet), where there is a small inn. Here begins the ascent of the Oba-ga-mine pass, or more properly ridge, 3 *ri* to the top and 3 *ri* descent on the other side, with only one resting place, which is on the very summit. The usual way crosses the river just below Kawai, and follows its main branch through Koze, which vill. has been lately amalgamated with Tochimoto, under the joint name of Ko-tochi.

[From Tochimoto, Ō-dai-ga-hara can be ascended, and there is a route across the mountains to Deguchi on the Higashi Kita-yama-gawa (4 hrs.), and then over another pass 3,000 feet high to Owase in about five hours more. Ō-dai-ga-hara is the name given to a lofty plateau, averaging 4,200 feet above the sea, extending over some thirty square miles of surface, at the junction of the three provinces of Yamato, Ise and Kii. Ō-dai-ga-hara yama, its principal summit, on the border of Ise and Yamato, has an elevation of 5,400 feet. On a clear day Fuji is distinctly visible

from it, and the view of the coast of Ki-shiū and Ise and of the interior of Yamato, is very extensive. Wolves, bear, wild-boar, hares and sheep-faced antelopes are plentiful. Splendid forests of oak and beech, besides maple, chestnut, yew and box abound on the top. The lower slopes are planted with cryptomeria and *ki-no-ki*. The streams abound with trout.]

Another path from Kawai crosses the stream a short way above the vill., and then begins at once to ascend the side of the mountain, reaching a height of over 800 feet above the river in ¾ hr. The path now seems to continue for a while nearly on one level, then issues on to the top of a long ridge running N. and S., full of depressions into which it dives only to emerge again immediately, until at last it takes a spiral turn round a conical hill, and finally reaches the hut (Tsuji-dō, 4,690 feet), after a climb of about 3 hrs. A species of red tick which infests these mountains causes much annoyance by fastening itself on the legs of travellers. Oba-ga-mine takes its name from a demon called *yama-oba*, Mountain-Aunt, formerly supposed to haunt the woods, and to be especially troublesome on the 20th night of the 12th month. About 6 persons on an average pass this way daily throughout the year, and the number is not sufficiently large to make it worth while to improve the track, which from Kawai to Oba-ga-tani on the N. side is only fit for pedestrians. Not even cattle can climb the ridge. A project has been set on foot for carrying a new road across the mountains to Kashiwagi on the Yoshino-gawa by way of Nishino, which lies further up the valley from Kawai, but it seems doubtful whether any passage could be found at a lower level than Oba-ga-mine, which is about 4,700 feet above the sea. From Nishino it is possible to make the ascent of Ō-mine, but there is no properly marked path, and the services of a guide who knows the country well would be indispensable. The view from the Tsuji-dō is monotonous, comprising the ridge up which comes the path from Kawai, bearing S. W., Mount Ō-dai-ga-hara to the S. E., and densely wooded mountains all round. One of the chief articles of food in these regions is the young stalks of *itadori* (Polygonum cuspidatum), a weed which grows to the height of ten or twelve feet. Cultivation is impossible at such an elevation, and everything, including water, has to be brought up from the villages below.

[Another path to Ō-dai-ga-hara turns off here, and in about 3 hrs. arrives at the spot where an abortive attempt at reclamation was made some years back under the auspices of the local government.]

From the hut the path continues in a northerly direction for 2 hrs. During the first 1,500 feet of the descent white azalea trees are common, with flowers as large as the cultivated variety, which seldom attains to greater size than that of a shrub in the low-lands. Descending at last with great rapidity to the bed of a stream, the path ascends again about 500 feet in 25 min. to the small hamlet of Oba-ga-tani (2,400 feet), picturesquely situated under a huge wall of rock half way up the side of the densely wooded valley. This place contains one inn, the third house from the entrance. The path still ascends for a few min. and then descends through the little hamlet of Ōsako to Kashiwagi (1,140 feet), where there are two good inns. Guides can be obtained here to the limestone caves close by. These are four in number. The nearest, called Kiku no Iwaya, or "Chrysanthemum Cave," is about 40 ft. deep, the bottom being reached by ladders and beams of wood with notches cut in them. It is damp, and dirty with the smoke of torches. The guide points out various incrustations formed by the drippings from

the roof, to which out-of-the-way names have been given. One set, indeed, partly resembles the Chinese idea of a lion, and another is a little like a huge bed of chrysanthemums. The Fu-dō no Iwa-ya is finer; it consists of three vaulted chambers, adorned with many curiously formed stalactites, and contains a cascade. The passages between the chambers are very low in the roof. En no Shō-kaku is said to have lived in it. Of the remaining caves, the Shō-zen no Iwa-ya is uninteresting, and the fourth, Shō-ten no Iwa-ya, is accessible only with great difficulty. Beyond this place the path descends to the Yoshino-gawa, and crosses it to Wada, where there is another cave, called the Sui-shō no Iwa-ya, Crystal cave, from which most of the crystal has been carried off. [From Kashiwagi there is a path along the l. bank about 2 *ri* up a winding valley to Shiwo-no-ha, where there are hot springs. A cave here contains a cold spring which deposits salts, and petrifies leaves, sticks, etc., which fall into it. Ō-mine may be ascended from Kashiwagi by a very difficult path past a fine cascade.]

About one hour's walk from Kashiwagi a path turns off to the r. to Washika, which forms a short cut to Hase and to the temples of Ise. Here we have to cross to the left bank of the Yoshino-gawa, which is fordable in fine weather, if there be no bridge. The path continues close to the bank of the river, through Shimo Tako and Ido, between high wooded hills. On reaching the hamlet of Shitoji the valley widens out considerably. On the opposite side, half-way up the hill, is perched the picturesque village of Shiraya. The path then descends, and continues generally on the level close by the riverside, at the bottom of a narrow valley past Sako (1230 feet), where there is an ancient Shintō temple called Niū no Kawa-kami, and past Terawo to Ōtaki, a busy little village situated opposite some very steep rapids, down which it is pleasant to see the timber rafts shooting, skilfully guided by a couple of men, who seem for a moment to disappear beneath the foaming waters as they slide down into the lower reach of the stream. The path now quits the river, and turns away on the l. to the village of Nishikawa, where there is good accommodation. Yoshino can be reached from this place by a path through the hills, nearly 3 *ri* by the Seimei-taki cascade, a stiff climb. Here also commences the ascent of the Urushi pass (2120 ft.), which has been so much improved lately that empty *kuruma* can be drawn over it. The descent on the W. side is tedious. Below on the r. hand lies the valley of the Yoshino-gawa, and the flourishing village of Kashiwo down on the flat by the river side.

[Opposite to Kashiwo is the vill. of Yaji, from which interesting excursions can be made, in particular the ascent of Washi-no-gō, to the Midzunomi, and then down through Takegi to the Yoshino-gawa again opposite Ido, which will take a whole day. From Kashiwo a path follows a tributary of the Yoshino-gawa up to Washika, and then crosses by the mountain-pass of Takami-goye into Ise.]

Plunging down upon Natsumi (good restaurant), the path shortly afterwards crosses the river where it flows silently in narrow channels between huge blocks of stone which almost fill up its bed, at a point called the Higuchi or "Spigot," to Miyadaki (900 ft., poor inn), and then through Narai, Kawara and Tatsuno to Kami Ichi (700 ft.), passing under the Imo yama, now a government wood, entry into which is forbidden to the public.

From Kami Ichi the traveller has a choice of the two routes to Nara already described, or he may descend the Yoshino-gawa by boat to Hashimoto, and return to Ōzaka by the usual Kō-ya-san road over the Kii-mi Pass.

ROUTE 44.

THE Ō-SHIU KAI-DŌ FROM TŌKIŌ TO AWOMORI.

ITINERARY.

Ni-hom-Bashi to	*Ri.*	*Ch.*	*M.*
Senji	2	2	5
Sōka	4	26	11½
Koshigaya	6	24	16½
Kasukabe	9	9	22½
Sugito	11	3	27
Satte	12	22	30½
Kurihashi	14	25	35½
Nakada	14	34	36½
Koga	16	14	40
Nogi	17	11	42½
Mamada	19	7	46½
Oyama	20	26	50½
Hanekawa	22	8	54½
Koganei	23	1	56½
Ishibashi	24	21	60
Suzume-no-miya	26	9	64
Utsu-no-miya	28	16	69½
Shirasawa	31	5	76
Kami Akutsu	31	34	78
Ujiiye	32	28	80
Kitsuregawa	34	25	84½
Sakuyama	37	22	91½
Ōtawara	39	14	96
Nabekake	42	17	103½
Koyebori	42	27	104½
Ashino	44	33	109½
Shirasaka	47	33	117
Shirakawa	49	33	121½
Otagawa	51	20	125½
Yabuki	53	20	130½
Kasaishi	54	16	132½
Sukagawa	56	7	137
Kōriyama	59	16	145
Takakura	61	33	151
Motomiya	63	4	154
Nihommatsu	65	28	160½
Hatchō-no-me	68	—	166
Shimidzu Machi	69	17	169½
Fukushima	71	4	173½
Senouye	72	27	177½
Kōri	74	2	180½
Fujita	75	8	183½
Kosugō	76	33	187½
Saigawa	78	12	191½
Shiraishi	79	25	194½
Miya	81	19	199
Kanagase	82	32	202½
Ōgawara	83	30	204½
Funa-hazama	85	—	207½
Tsuki-no-ki	86	15	211
Iwanuma	88	6	215
Mashida	90	3	219½
Nakada	90	32	221½
Nagamachi	91	30	224
Sendai	93	8	227
Nanakita	95	—	231½
Tomiya	97	19	236
Yoshioka	99	6	242
Sambongi	102	13	249½
Furukawa	103	33	253½
Araya	105	10	256½
Taka-Shimidzu	106	32	260½
Tsuki-tate	109	15	267
Miyano	110	3	268½
Sawabe	111	32	273
Kannari	112	16	274½
Arikabe	114	24	279½
Ichi-no-seki	116	23	284½
Yama-no-me	117	13	286½
Mayezawa	120	23	294½
Midzusawa	123	16	301½
Kane-ga-saki	124	23	304
Kurosawa-jiri	128	14	313½
Hanamaki	131	20	321
Hidzume	136	13	333½
Morioka	140	34	344
Shibutami	145	25	355½
Numakunai	149	20	365
Kotsunagi	154	18	377
Ichi-no-he	157	22	384½
Fukuoka	159	17	389
Kinda-ichi	160	20	391½
San-no-he	163	20	399
Asamidzu	167	2	407½
Go-no-he	168	22	411½
Dempō-ji	170	14	415½
Fujishima	171	11	418
Sambongi	172	18	421
Shichi no-he	175	10	427½
Nobechi	180	18	440½
Kominato	184	27	450½
Nonai	189	11	462
Awomori	191	14	467

Coaches daily from the office of the Sen-ri-ken, Asakusa, Chaya Machi, No. 2, for Utsu-no-miya, starting at 6 a.m. and arriving at 11 p.m. Single fare, 1 *yen* 96 *sen*. Separate carriages may be engaged for 18 *yen*. From Utsu-no-miya to Shirakawa daily; single fare, 1 *yen* 80 *sen*.

River steamers from Kakigara chō and Ōgi-Bashi in Fukagawa by the Yedo-gawa and Tone-gawa to Kurihashi (75 *sen*), thence ascending the Watarase-gawa to Koga (82½ *sen*), Nowata (85½ *sen*), Namai (90 *sen*), Otome-gashi (99 *sen*) and even

higher. These fares are first-class, the second-class being ⅓ less. The hours of starting are uncertain, and the time taken in ascending and descending the rivers depends very much upon the quantity of water. Frequent stoppages are made to take in passengers, and much time is often lost in consequence of the steamer getting aground on the sandbanks which obstruct the waterway. The boat, which is timed to start from Nowata at noon, has been known to be seventeen hours en route to Kakigara chō, arriving there at 5 a.m. the next morning instead of 8 p.m. on the previous evening, and the expectations of passengers travelling up stream are liable to meet with similar disappointments. As there is no fixed limit to the number of passengers who may be crowded into the boat, the only way of securing sufficient space for comfort is to engage the whole of the first-class compartment. On the whole, the tourist will find it best to travel by land, either in *jin-riki-sha* or coach, but preferably by the former, the discomforts of the coach being almost as great as those of the steamer, and its only merit being cheapness.

In returning S. along the Ō-shiū kai-dō to Tōkiō, fatigue may be saved by turning aside at Nogi to Nowata (*Inn*, by Kawashima, recommended), and engaging an ordinary river boat either to the Ichikawa no Watashi, whence it is 3 *ri* by *kuruma* to the Riōgoku-Bashi (thus saving at least two hours) or to Shin Kawaguchi or even to Ko-ami chō, just below the Nihom-Bashi. The charge to Ko-ami chō is 4 *yen*, and for the shorter distances in proportion. For each quilt 3 *sen*. It is advisable to reach Nowata before dark, so as to secure a boat. Starting at 8 p.m., the boat arrives about 6 o'clock in the morning at Nagare-yama on the Yedo-gawa, a place famous for the manufacture of a sweet liquor called *mirin*. The traveller should land and breakfast at his ease at one of the tea-houses on the bank. If all goes well, he will reach Ko-ami chō about 4 o'clock in the afternoon.

The Ō-shiū kai-dō leaves Tōkiō by the suburb of Senji, where it crosses the river, which lower down is called the Sumida-gawa and flows through Tōkiō. It is flat and uninteresting as far as Kurihashi, where it crosses the Tone-gawa by a ferry to the vill. of Nakata, from which place the road becomes more picturesque. Rows of trees, chiefly pine, cryptomeria and other conifers, line it on either side, and outside the trees there are in many places foot-paths parallel with the roadway. The followings inns and tea-houses on the section of road this side of the Tone-gawa may be recommended:—

Take-no-tsuka (a *tateba* halfway between Senji and Sōka). Kame-ya.
Sōka ..... Iwaki-ya.
Kasukabe ..... Yoshino-ya.
Sugito ..... Tsuta-ya.
Satte ..... the *Hon-jin*; Asayorodzu Sō-ji-ro.
Nakata ..... the *Hon-jin*.

[An alternative route to Satte by way of Ōji may be recommended to the pedestrian, as being on the whole prettier than the main road. The itinerary is as follows:

Ni-hom-Bashi to	*Ri.*	*Ch.*	*M.*
Ōji	2	11	5¼
Iwabuchi	3	15	8¾
Kawaguchi	3	26	9
Hatogaya	4	32	12
Dai-mon	6	22	16
Iwatsuki	9	11	22¾
Satte	13	19	33

From the W. side of the city Ōji (see p. 39) is more conveniently reached through the lanes to the r. of Go-koku-ji in Otowa. The high ground beyond Ōji commands a good view of Tsukuba-san on the r. and of the mountains which bound Musashi and Sagami on the W., terminating in the sharp top of Ōyama. Between Iwabuchi and Kawaguchi (*Inn* and *Restt.*, Kaji-ya) the Ara-kawa is crossed by a ferry. The road now crosses a rice-field tract, dotted with pretty groups of trees, to Ha-

togaya (*Inn* and *Restt.*, Yoshida-ya). The elevated ground between this place and Dai-mon abounds with pheasants.

Iwatsuki (*Inn*, Nambu-ya; *Restt.*, Hotei-ya), pop. 5000, was formerly the residence of a *dai-miō* named Ōoka, whose fief was assessed at 23,000 *koku*. The castle has been completely removed. On leaving the town, we cross the Ayase-gawa (originally the main stream of the Ara-kawa), a broad stream which falls into the Naka-gawa a little to the E. of Koshigaya on the Ō-shiū kai-dō, and after traversing a road well-shaded by rows of cryptomerias, join the Ō-shiū kai-dō at the S. extremity of Satto, a good ½ *ri* from the distance-post.]

Koga (*Inn*, Daikoku-ya, Ōta-ya, Inouye-ya), pop. 9,500, was formerly the residence of a *dai-miō* named Doi, whose fief was assessed 80,000 *koku*. Beyond this place the mountains come into view close at hand, the peaks of Tsukuba on the r. and the Ashikaga hills to the l., with the giants of Nikkō looming in the distance ahead.

Just before Nogi, l. at the end of a fine avenue of cryptomerias, is a Shintō temple, decorated with some good carvings, and a curious pair of doors, the panels of which are ornamented with dragons slightly incised, and shaded with Indian ink. A short cut leads from the temple to the entrance of the town.

[From Nogi a cross-country road, practicable for *kuruma*, branches off l. to Tochigi, 5 *ri* 26 *ch.*, by way of Namai on the Omoi-gawa (26 *ch.*), almost the highest point to which paddle steamers ascend from Tōkiō. On the return voyage they leave this place at 2 p. m. Lodgings may be procured at the steamer agency, Ō-hashi Ya-ye-mon. Passing through the villages of Nippa, and Nakazato (2 small inns), the road crosses the Udzuma-gawa between Kawara and Kobayashi (*Inn*, Kado-ya), 3 *ri* 25 *ch.* from Namai, and enters Tochigi on the S.

Tochigi (*Inns*, Sasa-ya, Yorodzu-ya; *Restt.*, Koi-yasu, Kana-han, Yao-zen), pop. 4000, the capital of the Tochigi prefecture, is the most important town in the province of Shimotsuke. It may also be reached by following the Ō-shiū kai-dō to Ōyama, and then taking the cross-country road (2 *ri* 35 *ch.*). This involves a circuit of about 22 *ch.*

From Tochigi the mountains may be crossed direct to Ashiwo (see Rte. 20), by way of Shiri-uchi (1 *ri* 18 *ch.*), Nabeyama (30 *ch.*), Hoshino, Shimo Nagano (1 *ri* 8 *ch.*, *Inn*, Kinu-ya), whence the path crosses the Ōkoyeji tōge (975 ft.) to Kasuwo. Crossing the foot-bridge it turns at once to the l. and in ½ hr. from the top of the pass, reaches Naka-Gasuwo (*Inn*, Naka-no-ya). ½ m. further a road diverges r. over the hills to Osaku 3 *ri*, and Kobu-ga-hara. For some miles the road lies along a flat valley, by the side of a stream, between steep rocky hills covered with trees. There are one or two small wayside tea-houses, but no inns. From Shimo Nagano to Hokkōji (1720 ft.), the last hamlet in this valley, is about 5 *ri*. The path now ascends gradually to the water-shed between Shimotsuke and Kōdzuke in about 1½ hrs., at first through chestnut woods, then through an oak forest. There is no view from the summit (3600 ft.). The descent to Ashiwo takes about 1 hr. ⅔ of the way down a path falls in on the r. from Kobu-ga-hara, 3 *ri* from Ashiwo (2200 ft.). The stream which the path follows is the Watarase-gawa.]

Halfway between Nogi and Mamada is a pleasant tea-house at the *tateba* of Tomonuma, opposite to a temple of Hachi-man in a fine grove of trees.

Oyama (*Inn*, Kado-ya, about ½ way up the town, at the corner of a street, and Yao-ya at the end, r.), pop. 1800, is a prosperous town, situated 3 *ri* from Tochigi, the chief town of the prefecture of that name. 2 *ri* 8 *ch.* E. lies Yūki, a town noted

for a coarse kind of cotton cloth called *Yūki-jima*. Half way between Oyama and Hanekawa, opposite a small tea-house, a road diverges l. to Nikkō by way of Mibu and Kanuma (see p. 403). Koganei (*Inn*, Kurata-ya), Ishibashi (*Inn*, Izawa), Suzume-no-miya (*Inn*, by Ōmura Hanji) are insignificant villages.

(T.) UTSUNOMIYA (*Inn*, Ine-ya), pop. 15000, was formerly the castle-town of a *dai-miō* named Toda, whose fief was assessed at 77,850 *koku*. The town suffered severely during the civil war of 1868. It takes its name from the large Shintō temple of Futara yama no Jin-ja, or Nikkō Dai-miō-jin, dedicated to the memory of Toyo-iri-hiko, a son of Su-jin Tennō. This prince, who belongs to the legendary period of Japanese history, is said to have been created ruler of the Eastern part of Japan, and to have founded several families of local chiefs. The temple was originally a tomb raised over his grave, and stood at Nikkō, whence it was removed to its present site in 838 A.D. It is situated about the middle of the town l. Passing under a wooden *torii*, we approach it by a long paved walk, and a flight of 79 steps gives access to the platform on which the temple stands. The present plain and unpretending edifice was built in 1874, in place of the much larger and handsomer one which was destroyed by fire during the civil war of the Restoration. A second building, similar in size and appearance to the temple proper, contains relics and other property belonging to the temple. The only noteworthy objects are a handsomely carved wooden frame enclosing an oblong tablet with an inscription in characters of gold, and two large iron water-tanks dating from 1823. The top of the flight of steps commands a fine view of the town and the surrounding country, with Mount Tsukuba stretching away l. towards the south. Shortly before quitting the town, we cross the Ta-gawa, and soon issue on to the open country, which is quite flat, and mostly uncultivated moorland for the first 2 *ri*, after which it becomes wooded as far as Shirasawa.

Between Shirasawa (*Inns*, Takasago-ya, Shimidzu-ya) and Akutsu (*Inns*, Wakamida-ya, Tsuchi-ya, Kado-ya) two branches of the Kinugawa are crossed by ferry. It divides about 3 *ri* above and reunites 1 *ri* below, enclosing a long narrow sandy island covered with small trees and brush-wood. Kinu is a corruption of Kenu, lit., "hairy moor," the ancient name of the tract of country subsequently divided into Kō-dzuke and Shimo-tsuke. On the further bank of the W. branch is the town of Akutsu, whence travellers and goods are embarked for Tōkiō by boat.

[For travellers it is more expeditious to descend this river 13 *ri* to Kubota, land there and cross the plain 7 *ri* to Sakai opposite Sekiyado on the Tone-gawa, thence in boat down the Yedo-gawa either to Matsudo or Ichikawa in 12 or 13 hours, whence Tōkiō is reached by *kuruma* in 1½ hours.]

[There is a back road (*ura kaidō*) to Aidzu from Akutsu along the l. bank of the Kinu-gawa, up the valley of the Ikari-gawa, over the Sannō tōge, and down the valley of the Tsurununma-gawa to Wakamatsu. From Ujiiye (*Inns*, Hotei-ya, Fukumura-ya) there is a road to the l. to Shirakawa by way of Washi-juku (2 *ri* 7 *ch.*), Hirasawa (5 *ri* 1 *ch.*), Ishi-bayashi (7 *ri* 7 *ch.*), Higashi-goya (8 *ri* 16 *ch*), Takaku (10 *ri* 26 *ch.*), Ojima (13 *ri* 4 *ch.*), Yūkari (14 *ri* 18 *ch.*), Shirakawa (17 *ri* 18 *ch.*), only 6 *ch.* longer than by the high-road.]

After crossing a small hill near Akutsu, the road traverses a rice-field plain to the foot of Yagorō-zaka (220 ft.), said to be the highest hill on the road S. of Sendai; half way up, a new road has been cut round the brow of the hill, which commands a fine view

of a fertile valley about 3½ miles long and 1 broad. The old road leads over the hill, and is about 100 yds. shorter, but much steeper. On the further side of this hill is Kitsure-gawa, formerly the residence of the last descendants of the famous Ashikaga family, whom the Tokugawa rulers preserved from oblivion by assigning them the smallest fief that could convey the title of *dai-mio*. The town lies between the Ara-kawa and the Uchi-kawa, rivers famous for eels and the *ai* trout. It contains no less than 40 inns, besides restaurants, out of 500 houses in all. The best inns are Kama-ya and Yamada-ya, the best *resti*. Aidzu-ya, at the entrance of the town. To Sakuyama (*Inns*, Shitama-ya, Ōtama-ya) the road is hilly, passing over a high wild moorland, with occasional clumps of young chestnuts. This town stands on the r. bank of the Hōki-gawa. The road to Ōtawara on the r. bank of the Sabi-kawa lies through the villages of Taki-zawa and Yagi-zawa, surrounded by gardens and rice-fields, to which succeeds a handsome avenue of pine trees. The road rises gradually for some distance, and then descends a small hill into Ōtawara (*Inns*, Kawashima-ya, Kawai-ya), formerly the castle town of a *dai-mio* who took his surname from it, and possessed a fief rated at 11,400 *koku*. After descending a steep hill at the N. end of the town and crossing the Sabi-kawa and Nasu-gawa in quick succession, the road passes through the villages of Ishinosawa and Nerinuki, and then rises steadily over cultivated undulating ground to Nabekake (*Inn*, Tahako-ya) on the r. bank of the Naka-gawa, which flows between picturesquely wooded cliffs. Opposite to the ferry are two small cascades about 30 ft. in height. This river rises in a tarn on Oga-daki, a mountain in the N. W. corner of the province. After ascending the hill at Koye-bori on the l. bank (*Inns*, Arakawa-ya and Kawachi-ya), w
down the river,
some hills on
sheer from the
80 to 100 ft.,
peaks in the ba
ing Koyebori th
siderably to th
the top of the
Fujimi, Mount
clear day. Bet
Ashino, the nex
so-called *si-jō*
three hills," b
much exaggera
the second hill
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Yamizo-san to
range of hills
the eastward.
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derives its name
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Sakaye-ya, Nara
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Kashiwa-ya, Sa
(*Inns*, Iwai-ya
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(T.) SHIRAKAWA (*Inns*, Yanagi-ya Denzō, Isami-ya, Uchi-ike-ya), a flourishing town of about 7,200 inhab., was formerly the castle-town of the Abe family, who held a fief assessed at 100,000 *koku*. There is a silk filature here, worked by steam-power, and giving employment to over 50 persons. It is situated on the upper waters of the Abukuma-gawa, a fine river which rises on Asa-hi-dake, and flowing N. discharges into the Bay of Sendai, length 125 miles from its source. On leaving the town we cross the Abukuma-gawa, and soon come to the burial-ground of the southerners who fell in the civil war of 1868, which raged with great fierceness in and around this place. [To the l. branches off the road to Wakamatsu. The itinerary is as follows:—

Shirakawa to	Ri.	Ch.	M.
Iidoyō	2	3	5
Kami koya	3	14	8½
Makino-uchi	4	30	11½
Naganuma	5	33	14½
Sei-shi-dō	8	8	20
Miyo	10	19	25½
Fukura	11	16	28
Akatsu	12	3	29½
Hara	14	4	34½
Akai	15	26	38½
Wakamatsu	17	35	44½]

Passing through the villages of Neta and Idzumita, situated in a well-wooded hilly district, with small rice-field valleys, the road becomes steeper, and winds among hills several hundred feet in height, to Kotagawa (*Inn*, Ishi-ya). Just beyond is l. a small Shintō temple prettily situated in a cryptomeria grove on the side of a hill. The valley widens out before the vill. of Ōtagawa is reached, and the road ascends a hill named Futatsu-zaka, which commands a fine view of the Miharu hills ahead. Beyond the next village, Fumase, it traverses a wild moorland as far as Ōwaku, where it enters an avenue of pine and larch, which continues all the way to Yabuki (*Inns*, Furukawa-ya and the Tsū-un Kwai-sha). A long avenue of pine trees, interrupted only by the villages of Kuraishi, Kasaishi and Kagamita extends all the way to

SUKAGAWA (*Inns*, by Oshiroki Bushirō and Mitane-ya), pop. 5000, on the Iwase-gawa. This is one of the most flourishing towns on the road. Signs of sericulture are to be seen in the form of mulberry trees, cut down close to the root, with young shoots tied tightly together. The road continues down the valley of the Abukuma-gawa, always on the l. bank, through the villages of Shimo-juku, Namo-gawa on the top of a steep hill above a stream of the same name, Jikkōchi, Sasagawa, Hideyama and Kowarata. Kōriyama (*Inns*, Kawasaki-ya, Ebi-ya) is a large and flourishing place, with 4800 inhabitants, in the vicinity of which sericulture and silk-manufacture are extensively carried on. The road is level and good as far as Fukuwara, beyond which it becomes hilly. Takakura lies at the bottom of a steep hill, beyond which the Go-hiaku-gawa is crossed, and after passing through the vill. of Niita, we arrive at Motomiya (no good inns), pop. 3500, situated close to the l. bank of the Abukuma-gawa. Between Motomiya and Nihom-matsu occur rice-field valleys separated by hills crossed by a bad corduroy road. A lofty range of mountains containing Oshō san, Adatara-zan, Shinobu yama and Ki-men-zan rises on the left.

NIHOM-MATSU (*Inns*, Yamato-ya, Ōgi-ya), pop. 10,500, is a large town built on the sides of an exceedingly steep hill, and extends a *ri* in length. It was formerly the residence of a *dai-miō* named Niwa Sa-kiō no Dai-bu, whose fief was rated at 100,700 *koku*. It is the chief town of Shinobu dept., one of the principal silk-producing districts in the provinces collectively known as Ō-shiū. After leaving the town we get a good view r. of Usui-ga-take in the Miharu range. Hence through Hatchō-no-me to Fukushima the road, which is extremely bad, passes

[illegible] where the snow at [illegible]

[illegible]

[illegible] Fukushima [illegible] gawa to Arakawa [illegible] Fujita. The [illegible] branches off here [illegible] The following is the

ITINERARY

(Fukushima to	[illegible]	[illegible]
Niwasaka	[illegible]	[illegible]
Sumomiyama	[illegible]	[illegible]
Itaya	[illegible]	[illegible]
Osawa	[illegible]	[illegible]
Yonezawa	[illegible]	[illegible]

— From Fukushima [illegible] to Yonezawa turns off to the N.W. to cross the central [illegible] pass of Itaya over a [illegible] of the Adzuma mountain. The pass is about 2,[illegible] ft. above the sea. The first 2½ [illegible] over a level road to a vill. called Niwasaka [illegible] the climbing commences [illegible] a mountain 1,[illegible] ft. above Niwasaka to the vill. of Sumomiyama, then down again to the [illegible] of a torrent where it divides into streams, that almost encircle the mountain and flow out past Fukushima, then up an ascent densely wooded, and down again to the same torrent [illegible] under Itaya. The [illegible] fare [illegible] necessary. It [illegible] to trace a level road, [illegible] the present [illegible] to [illegible] The [illegible] at the bottom [illegible] the stream passes, rise [illegible] a considerable [illegible] to slope [illegible] so [illegible] in [illegible] a narrow [illegible] before its [illegible] and raising the [illegible] is an abundant [illegible] between [illegible] that nature has [illegible] Crossing this [illegible] leads to the [illegible] by a thick [illegible] Grassy slopes [illegible] the pass, [illegible] descent [illegible] Osawa, [illegible] of Yonezawa. [illegible] from Fukushima [illegible] centre being [illegible] road is an [illegible] military engineering [illegible] as [illegible] it [illegible] *H. Dallas*, 1875.

On leaving the town and passing [illegible] the road approaches [illegible] by Shintō [illegible] a splendid [illegible] country. W. of the town rises Adzuma-yama, the [illegible] in the vicinity.

After crossing the Matsu-gawa, and passing through the villages of [illegible] and Kamada, we arrive at Sonoiye, then cross the Surukami-gawa to the long straggling vill. of Nagaoka, beyond which lies the next post-town, Kōri (good *restt.* at the entrance). At Fujita (*Inn*, Shiuzu-ya) there is a recently erected Shintō temple at the N. end. The road now becomes very good, and continues so until it quits the valley of the Abukuma-gawa, and crosses

a range of hills by a pass called Date no Maru-yama. On the l. rises a remarkable hill, totally bare of scrub or trees, with the exception of one very fine pine tree about half way up. A steep hill has to be surmounted just before Kaida, a hamlet situated picturesquely among the hills, is reached. Half way down on the N. side of the range lies the vill. of Kosugō. After descending another steep hill we reach the flourishing vill. of Saigawa. During the season silk-reeling may be seen in almost every house along the road. The scenery from Fukushima to this point is very picturesque, and the silk-culture has evidently done much to better the condition of the farmers, who are all comfortably housed and present a well-to-do appearance. We are now in the valley of the Shiraishi-gawa, on which stands the town of

Shiraishi (*Inns* bad), pop. 2,200, formerly the castle-town of Katakura Kō-jiū-rō, a chief retainer of the prince of Sendai, who held a fief rated at 18,000 *koku*. The castle, the ruins of which stand on a slight eminence to the S.W. of the town, was destroyed at the time of the Mikado's restoration. A branch of the Miyagi prefecture is established here. Yonezawa can be reached from here by the following route:—

Shiraishi to	*Ri.*	*Ch.*	*M.*
Shimo Tozawa	3	32	9¼
Watarase	5	6	12¾
Seki	6	35	17
Nametsu	8	9	20¼
Tōgeda	9	19	23¾
Yunohara	10	24	26
Nii-juku	12	22	28¼
Takabatake	14	00	34¾
Kasunome	15	18	37¾
Yonezawa	17	22	43

After leaving the town, the road descends the valley along the l. bank of the river, crossing the boundary into the province of Rikuzen at Tsudzumi, past the junction of the Shiraishi-gawa (here called Matsu-kawa) with the Abukuma-gawa near Iwanuma. Beyond Kanagase the road becomes hilly and bad in many places. Beyond Ōgawara (*Inn* by Takeyama Shō-kichi) it crosses the Tsukuba kawa. In the neighbourhood of Tsuki-no-ki the *ai* plant, which furnishes the native indigo, is cultivated in large quantities. The road lies alongside of the Abukuma-gawa for some distance before reaching

Iwanuma (*Inn*, Yomugida-ya), a large and flourishing town intersected by several canals. A coach runs from here to Sendai. At Uyematsu, the next vill. but one, is a handsome Shintō temple, Tatenokoshi no Jin-ja, approached by a flight of steps. It is decorated with numerous ex-voto pictures, mostly recent.

Nagamachi is in reality a suburb of the town of Sendai, from which it is only separated by a small stream, the Shōshi-gawa.

Sendai (*Inns*, Ojima-ya, Yokoyama-ya, Hata-ya, and one by Andō Ri-hei, also a small *Restt.* where European meals can be got), pop. 60,000, situated on the l. bank of the Shō-shi-gawa, was formerly the castle town of Date Mutsu no kami, whose fief was rated at 625,600 *koku*. The castle, which lies on the r. bank of the river, was partially destroyed during the civil war in 1868. It is now used as a military barrack, and is approached by a fine bridge of modern architecture. The town contains several shops for the sale of foreign stores, and is noted for its production of ornamental articles, trays, etc., made from a kind of fossil wood. An exhibition, consisting chiefly of the products of Sendai and the neighbouring provinces, is annually held during the month of September, when some valuable old lacquer and other relics, a collection well worth seeing, belonging to the family of the ex-prince of Sendai, are also generally put on view. Amongst the other curiosities of Sendai, are the presents given by the Pope to the mission headed by Hashikura Roku-ye-mon, sent to Rome in 1615 by

Date Masamune. The diploma conferred on the chief commissioners, and a variety of interesting relics in connection with the mission, are all carefully preserved at the *Ken-chō*, and a proper introduction to the authorities of the place will doubtless obtain for the visitor permission to see them. The principal foreign buildings are the government schools, which stand by themselves on a large open space to the E. of the town. There is also a small public garden which commands a good view toward the castle and of several mountain ranges beyond.

Outside Sendai on the N. are a number of potteries at Aramaki where coarse pans and jars are made. The road runs mainly over a broken country, with scrub-covered uplands, and here and there a pine tree, and to the r. an open plain extending down to the sea; the top of Kin-kwa-zan is visible to the r. Rice is cultivated in the narrow valleys. Tomiya (*Inn* and *Restt.*, Kitami-ya). The country improves nearer Yoshioka, situated in a valley on a small tributary of the Shinai numa lakelet. A fine mass of mountains is seen to the W., with some detached pyramids standing out into the lower country; on the E. some distant high land is visible, and the flat country between is the valley of the Kita-kami-gawa. From this place the road passes again over a rough scrub-wooded country with a few pines scattered about. The form of the hills, which are of no great height, resembles a confused sea, without any prominent elevations, while the crests of the ridges and mounds are about on a level. The road follows mostly along the top of these ridges, and its tortuous course may be traced by the lines of pine trees which skirt it. Suddenly coming to the N. edge of these rugged uplands, we overlook a great plain, stretching away N. as far as the eye can see, but bounded N. W. and W. by distant mountains. From the W. a river called the Naruse-gawa, and also Sam-bon-gi-gawa, skirts the foot of the highlands, flowing E. Somewhat over 60 m. in length, it falls into the sea at Nobiru. Sam-bon-gi is a large and flourishing vill. on the N. bank of this river. The whole valley, at least 15 m. in width, is cultivated as rice-land. Salmon and salmon-trout are common in the rivers of this district in November. At Furukawa the inns are good, the principal being Nita-ya, and Ise-ya. On leaving it, the road again traverses a rice-field plain, and passing the hamlet of Araya, crosses the Arao kawa, on the further bank of which stands the vill. of Yasumu-tsuka. Taka-Shimidzu (*Inn*, Nomakura-ya) is a long and flourishing town with good shops. Just before reaching the town of Araya the E-ai-gawa, also called Tamatsukuri-gawa, is crossed. Its source lies N. W. among the mountains on the frontier of Uzen, and after a course of about 75 miles it falls into the Kita-kami-gawa at the vill. of Wabuchi. The road now traverses uplands and rolling country, runs over low scrub-wooded hills between lines of pine trees, the valleys only being cultivated, and from Araya to Tsukitate is steep and heavy for *kuruma*. Near Tsukitate (*Inns*, Sato-ya, Kisu-ya, Suzuki-ya) a road to Sakata, the capital of the Shōnai district on the W. coast, branches off l., distance four days ordinary travelling. Between this and Kannari several tributaries of the Hazama-gawa are crossed; this river, after a course of about 90 miles, falls into the Kita-kami-gawa at the vill. of I-no-oka. The road is now excellent. Between KAN-NARI (*Inn*, Yamada-ya) and Ichi-no-seki it crosses brush-covered hills, higher and with steeper slopes than hitherto; rice is cultivated wherever possible. Just beyond Arikabe the boundary is crossed into the province of Riku-chiū.

(T.) ICHI-NO-SEKI (*Inn*, Sasaki-ya),

pop. 3400, a neat little town lying in a fine valley on the banks of the Iwai-gawa, was formerly the capital of a family named Tamura, 30,000 *koku*. It possesses a brick and tile factory, and is also noted for its cast-iron pots. Trout are plentiful in the rivers of this part of the country. At Ichi-no-seki the road strikes the valley of the Kita-kami-gawa, and follows it up past Morioka, the capital of the [illegible] district. This river rises [illegible] vill. of Midō on the N. [illegible] of the province, and has [illegible] of about 175 miles due S. to [illegible] koshi, where it divides i[illegible] branches, one flowing S. i[illegible] Bay of Sendai at Ichi-n[illegible] about 10 m., the other i[illegible] Pacific Ocean, about 12 [illegible] length. It has numerous tri[illegible] and affords ready means of t[illegible] for the considerable produc[illegible] large extent of country w[illegible] drains. Between this great valley and the Pacific coast, on which are the harbours of Miyako, Yamada and Kamaishi, lies a rugged mountainous country crossed only by inferior roads. In fact this valley is practically cut off from the coast, so that these harbours can never become available for more than the strictly local trade.

From Ichi-no-seki the road continues along the r. bank. Rice, wheat, beans and hemp are generally cultivated, and net-making seems to occupy a large part of the population. Just before Mayezawa, the Koromo-gawa is crossed. It is famous in history as the scene of a battle between Yoriyoshi and Yoshiiye on the side of the Mikado, and the rebels Abe no Sadatō and Abe no Munetō, in the middle of the 11th century, and of another more famous fight in the year 1189, when Yoshitsune, attacked by Yasuhira, the traitorous son of his former protector, disappeared from the stage of history, to live only in the traditions of the Ainos and of romancers, who try to prov[illegible] in Mongolia as [illegible] was on this [illegible] tsune's celebrat[illegible] after performin[illegible] walked into the [illegible] and standing [illegible] died of the nu[illegible] he had receive[illegible] did not ventu[illegible] quarters with [illegible]

[illegible]at he re-appeared [illegible]nghiz Kaan. It [illegible]ion that Yoshi-[illegible]otainer Ben-kei, [illegible]odigies of valour, [illegible] to cool himself, [illegible] in his armour, [illegible]as arrow-wounds [illegible]om the foes who [illegible] to come to close [illegible] until they were [illegible]at he could do [illegible]rm. When they [illegible] be dead, they [illegible]d carried it off [illegible]. The ordinary [illegible]y makes Yoshi-[illegible]*ra-kiri* when he [illegible]st, though it was [illegible] many that he [illegible]wa (*Inn*, O-idzu-[illegible] A little beyond [illegible] is the site of the [illegible] of the governor [illegible] called the Chin-ju-Fu. The Ibuki-gawa is crossed just before Kane-ga-saki, and the road winds for some 6 or 7 m. through wooded hills, at Oni-yanagi crossing the Waga-kawa, an important tributary of the Kita-kami-gawa. The road rises on to some well-wooded uplands, commanding a fine view of the river and its valley. Boats carrying 150 to 200 *koku* come up from the sea as far as Kuro-sawa-jiri (*Inn*, by Denkio Kiroku) in 4 or 5 days with a fair wind, and take 2 days to descend. The Saru-ga-ishi-gawa, 35 m. long, falls in on the l. bank opposite Hana-maki (*Inn*, Ise-ya), pop. 4400. The most prominent mountains on the E. are Rokka-uchi yama and Sō-chi-bō san, on the W. Nan-shō-zan, and Gan-jiū-san or Iwate-yama N. W. The road from Kuro-sawa-jiri lies for a short distance over uplands, and then descends into the level plain of the valley, through pleasing scenery, which becomes extremely beautiful in the late autumn when the tints of the turning leaves of deciduous trees are mixed with the bright green of the conifers, and the moun-

tain tops above are covered with snow. Kōri-yama, just beyond Hidzume, stands partly on a hill which rises in the middle of the valley and abuts on the river. Here Gan-jiū-san (also called the Nambu Fuji) comes in sight. Crossing the Kita-kami-gawa by a substantial bridge of boats, we enter

(T.) MORIOKA (*Inns*, Furukawa-ya, Murata-ya), pop. 22,000, the capital of the Iwato prefecture, formerly the castle-town of the Nambu family of *Koku-shi dai-miō*, whose fief was assessed at 200,000 *koku*. It produces iron boilers and kettles and spun-silk goods. There is here a large branch of the Kwan-giō-ba, which carries on dyeing, spinning, weaving and numerous other industries. From Morioka up to Awomori neither pack-horses nor *kuruma* can be induced to go more than one stage, and it becomes advisable to send on notice beforehand by *sakibure*. The road for 3 or 4 m. further is level and good, until it reaches some steep hills, beyond which it abuts on the river again. Shibutami commands a fine view of Gan-jiū-san, the conical form of which is tolerably perfect.

[Gan-jiū-san can be ascended either from the vill. of Hiragasa on the N. E. side, whence it is 2 *ri* 11 *ch.* to the top, or from Nishino mura on the S. side. The ascent is a good day's work, and the start from Nishino mura should be made early in the morning. After fording several small streams and travelling a distance of about 2 *ri*, what might be fairly called the foot of the mountain is reached. All around is a sea of grassy vegetation, cropping out through which a few large boulders appear, probably old "ejectamenta" from the crater of the mountain. Horses should be left here, and a path taken which strikes up a ridge between two of the furrow-like valleys which mark the sides of the mountain. The harder portions of some of the dividing ridges, like the one up which the ascent is made, represent slopes down which lava has flowed. Further up, the track becomes more difficult, and in places the rocks to be surmounted are almost perpendicular. At an elevation of 3000 ft. the path turns to the l., issues from the scrubby trees which thus far partly overshadow it, and strikes up a steep slope of ashes and blocks of lava. It now becomes possible to observe the beds which form the neighbouring ridges. They consist either of agglomerate or else of solid rock, having a slope of about 25 degrees. At a height of 5000 ft. the rim of an old crater is reached. It resembles a huge circular pit with steeply sloping sides. The upper portion of the mountain, which nearly fills it, rises from its centre. In order to continue the journey it is necessary to descend into this crater. At its bottom stands a hut intended for the accommodation of pilgrims, at the back of which rise some curious pinnacles, in appearance not unlike the "Grand Mulets" of Mont Blanc. Close to the hut, at the foot of these pinnacles, are several stone lanterns, the materials of which must have formed a heavy burden for the pious pilgrims who brought them up from below. The next part of the ascent is a slope of fine lapilli, the inclination of which is 27 deg. On reaching the top the mountaineer finds himself on the knife-like edge of a crater almost ½ mile in diameter. In the centre of this crater rises a small cone, which is breached on its S. E. side. The various colours shewn upon its sides lead to the conclusion that it has very recently been in a state of activity. A good view of it may be got by walking round the rim of the crater from which it rises. The path is from 2 to 3 feet in width, sometimes ascending and sometimes descending. Strewn along its edge lie numerous offerings to the mountain-god, which have been brought up by pilgrims, principally pieces of sheet-iron shaped like spear heads,

varying in length from 2 or 3 inches to 2 or 3 feet. Down below, towards the S., lies a small deep-blue lake, which has the appearance of an old crater filled with water. The height of the upper rim of the second crater, which is within 100 ft. or so the highest part of the mountain, is roughly about 5,600 ft. The interior of the cone can be entered by climbing over the breach, and so down into the bottom, where steam will probably be found issuing [illegible] the ashes. The general st[illegible] the mountain might be i[illegible] with three joints of a [illegible] there being a lower thick c[illegible] a rim or crater, then a sec[illegible] followed by a second rim [illegible] and finally a third cone. T[illegible] cones evidently indicate [illegible] tinct periods of activity, [illegible] one which built the lo[illegible] having been the most [illegible] Gan-jiū-san may be ranked [illegible] the most regularly formed mountains of Japan. When travelling either up or down the valley of the Kita-kami-gawa it forms an object which cannot fail to strike the attention of every traveller. Its sides show the same graceful logarithmic curvatures which characterize Fuji san and Iwaki san, curves which, from their resemblance to the curvatures of heaps of loose materials such as sand and gravel, afford us an indication of the manner in which they have been formed.]

The valley of the Kita-kami-gawa becomes more confined above Morioka, up to which town the river is navigable for boats of 50 *koku* burthen. Its still considerable volume is obstructed by rocks and boulders, and its bed is much narrower. Its largest source is crossed just before reaching Numakunai (*Inn*, Dai-koku-ya, inferior). This is the last vill. in the valley. The terraces which mark the ancient position of the river-bed are worth notice. After passing the turning on the r. which leads to Hachi-no-he, the road lies between wooded hills, and beyond the temple of Kwan-non ascends the water-shed about 200 [illegible] feet above the sea. At the foot of [illegible] a large cryptomeria near this tem[illegible]le is a clear crystal spring, which is accepted as the source of the [illegible]ita-kami-gawa. On the way up [illegible]lands another enormous cryptomeria, 40 ft. in circumference, 7 or 8 [illegible]t. above the ground. At the top is t[illegible] boundary between Riku-chiū and Mutsu. The road now lies over [illegible] grassy tract, and [illegible]ing the hamlet of [illegible]kes the head of a [illegible]lescends to Kotsu-[illegible]mamoto Kashichi. [illegible]ley flows the Mabe-[illegible] after a course of [illegible], discharges itself [illegible]t Hachi-no-he. In [illegible] road, though some-[illegible]n an average 20 ft. [illegible]-trees line the road-[illegible]otted over the fields [illegible]chi-no-he (*Inns*, by [illegible] Mi-hei and Yamasaki Hei-ta-rō) lies among steep, wooded hills. The road now crosses to the r. bank, and passes over a considerable height to avoid a bend in the valley. The prevailing rock is sandstone. At Fuku-oka (*Inns*, Murai Kin-ji-rō and Murata Roku-bei) the valley widens out, and the road improves, recrossing to the l. bank just before reaching Kinda-ichi. The scenery here is very picturesque. The road partly follows the valley, but in two places it ascends the mountains on the l. bank to a considerable elevation, descending at the back of San-no-he (*Inn*, Miyata) to a tributary stream which comes down a long valley from the W., a high hill covered with cryptomerias lying between it and the main river. On the r. bank of the latter rises the peak of Nakui-dake, visible from a long distance N., even from Nobechi Bay. Shortly after leaving San-no-he the road to Hachi-no-he (pop. 9,500) branches off to the r. and the main road, ascending the mountains by a steep acclivity, runs along an elevated

wooded ridge, which commands an extensive view embracing the mountains near Awomori, the whole E. part of Awomori Bay, Osore-zan on its N. side and the narrow isthmus between the Bay and the Pacific Ocean. All the nearer valleys run E. This mountain path descends into a deep valley at Asamidzu (no decent accommodation), there crossing a small tributary of the Mabechi-gawa. More ridges are crossed before reaching Go-no-he, a considerable place for this part of the country. From Fujishima a gradually rising plain extends to Sambon-gi (*Inn* by Ohara Shimbei), and between the latter place and Nobechi on the Awomori Bay the road traverses large stretches of prairie and open rolling country extending to the l. for 6 or 7 m., and on the r. as far as the eye can reach. In bad weather the track is deep in mire, the soil consisting of black mould, under which is a layer of clay, and then volcanic pumice, which in some places comes near the surface. The road passes not far from the Yatsu-gashira stock-farm, established about 10 years ago by some Aidzu *samurai*, assisted by two Englishmen.

At (T.) Ichi-no-he (*Inn* by Fukuda Zempachi), on a stream of the same name, the plain is again reached, and after 3 m. the road crosses the Naka-gawa and Tsubo-gawa. The Shimidzu-gawa is crossed about 1 m. on this side of Nobechi (*Inn*, by Iida U-hei), which is favourably situated at the S.E. corner of Awomori Bay, but owing to the present imperfect means of transport, most of the trade which should come to it is diverted to the inferior port of Hachi-no-he.

Though the direct distance from Nobechi to Awomori is but 15 geographical miles, the road is forced by a mass of mountains to make a considerable detour, which increases the distance to 11 *ri*. Leaving Nobechi it follows the coast through insignificant fishing villages for a few miles to a cove called Shiranai, then strikes inland through Kominato (*Inn*, by Kohama Ya-hei), crosses to Awomori Bay proper, and continuing past Azamushi (hot springs) along the rocky and picturesque shore to Nonai, enters the rice-field plain in which lies

(T.) Awomori (*Inns* by Murai Shin-suke, Nishisawa I-saku). This town, of about 11,000 inhabitants, is the capital of the prefecture called after it. There is communication by steamer every alternate day with Hakodate, about 70 miles across the strait of Tsugaru. Beyond the manufacture of a peculiar kind of lacquer known as *Kara nuri* or *Baka nuri*, no particular industry is carried on at this place, but a considerable trade passes through, as it is the principal point of communication between Hakodate and the province of Mutsu and the district of Nambu in Rikuchiū. Cattle and rice are the chief exports to Hakodate, from which place skins, fish and foreign merchandise of all kinds are imported. It is also the principal outlet of the large migration of country people who annually cross over to the Hokkai-dō (Yezo) in the spring, for the fisheries on the coast of that island, returning regularly in the autumn to their homes. The prefecture, telegraph office, hospital and medical school are the principal public buildings. Outside the town on the S.E. stand the barracks, which accommodate two regiments of infantry.

ROUTE 45.

NIKKŌ AND NEIGHBOURI

There are several ways o
Nikkō from Tokiō, the n
being by the Ō-shiū kai-d
no-miya (see p. 389) and
jin-riki-sha. Travellers t
this route who intend to p
the whole journey in *jin-riki-*
will find it convenient to pass the first night on the road at Oyama, 20 *ri* 26 *ch*. from Ni-hom-Bashi.

From Utsu-no-miya the itinerary is as follows:—

Utsu-no-miya to	*Ri.*	*Ch.*	*M.*
Tokujira	2	21	6¼
Ōsawa	5	4	12¾
Imaichi	7	4	17¼
Nikkō	9	4	22¼

At Ōsawa, Matsu-ya and at Imaichi—Sumiyoshi, Hashida-ya and Hata-ya are recommended. At Hachi-ishi (Nikkō) Suzuki's hotel will be found the most comfortable for travellers. The owner pays special attention to the wants of his European guests. The house is clean and airy, and the upper rooms command a good view. Konishi-ya Ki-ichi, near the upper end of the town, conveniently situated for visiting the temples, is fair. Besides these there are numerous other respectable native inns. On the other side of the stream, beyond the temples, about ½ mile further than Suzuki's Hotel, is a comfortable house in Iri machi, kept by Kanaya Ki-ichi, where foreigners who are accompanied y their own cook can find lodgings, but food is not supplied.

During the ummer, lodgings can be obtained at the following temples near the ma oleum of Iyeyasu: Nan-shō-In, C -kō-In, Kō-ji-In, Jō-do-In and Sh -son-In.

The Nikkō k i-dō, diverging to the l. at Utsu-no- aiya, proceeds along magnificent a enues of conifers, t by the intervening the field behind the there is a fine view mountains. As the ches Imaichi he will a second avenue of gradually converging ong which he is going, orm a junction before o the town. This is

kai-dō, a road which wed by the Mikado's tomb of Iye-yasu on the occasion of his visits in the fifth month. The title implies that he was the regular (*rei*) envoy (*shi*) sent to offer presents (*hei*) at the chapel in front of the tomb. It was the practice of the Rei-hei-shi, who was a court noble of high rank, to leave Kiōto by the Naka-sen-dō, accompanied by a swarm of greedy hirelings, who assumed the garb of *samurai* for the occasion, and presumed upon the sacred character of their master to extort money on the most frivolous pretexts from the inhabitants of places along the route. He left the high road at Kuragano, traversed the departments of Nitta in Kōdzuke and Sanada in Shimotzuke, and passed through the towns of Temmiō (also called Sano no Temmei) and Tochigi to Imaichi. On his way back from Nikkō he followed the Ō-shiū kai-dō from Utsu-no-miya to Senji, and from Tōkiō he returned to Kiōto by the Tō-kai-dō. As this route may be convenient for travellers approaching Nikkō from the Naka-sen-dō, the itinerary is given, as follows:—

Takasaki to	Ri.	Ch.	M.
Kuragano	1	9	3
Tamamura	2	28	6¾
Gorō	4	2	10
Shiba Machi	4	29	11
Sakai Machi	6	25	16½
Kizaki	7	31	19½
Ōta	9	25	23½
Fukui	12	—	29½
Yamada	12	30	31½
Temmiō	15	12	37½
Inubushi	16	3	39½
Moro	17	30	43½
Tomita	18	30	46
Tochigi	20	24	50½
Kassemba	21	21	52½
Kanazaki	23	21	57½
Niregi	24	31	60½
Nasawara	25	8	61½
Kanuma	26	22	65
Fubasami	28	33	70½
Itabashi	29	30	72½
Imaichi	31	22	77½

A third route turns off from the Ō-shiū kai-dō at a small village called Kizawa, and joins the Rei-hei-shi kai-dō at Niregi. From Iidzuka to Mibu it is a deliciously soft road under pines, cryptomeria and other conifers, crossing by ferry two small rivers, the Sugata-gawa at Iidzuka and the Kuro-kawa just outside Mibu, both tributaries of the Omoi-gawa. Mibu (*Inn*, Wata-ya), pop. 4000, was formerly the residence of a *dai-miō* named Torii Tamba no kami, whose fief was assessed at 30-000 *koku*. Near Niregi (*Inn*, Mino-ya) a road l. goes up the valley of the Ō-ashi-gawa to Kusagiū and Kobu-ga-hara. Both Niregi and Nasawara are miserably poor villages.

KANUMA (*Inns*, *Yanagi-tei, Nagato-ya, Kobayashi-ya, Ōsawa-ya, Matsumoto-ya), pop. 15,000, is situated in a rice-field plain, backed up by well-wooded hills, forming a pretty landscape. Distance to Utsu-no-miya by a cross-country road, 3 *ri* 13 *ch*.

Leaving this town the road recrosses the Kurokawa, ascends slightly, and traverses a wild uncultivated moor-land to Fubasami (*Inns*, Mme-ya, Kiku-ya). This place is said to take its name from an incident in the life of Shō-dō Shō-nin, who in passing here left a 'letter stuck' in a cleft stick, whence it was called Fumi-basami, contracted later into Fubasami. It is a poor village, and does not offer comfortable quarters for the traveller. The same may be said of Itabashi (*Inns*, Tanaka-ya, Fukushima-ya). From this latter place to Imaichi the road is sunk beneath the level of the surrounding country, and shaded by a continuous avenue of cryptomerias. Not a single cottage breaks the line between the two towns, and its monotony is intense.

The itinerary from Oyama to Niregi is as follows:—

Oyama to	Ri.	Ch.	M.
Iidzuka	1	25	4½
Mibu	3	11	8
Niregi	6	1	14¾

Travellers who wish to visit the prefectural town of Tochigi on their way to Nikkō should take either of the routes thither that are given on p. 391, and then follow the *Rei-hei-shi kai-dō* northwards, through Kassemba, a considerable vill. full of houses of ill-fame, Kanasaki (*Inn*, Ō-shima-ya), crossing the Omoi-gawa just beyond, and so to Niregi. The road, though level, is not good.

From the Naka-sen-dō there are two routes to Nikkō, besides the *Rei-hei-shi kai-dō* above-mentioned.

The first of these leaves it at Kō-nosu, 12 *ri* 24 *ch*. from Ni-hom-Bashi. The itinerary is approximately as follows:—

Kōnosu to	Ri.	Ch.	M.
Oshi no Giōda	2	18	6
Shingō	4	18	11
Tatebayashi	7	—	17
Temmiō	9	—	22
Idzuru	12	—	29½
Kuchi Awano	15	—	36½
Kuma no Osaku	19	—	46½
Kusagiū	20	18	50
Ogurokawa	22	—	53¾
Yamakubo	24	—	58½
Hachi-ishi (Nikkō)	25	18	62½

Leaving the Naka-sen-dō about 1 *ri* beyond Kō-nosu, the road strikes across the fields to Oshi or Oshi-no-Giōda, 7000 inhab., formerly the residence of a *dai-miō* named Matsudaira Shimōsa no Kami, whose fief was assessed at 100,000 *koku*. The Tone-gawa is crossed by a ferry 17 *ch*. beyond Shingō, and the road

enters the province of Kōdzuke. Tatebayashi, pop. 9000, was formerly the castle-town of the *dai-miō* Akimoto Tajima no Kami, fief assessed at 60,000 *koku*. Shortly after leaving this town, the road passes into the province of Shimotsuke, and crosses the Watarase-gawa, a tributary of the Tone-gawa. Sano or Sano no Temmei (or Temmiō), (*Inn* kept by Horii Sashirō, on this side of the bridge over the little s the entrance to the town), al inh., distance to Tochigi 5 formerly belonged to the of Hikone in Gō-shiū. It the Rei-hei-shi kai-dō (see The road turns to the l. a a northerly direction, through the villages of Sl and Nakamura to Kudzū, ready within the mountains, stretch along a wide valle Shimo Semba, where a path bra off to the l. over the mountain

but pilgrims do not usually go further in. Clos by is a hollow in the rock with two issues. The guide climbs a ladder to the upper hole, g inside, and after a minute or tw appears head first out of the low hole. The cave is called Kai-tai n hora, or 'pregnancy hollow,' as aff ding the means of illustrating th manner in which man comes int the world. Half a other cave named Nio-rai, which has one about 50 yds. penetrating so far n that it has only d by the Japanese. on is that a man ave in the morning e out again before om which it is indepth must be at re is a direct path tains from Idzuru by Naka-Gasuwo to Kuma no Osaku, but it is rather difficult for baggage. It is best to turn to the r. and take the more circuitous route as follows: From Idzuru a climb of 30 min. brings the traveller to the top of the Tera-zaka tōge. From a pine on a knoll to the r. of the path the whole of the Nikkō range is visible, Nan-tai the largest, next Ō-manago and Ko-manago, Nio-hō-zan and Akanagi, besides the long curving back of Yokone yama and the white cone of the dormant volcano Shirane on the left. A gradual descent leads to the vill. of Shimo Nagano, and the path ascends the hill called Ōkoyeji tōge, from which part of the Nikkō range is again visible. The descent from this takes 15 min. After crossing the bridge at the foot of the hill there is a choice of routes. The road to the l. leads to Naka-Gasuwo ¾ *ri*, and then turns to the r. over the hills to Kuma no Osaku 3 *ri*, by which the distance is shortened about 2 *ri*. The other, which is longer but easier, descends the valley. 1½ *ri* from Idzuru another path l. diverges direct to Iri Awano

Kobu-ga-hara, and thence to Mikō-chi on the Ashiwo road (p. 425), and so to Kō-shin-zan, 10 *ri*. The main road to the r. ascends the slight elevation called Hanedzuru tōge, and descends to Idzuru, where there are several 2nd class inns. 2 *ch.* l. up a ravine stands a temple dedicated to Kwan-non, founded by Shō dō Shō-nin (b. 735, d. 817). Here are some extremely curious limestone caverns. A stony path leads up the ravine by the side of a small stream to the cave called Dai-shi no Iwaya, the mouth of which is high up amongst the precipitous rocks, and is only to be reached by ladders. Further on is the Kwan-non cave, reached by climbing with the assistance of chains over steep rocks, and then by ladders up to a platform, on which stand stone images of the Three-headed Dai-koku (one of the Gods of Wealth) and of Shō-dō Shō-nin. The guide lights candles and shows the way into the cave, which contains a large stalactite, supposed to resemble a back view of the person of Kwan-non. The cave is evidently much deeper,

over the hills [illegible] further the road crosses the valley and [illegible] down [illegible] as far as Kuma Awase, a remarkable [illegible] where it [illegible] up a broad, stony [illegible] interesting valley through Nara Awase to Iri Awase. From this place it crosses a grassy [illegible] to Kaga, crosses the [illegible] then turns again to the [illegible] to Kuma [illegible] a picturesque hamlet [illegible] a [illegible]. Accommodation may be obtained at the house of the priest [illegible] Kawashi, named Saito. [illegible] a Shinto temple dedicated to the two gods Iwa-zan and [illegible], under which names the mountains are [illegible]. The temple has recently been reclassified [illegible] Jinja. The road [illegible] ascending a steep and stony [illegible] through a wood, to the top of the Matsuda tōge, from which the Nikkō mountains are visible on the [illegible] and Tsuruba-san a little S. of E. across the plain. It is worth while sitting here for a few minutes on a bench to the r. of the road to enjoy the view. Descending again to a bridge over a stream at Shimo-nawa, where a path leads to Nikkō on the *Reishi-shi* bank, the Nikkō road turns to the l. along the l. bank, and then crosses to the r. bank, in order to reach

Kirasuri or Ōashi. From this place there is a road 2 r. into the valley to the l. to Kebugaisan, where accommodation can be found at the house of the priest who has charge of the shrine dedicated to Yamato-dake no mikoto, the legendary conqueror of the barbarous tribes of Eastern Japan. Charms are sold for a few cash, which are supposed to be efficacious against fire and thieves. A gigantic bamboo, umbrella, and masks of the long-nosed demons known as *Tengu* are among the treasures of the temple. For the convenience of travellers the last 50 ch. are marked by stones with the distance from the temple cut on them. As many as a hundred pilgrims have been known to visit the temple in a single day during the summer season. From this place there is a direct path over the mountains W. to the Asi-wo road, and another N. to Hachi-ishi, but an easier route to Nikkō lies through Ōgawa and Yamakubo. It is necessary to ascend again to Kuma-nawa, where the path, crossing the stream by a bridge, lies over a hill, and makes a sharp turn to the r. arrives at Ogoroawa, where accommodation can be had at the Buddhist temple of Ekōji. The summer-house in the front court overlooks the valley, and from the steps outside Nantai-zan and Ōmanaro are visible over the lower hills to the N. A remarkable pair of male and female stones (ryō no ishi) are to be seen in the court-yard. A path crosses the stream, ascends the valley for some distance and then over a hill to the hamlet of Yamakawa, where the only resting places are peasants' cottages, and then over two hills of no great height to the main road from Utsunomiya to Nikkō, which it enters below the Ita vill. outside Hachi-ishi.

The other route to Nikkō from the Nikkō-dō is by the valley of the Watarase-gawa, far the finest of all. It will be found described on pp. 215 to 217. Travellers coming from the west may follow the *Reishi-shi* road (see p. 403) as far as Kirasuri and then diverge to the l. to Ōhira Moto-machi, or may go by way of Mayebashi and Ōgo, joining the route at Ōmama.

Nikkō.

The range of mountains known as the Nikkō-zan lies on the N.W. boundary of the province of Shimotsuke, in the department of Tsuga. The original name was Futa-ara-yama, which being translated into Chinese became Ni-kō-zan. According to the popular account, the name

was derived from periodical hurricanes in spring and autumn, which issued from a great cavern on Nantai-zan, the mountain on the N.E. of Chiū-zen-ji. In the year 820 the priest Kū-kai (canonized after his death as Kō-bō Dai-shi) visited the spot, made a road to the neighbourhood of the cavern, and changed the name of the range to Nikkō-zan, or "Mountains of the Sun's brightness," from which mom storms ceased to devastate t try. Up to the end of t century a family of Shint named Ono used to pay sem visits to the cavern to certain exorcisms, the s which had been imparted ancestor by Kū-kai, and t was to keep the hurrie quiet; it does not, however, that the discontinuance practice has had any evil

A cavern situated high up face of an inaccessible cliff, just beyond the hamlet of Mma-gayeshi on the way to Chiū-zen-ji, is pointed out by the guides as the cave in question. Another origin suggested for the name Futa-ara yama, according to which it would mean the "Two Raging Mountains," is that the range is so called from the two volcanoes which form part of it, namely, Nan-tai-zan and Shirane yama beyond Yumoto, but though the latter has been active within the last ten years, it does not appear that any eruptions have taken place from Nai-tai-zan within the memory of man.

From the earliest ages of which any reliable record remains, a Shintō temple seems to have existed at Nikkō, which was afterwards removed to Utsu-no-miya. (See p. 392.) In the year 767 the first Buddhist temple was erected by the saint Shō-dō Shō-nin. Later on, in the beginning of the 9th century, Kū-kai, and, in the middle of the same century, the priest Ji-gaku Dai-shi added to the holy places. The following account of Shō-dō Shō-nin is summarized from a memoir written by some of his dis les the year after his death. He s born at Takacka near the eastern undary of Shimotsuke in the ye 735. His parents had long desire have a son, and at last their wi was granted by the Thousand Han Kwan-non of the Idzuru caves, whom they had prayed for offs ng. Various portents accompan his birth; loud d, a miraculous s cottage, flowers into the courtyard fume filled the air. t years the saint e worship of the ldhist gods, and by raising toy pa- of earth and stone which gained for of "temple build- npanions. In his ecretly quitted his and took up his abode in the cave of the Thousand Handed Kwan-non at Idzuru. After passing three years here in prayer and meditation, he had a dream in midwinter of a great mountain N. of Idzuru, on the top of which lay a sword more than 3 ft. in length. On awaking, he left the cave, and endeavoured to make his way in the indicated direction, but the deep snow seemed to oppose insurmountable difficulties. Vowing to sacrifice his life rather than abandon the enterprise, he persevered, and at last reached a point from which he saw the object of his search. Ascending to the top of the mountain he gave himself up to austere self-discipline and lived on delicious fruits which were brought to him by a supernatural being. After thus passing three years, he returned once more to Idzuru, and in 762 visited the temple of Yakushi-ji, not far from Ishibashi on the Ō-shiū kai-dō, where he met some Chinese priests, and was admitted as a novice. He remained in the monastery for five years, and then returned to the mountain, which

is now called Kobu-ga-hara. From its summit he beheld amongst the mountains to the N. four miraculous clouds of different colours rising straight up into the sky, and he at once set off to reach them, carrying his prayer books and images in a bundle on his back. On reaching the spot whence the clouds had seemed to ascend, he found his advance barred by a broad river, which poured its torrents over huge rocks and looked utterly impassable. The saint fell upon his knees and prayed, when there appeared on the opposite bank a divine being of colossal size, with a string of skulls hung round his neck, and dressed in blue and black robes, who shouted to the saint that he would help him to pass the stream as he had once helped the Chinese pilgrim Hiouen Tsang across the River of Flowing Sand. With these words he flung across it a pair of green and blue snakes which he held in his right hand, and in an instant a long bridge was seen to span the waters, like a rainbow floating among the hills, but when the saint crossed it and reached the northern bank, the god and the snake-bridge suddenly vanished. Having thus attained the object of his desires, Shō-dō Shō-nin built himself a hut, and practised his religious exercises. One night a man appeared to him in a vision, and told him that the hill which rose on the N. was called "the Mount of the Four Gods," and was inhabited by the Azure Dragon, the Vermilion Bird, the White Tiger and the Sombre Warrior, who respectively occupied its E., S., W. and N. peaks. He consequently climbed the hill and found that he had arrived at the goal of his journey, for there were the four clouds rising up around him. He proceeded accordingly to build a shrine, in which he placed an image of the Thousand Handed Kwan-non, naming it the "Monastery of the Four Dragons," *Shi-hon-riū-ji*. In the year 767 he resolved to ascend the highest peak of the group, and after duly preparing himself by religious exercises during a fortnight, he set out upon this new enterprise. After ascending for a distance of over 40 *ri* (probably the ancient *ri*, of which 4=1 mile), he came to a great lake (Chiū-zen-ji lake) on the flank of the mountain (Nan-tai-zan), but in spite of his prayers found it impossible to proceed any farther on account of the deep snow and the terrific peals of thunder which roared about the mountain-top. He therefore retraced his steps to Nikkō, where he spent fourteen years in fitting himself, by the repetition of countless prayers and the performance of penances, for the task which he was unwilling to abandon. In 781 he renewed the attempt unsuccessfully, but in the following year he finally reached the summit, accompanied by some of his disciples. It seemed to him a region such as gods and other supernatural beings would naturally choose for their residence, and he therefore erected a Buddhist temple called Chiū-zen-ji, in which he placed a life-size image of the Thousand Handed Kwan-non, and close by it a Shintō temple in honour of the Gon-gen of Nikkō. He also built a shrine to the "Great King of the Deep Sand" *(Jin-ja Dai-ō)* at the point where he had crossed the stream. Shō-do Shō-nin died in 817 in the odour of sanctity. Man-gwan-ji is the modern name of the monastery which he founded at Nikkō.

In the year 1616, when the priest Ten-kai, afterwards canonised as Ji-gen Dai-shi, was abbot, the second Shō-gun of the Toku-gawa line, acting on the dying injunctions of his father, sent Honda Kadzusa no suke and Tōdō Idzumi no kami to Nikkō, to find a resting place for the body of Iye-yasu. They selected a site for his mausoleum on the southern slope of a hill called Hotoke Iwa, behind the hill where the temple of the Gon-gen of Nikkō had stood from

ancient times, and returned to Yedo (now Tōkiō) on the 21st day of the 9th month, with a plan of the spot for the information of His Highness. Kadzusa no suke was appointed chief superintendent of the works, and the buildings were commenced on the 17th of the 11th month of the same year. In the 3rd month of 1617 the Chapel and some of the surrounding edifices were co On the 15th day of the sam the corpse was removed f nō-zan in Suruga, where been temporarily interred, funeral procession started f where it arrived at two o the afternoon of the 4th o month. On the 8th the c deposited in the tomb. On the Shō-gun Hidetada paid the mausoleum. Three d the title of *Shō-ichi-i Tō-Gon-gen* was conferred on the hero by a decree of the Mikado, which was read by his envoy, the court-noble Ano Shō-shō. On the 17th the *go-hei* was presented in the Oratory by the Imperial Envoy, and on the following day offerings were made at the shrine of the Buddhist Yaku-shi Nio-rai in the outer court of the temple. During three successive days the Ho-ke-kiō (the Sūtra of the Lotus of the Law) was recited 10,000 times by a crowd of priests. Many court-nobles (*ku-ge*), and a priest belonging to the Imperial family took part in the service.

In the year 1614 the Abbot Ten-kai died, and was succeeded by the Mon-zeki of Bi-sha-mon-dō, a son of the court-noble Kwa-zan-In Sada-hiro, who resigned his office ten years later and returned to Kiōto. The second Mon-zeki was the Priest-prince Morizumi, fifth son of the Mikado Go-Midzunō. He was the first who bore the title of Rin-nō-ji no Miya. From his time down to the revolution in 1868 the abbot of Nikkō was always a prince of the Imperial Blood. He usually resided in Yedo, and visited Nikkō three times annually, namely, at the new year, in the urth month and in the ninth m th. The title of Dai-Gon-gen w changed to that of Gū or Miya i the year 1645 by a decree of the ikado. There are only 22 Shin temples in Japan which bear t title of Gū, the highest that c be given to them. Gū or Miya ans Palace, and Tō-shō signifie rient-Illuminating, a seat of Iye-yasu's n the eastern part to the benefits he his country by put- he civil wars which for so many genera-

hird Shō-gun of the who consolidated shed by his grand- he 20th day of the 7, and was buried s of the temple of of the 5th month in the same year. The posthumous title of Tai-yū-In was conferred upon him by the Mikado.

The last historical fact to be mentioned in connection with Nikkō is that in 1868 the prince-abbot was carried off to the north, and proclaimed Mikado by the remnants of the Toku-gawa party. After the capture of the castle of Wakamatsu in Aidzu in November of the same year, he surrendered to the Imperial forces, and having been subsequently re-admitted to the Mikado's favour, was sent to Germany to study. He is at present known as Kita Shira-kawa no Miya.

On issuing from the upper end of the street called Hachi-ishi machi, and proceeding a few steps, one of the first objects which attracts the attention is a red bridge spanning the rushing Daiya-gawa, about 40 feet wide between the stone walls which confine its course at this point. It is supported on stone piers of great solidity, fixed into the rocks between which the stream flows, and its colour forms a picturesque contrast with the deep green of the cryptomeria grove on the opposite

bank. It was formerly closed to all persons except the Shō-guns, and pilgrims. To the latter it was opened twice in the year. Its name, *Mi-hashi*, means "The BRIDGE," and it is built on the spot where, according to the legend above related, Shō-dō Shō-nin crossed the river. The present bridge, which is 84 ft. long and 18 ft. wide, was built in 1638, and is said not to have required any repairs of importance since that time. At each end there are gates which are kept constantly closed. The shrine of the god *Jin-ja Dai-ō* stands on the opposite side of the road, a few yards away from the end of the bridge. Forty yards or so lower down the stream is the so-called 'temporary bridge,' successor to that which was built for use while the sacred bridge was in course of construction. Crossing this and turning to the left, the visitor ascends the Naga saka through a grove of cryptomerias, and arrives at the back of Man-gwan-ji, a monastery occupying the site of the *Hombō*, or Abbot's residence, a magnificent building which was destroyed by fire in 1871. On the right is a monastery called Jō-do-In (one of those where rooms are let to visitors), where stood a rough stone erected to the memory of Adachi Morinaga, Yoritomo's most trusty servant, the same who cheated him into marrying Masago, the famous Nun Shō-gun. The road to be followed passes along the S. wall of the Man-gwan-ji enclosure and up its W. side. In the N. part of this enclosure the Sambutsu-dō, or Hall of the Three Buddhas, which formerly stood W. of the Mausoleum of Iye-yasu, near to the Futa-ara no Jin-ja (formerly Shin-gū Gon-gen), has been re-erected. The three "Buddhas" are the Thousand Handed Kwan-non, the Horse-headed Kwan-non and Amida Nio-rai; with them is a wooden statue of Shō-dō Shō-nin. The Thousand Handed Kwan-non has in reality only 40 arms, which hold out a number of Buddhist emblems, such as the lotus flower, the wheel of the law (dharma-kakra), the sun and moon, a skull, a pagoda, and an axe. In the pair of hands folded on its lap it carries the bowl *(tep-patsu)* of the mendicant priest. The Horse-headed Kwan-non is an image with three faces and four pair of arms: two are clasped before its breast in the form called *ren-ge no in*, emblematic of the lotus flower; another pair hold the axe and the wheel, which are symbols of the cutting off of worldly cares; another pair grasp two variations of the *vagra*, or 'diamond club,' with which the foes of the Buddhist church are to be crushed; of the remaining pair the l. holds a cord to bind the wicked with, and the r. hand is extended open, emblematic of almsgiving. It takes its name from a horse's head carved above the forehead of the central face. Amida Nio-rai is represented with hands lying on the lap, with thumbs placed end to end. The spot on the forehead is emblematic of the wisdom which streams forth from this Buddha, and the bare space in the hair is the sign of his humility. Close by is a pillar called the Sō-rin-tō, which formerly stood in a recess on the S.W. side of the Tō-shō-Gū temple enclosure. It consists of a cylindrical copper column 42 feet high, of a black colour, supported by horizontal bars crossing through its centre, which rest on shorter columns of the same material. The top is adorned by a series of six cups in the shape of a lotus flower, from the petals of which depend small bells. Just underneath the lowest of these cups are four small medallions formed by the Toku-gawa crest of three Asarum leaves in gold, of which precious metal the Nikkō people believe all the brass work to be composed. This pillar is one of six which are said to exist in different parts of Japan, and was first erected by the tomb of Iye-yasu in the year 1643. Opposite to Man-gwan-ji on the l. side of the avenue

is an enclosure wherein stood formerly a palace intended for the reception of the heads of the Toku-gawa family during their visits to Nikkō. After its demolition in the beginning of the last century, they used to take up their quarters at the Abbot's residence. Ascending some broad steps between two rows of cryptomerias, planted on stone-faced banks, we come to the granite *torii*, or Shintō archway, pres[illegible] the prince of Chikuzen [illegible] own quarries in the year 1[illegible] total height is 27 ft. 6 in., [illegible] diameter of the columns is [illegible] There was formerly a fram[illegible] *(gaku)* on the transvers[illegible] bearing the inscription Tō Gon-gen, said to be the a[illegible] of the Mikado Go-Midzun[illegible] was removed shortly after [illegible] storation of the Mikado's [illegible] 1868, as the rules of pure [illegible] which then became for a t[illegible] dominant as the established religion of the state, do not permit *torii* to be adorned with such tablets. The inscription on the columns merely records the fact of their presentation and the name of the donor. On the l. is a five-storied pagoda of graceful form, painted in harmonious colours. It rises to a height of 104 ft., and the roofs measure 18 ft. on each side. This monument was the offering in 1650 of Sakai Wakasa no Kami, of Obama in Wakasa, one of the chief supporters of the Toku-gawa family. Round the lower story are placed the twelve Animals of the Duodenary Cycle, namely,—Rat, Bull, Tiger, Hare, Dragon, Serpent, Horse, Goat, Ape, Cock, Dog and Pig, carved in wood and painted in a life-like manner. From the *torii* a pavement 40 yards long leads to the bottom of the steps crowned by the Ni-ō mon or Gate of the two Kings. The two gigantic figures which formerly occupied the niches r. and l. on the outside of the gate have been removed, and their places given to a pair of gilt monsters called Ama inu [illegible]nd Koma inu, which probably are i[illegible]tended to represent lions. The ca[illegible]rings which adorn this gateway a[illegible] extremely varied. On the tops o[illegible] the pillars at the four external [illegible]gles are *baku* or tapirs, represen[illegible]tions of which are supposed in Ch[illegible] a to act as charms against pestile[illegible]s. The heads on the central pill[illegible] of the two outer ends of the str[illegible]ure are lions; in [illegible] l. of the lion at [illegible]horns, and in the [illegible]ches at the other [illegible] beasts called *taku* [illegible] endowed with the [illegible] and only appear [illegible] a virtuous sover[illegible]throne. The door[illegible]ed with elephants' [illegible]rtico has *kara shi*[illegible] the tree-peony [illegible]nd the second has [illegible]eriors of the niches [illegible] of the gateway are [illegible] tapirs and groups of tree-peonies, these on the niches on the inside with bamboos. The carvings of tigers under the eaves on the interior side of the gateway are extremely good. Passing through the gateway, the visitor finds himself in a courtyard, raised high above the approach, and enclosed by a timber wall painted bright red. The three handsome buildings arranged in a zigzag are storehouses, in which various utensils used at the religious ceremonies performed in honour of Iye-yasu's memory, pictures, furniture and other articles used by him during his life-time, and generally all the treasures belonging to the temple, are usually kept. The third is remarkable for two curious painted carvings of elephants in relief in the gable of the nearest end, which are ascribed to Hidari Jin-go-rō, a left-handed sculptor, the drawings having been made by the celebrated artist Tan-yū. It will be noticed that the joints of the hind legs are represented bent in the wrong direction. On the l. of the gate stands a

gigantic tree of the species called *Kō-ya maki* (Sciadopitys verticillata), surrounded by a stone railing. Some say that this is the identical tree which Iyeyasu was in the habit of carrying about with him in his palanquin, when it was still small enough to be planted in a flower-pot. Another account is that it was brought from Kō-ya-san in Ki-shiū by Kō-bō Dai-shi early in the 9th century. Close to this tree is a sumptuous stable for a sacred white pony, kept for the use of the god, whence the name *Jimme*. Immediately under the roof are some cleverly executed groups of monkeys, severally represented as closing their ears and mouths and shading their eyes with their hands. They are called *san goku no saru*, 'the monkeys of the three countries,' i.e., India, China and Japan; those with long hands are evidently Indian, but it is difficult to fix the nationality of the others. They are also punningly called *kika-zaru*, *iwa-zaru* and *mi-zaru* (not hearing, not speaking and not seeing monkeys). The next building is a guard room. A very interesting object is the *On chōdzu-ya*, containing a holy-water cistern, made of a solid piece of granite, and protected by a roof supported on 12 square pillars of the same stone. It is so carefully adjusted on its bed, that the water conducted through a long series of pipes from the cascade called Sō-men-daki behind the hill, bubbles up and pours over each edge in exactly equal volumes, so that it seems to be a solid block of water rather than a piece of stone. It was brought in 1618 from the quarries at Nagahata, a vill. between Nikkō and Kanuma, at the expense of Nabeshima Shinano no kami, prince of Hizen. The pediment of the roof contains a pair of winged dragons *(hi-riū)*, carved in wood and painted. The beautifully decorated building beyond the holy-water basin is called the Kiō-zō, and is the depository for a complete collection of the Buddhist scriptures *(issai-kiō)*, which is contained in a fine revolving octagonal cupboard, with red lacquer panels and gilt pillars. In front stand figures of Fu Dai-ji and his sons. Paintings of *tennin* on a gilt ground occupy the clerestory of the interior. The key is kept at Man-gwan-ji. In the centre of the court stands a fine bronze *torii* with the Toku-gawa crest in gold on the tops of the pillars, and on the tie-beam. A flight of steps gives access into another court, along the front of which runs a stone balustrade. Just inside are two stone lions in the act of leaping down, called the *tobi-koye no shishi*, presented by Iye-mitsu. On the r. stand a bell tower of beautiful workmanship and decoration, a bronze candelabrum presented by the King of Loochoo, and a bell given by the King of Korea, called the Moth-eaten Bell *(mushi-kui-gane)*, because of there being a hole in the top just under the ring by which it is suspended. The inscription was composed by a Korean Minister of State, and bears a date corresponding to A. D. 1642. On the l. stand a bronze lantern from Korea, a candelabrum from Holland, a Drum Tower, no unworthy companion to the bell-tower opposite, and behind these again a temple originally dedicated to the Buddhist god Yaku-shi Nio-rai. Most of the 17 groups of carved birds which adorn this building are excellently done. The Korean lantern is a fine and most solid piece of workmanship, but its style and construction indicate that it does not owe its origin to Korea. It was brought here in pieces, and put together on the spot. The two candelabra and the lantern, as well as the bronze candle-brackets fixed upon the interior wall of the court r. and l. of the steps, probably came from Europe through Dutch or Portuguese traders. The hollow socket for the candle is never used by either Koreans or Loochooans. Two iron standard lanterns on the r. of the

steps, presented by Date Masamune, prince of Sendai, a prominent adherent of Iye-yasu, and the same number on the l. given by the prince of Satsuma, merit attention. They are dated 1641. The whole number of such lanterns contributed by various *dai-miōs* amounts to 118. We next ascend a flight of steps to the platform on which stands the beautiful gate called Yō-mei mon. The *keya-ki* which support it are carve minute regular pattern, an white. The centre pillar side has a tiger and cub it, the marks on whose cleverly rendered by mear grain of the wood. The pi beyond has the pattern ca side down, which was done ly, lest the whole struc being too perfect, shoul misfortune on the He Toku-gawa. It is called *yoke no hashira*, the 'evil-ave pillar.' The side niches are lined with a pattern of graceful arabesques founded upon the *botan*, and painted white; those on the outside contain the images called Sadaijin and Udaijin, armed with bows and carrying quivers full of arrows at their backs; the inner niches have a pair of Ama inu and Koma inu. The capitals of the columns are formed by heads of the fabulous beast called *ki-rin*. The architrave of the second story is adorned with white dragons' heads where the crossbeams intersect, and in the centre of each side and end is a magnificently involved dragon with golden claws. Above the architrave of the lower story projects a balcony which runs all round the structure. The railing is formed of groups of children playing (*karako-asobi*) and other subjects, 9 on each face, alternating, on the side which faces the inner court, with birds. Below again are a curious network of beams and groups of Chinese sages and *Rishi*. The roof is supported by gilt dragons' heads with gaping crimson throats, and demon looks ink drawings o descending dra the two portic Tonobu. R. and l ter, the outer w corated with ca and flowers, col compartments l. Passing th

rom the top a gilt own. The Indian- the ascending and ons on the ceilings of are by Kano Moto- extends a long cloister, the outer walls of which are decorated with carvings of trees, birds and flowers, colored after nature, 15 compartments the r. and 8. on the l. Passing through the gate, we urt, enclosed on 3 e mentioned cloiste Buddhist priests epeat their prayers for the two great and on the fourth wall built against ill. Of two build- e contains a stage nce of the sacred *yura*, while in the *ta-dō*, was an altar ragrant cedar while ited. On the l. is a building containing the cars carried in procession on the 1st June, when the deified spirits of Iye-yasu, Hideyoshi and Yoritomo are supposed to occupy them. In the midst stands the enclosure called the Tama-gaki, which contains the *hai-den* or oratory and the *hon-den* or chapel. The Tama-gaki forms a quadrangle of which each side is 50 yards long, and is constructed of gilt trellis with borders of geometrical coloured decorations running along it above and below. Above and underneath these again are carvings of birds in groups about 8 in. high and 6 ft. long, with backgrounds of grass, carved in relief and gilt. The gate, called *Kara mon*, through which this enclosure is entered, is composed of Chinese woods inlaid with great skill and care. Visitors are required to take off their shoes. The folding-doors of the oratory are beautifully decorated with arabesques of *botan* flowers in gilt relief; over the door and windows of the front are 9 compartments filled with birds carved in relief, four on each side of the building,

and there are 4 more at the back on each side of the corridor leading to the chapel. The interior is a large matted room 42 ft. long by 27 deep, with an ante-chamber at each end. That on the r., which was intended for the head of the Toku-gawa family, contains pictures of *Ki-rin* on a gold ground and four carved oaken panels 8 ft. high by 6 ft. wide. The subjects are the Chinese phœnix variously treated, and appear at first sight to be in low relief, but on closer examination it will be discovered that the figures are formed of various woods glued on to the surface of the panel, a suspicion of which is also naturally excited by a quantity of false brass-headed nails, which do not add to the beauty of the work. The rear compartment of the ceiling is carved wood, the Toku-gawa crest in the centre surrounded by phœnixes in different attitudes and groups of chrysanthemums. The opposite ante-chamber has the same number of panels, the subjects of which are eagles, very spiritedly executed, and a carved and painted ceiling, the subjects on which are chrysanthemums round an Apsaras in the centre. The gold paper *go-hei* at the back of the oratory, and a circular mirror are the only ornaments left, the Buddhist furniture of bells, gongs, books of prayers and so forth having been removed when the pure Shintō form of worship was introduced. Two wide steps at the back lead down into the 'stone chamber' (*ishi no ma*) so called because it is paved with stone under the matted wooden floor. The ceiling is divided into square panels, with gold dragons on a blue ground. Beyond are the gilt doors of the *hon-den* or chapel, containing four apartments, to which access is not obtainable. The first, called the *hei-den*, where the offerings are presented, is a beautifully decorated chamber having a coffered ceiling with phœnixes very diversely designed, and carved beams and pillars of plain wood. In it stand a gilt *go-hei* offered on behalf of the Mikado, and a silken one presented by himself on the occasion of his visit to Nikkō in 1876. The last probably contains an *i-hai* or monumental tablet, inscribed with the name Tō-shō-gū, by which Iye-yasu was deified. To reach the Tomb (fee required) it is necessary to issue again from the *Kara-mon*, and passing between the Goma Dō and Kagura Dō to gain a door in the Eastern side of the loggia. Over this door is a very clever carving called the *nemuri no neko* (the sleeping cat), also the work of Hidari Jin-go-rō. From this a moss-grown stone gallery and several steep flights of about 200 steps altogether lead to the tomb on the hill behind. After passing through the *torii* at the top of the last flight we reach another oratory, only used when that below is undergoing repairs. The tomb is a single bronze casting of a light colour, produced, it is said, by the admixture of gold, and has exactly the same shape as those in the same material of the later Tycoons at Shiba. In front stands a low stone table, bearing an immense bronze stork with a brass candle in its mouth, an incense burner of bronze, and a vase with artificial lotus flowers and leaves in brass. The whole is surrounded by a stone wall surmounted by a balustrade, the entrance being through a bronze gate (not open to the public), the roof of which, as well as the gate itself, is a solid casting. Before it sit bronze *koma inu* and *ama inu*.

On leaving the Mausoleum of Iye-yasu, the visitor should turn to the r. at the bottom of the steps, and pass along the avenue under the wall, to the open space through the *torii*, where stands r. the Shintō temple, formerly called Shin-gū Gon-gen, now styled Futa-ara no Jin-ja. The god worshipped here is Ō-na-muji, one of the three original Gon-gen of Nikkō. It must be understood that this term is not the name of an individual god or human being,

but is the general term for Shintō gods whom certain Buddhist priests chose to call 'temporary manifestations,' as its etymology implies, of their own Indian deities. There are Gon-gen all over the country, who are not by any means duplicates of Iye-yasu, as some writers seem to have supposed. It is quite true, however, that by Gon-gen *sama* the Japanese mean Iye-yasu, just as by the title Tai-kō with *sama* [illegible] they intend to designate [illegible] Hideyoshi (Taico sama o[illegible] writers), though it was a[illegible] any retired Kwam-baku [illegible] When Shō-dō Shō-nin in 78[illegible] the top of Nan-tai-zan, the p[illegible] gods of the region appeare[illegible] and promised to watch [illegible] welfare of human beings [illegible] progress of Buddhism. T[illegible] the god Ō-na-muji, the god[illegible] gori Hime, and their son [illegible] taka-hikone. The goddess [illegible] shipped at Takenō and the [illegible] deity at the Hon-gū. The Honchi-butsu or original Buddhas of these three deities are the Thousand Handed Kwan-non, Amida and the Horse-headed Kwan-non respectively. These three gods were originally worshipped at one spot, close to the monastery of Shi-hon-riū-ji, founded by Shō-dō Shō-nin, on the bank of the lake. In 850 the 'New Shrine' (Shin-gū) was built on this spot, and the old one on the former site was called 'original shrine' (Hon-gū). The exact site of the temple was finally fixed in 1215. On many occasions Japan has been saved from the perils of civil war and invasion by the intervention of the Gon-gen of Nikkō, and local tradition says that it was owing to the efficacy of the prayers offered here that the Mongol invaders in the second half of the 13th century were defeated with such terrible loss. During the unquiet period of the domination of the Ashikaga family the temples were gradually stripped of their endowments, and the buildings themselves allowed to dec[illegible] y. Nobunaga and Hideyoshi co[illegible] scated the small remaining pro[illegible] rty of the priests, but when the [illegible] ot was chosen as the last restin[illegible] lace of Iye-yasu, the work of res[illegible] ation was at once begun. In fro[illegible] of the temple of Futa-ara stand[illegible] a bronze lantern called the *bake-[illegible]o tō-rō*, presented in 1202 by one [illegible] numa Gon-zabu-rō, which is s[illegible] to have formerly had the power [illegible] aking the form of [illegible] oying the inhabit-[illegible] y on dark nights, [illegible] person attacked [illegible] wound with his [illegible] still visible on the [illegible] tree surrounded [illegible] is a *kō-ya maki*. [illegible] and descending, [illegible] red lacquered build-[illegible] together, which are [illegible] covered gallery. [illegible] was formerly the [illegible] ter the Jō-giō Dō. [illegible] dedicated to—1st, Ki-shi-mo-jin, the Indian goddess Hâritî or Aritî, originally a woman who, having vowed to devour all the children at Râgagriha, the metropolis of Buddhism, was reborn as a demon, and gave birth to 500 children, one of which she was to devour every day. She was converted by Sâkya Muni, and entered a nunnery. In Japan she is worshipped as the protectress of children; and 2nd, Fu-gen Bo-satsu (Samantabhadra), the special patron of those who practice the Hokke Zammai (Saddharma pundarika Samâdhi), a species of ecstatic meditation; at the back is an image of Den-giō Dai-shi, who introduced from China at the beginning of the 9th century the doctrines of the Ten-dai Sect. The other is dedicated to Amida, and is particularly worth visiting, because the bones of Yoritomo, which were discovered near the site of the Ni-ōmon gate of Iye-yasu's mausoleum about the year 1617, are here preserved. Round the sides of the interior are ranged a number of Buddhist images of varying merit,

brought from the temples which formerly stood on the E. and S. of the Abbot's residence. There are four methods of performing the meditation above-named; one of these consists in constantly walking round and round in a holy building, and repeating the formula (*nembutsu*) Namu Amida Butsu, whence the name Jō-giō Dō, 'Constant walking Hall,' in which it is performed; a second consists in repeating the formula (*dai-moku*) Nammiō hō renge kiō, 'Oh the Sûtra of the lotus flower of the wonderful law.' This is called Hokke-zammai, and gives its name to the Hokke Dō, Hall of the Flower of the Law. Turning to the r. before reaching this pair of buildings, we approach the gate of the Mausoleum of Iye-mitsu. This is a Ni-ō Mon, the side niches of which are occupied by a gigantic pair of red-painted wooden figures showing great muscular development. In the niches on the inner side of the gateway stand the Ni-ō which once adorned the gate of Iye-yasu's mausoleum. Under a beautiful shed r. on entering the Court stands a massive stone water-basin. A flight of steps leads to the gate called Ni-ten mon. The niches on the side contain a green wooden statue of Ida-Ten on the r. and a red one of Bi-sha-mon on the l. One of the niches on the inside is occupied by the god of wind, painted green, who carries on his back a long sack tied at each end, with the ends brought over his shoulders. He has only two toes on each foot, and a thumb and three fingers on each hand. His companion, the god of thunder, is painted red, and holds a thunderbolt in his r. hand. He has the same number of toes as the god of wind, but one finger less on each hand. Three more flights conduct to the Yasha mon (Gate of the Yaksha), the four niches of which now contain the Four Dêva Kings. Turning round just inside the gate we have a beautiful view of foliage before us. Directly opposite is the Hotoke Iwa, on which stands the mausoleum, completely covered up to the summit with trees of various tints, and of which only a narrow piece can be seen between the avenue of cryptomerias that line the last flight of steps ascended. This vignette is the gem of the place, and alone would almost be worth the trouble of a journey hither. The oratory and chapel are less magnificent than those of Iye-yasu, and the former is crowded with the insignia of Buddhism. Two large horn lanterns pointed out as Korean are evidently Dutch. The tomb is reached by flights of steps up the side of the hill on the r. of the chapel. It is of bronze, and in the same style as that of Iye-yasu, only of a darker colour. The gates in front are of bronze, and are covered with large Sanskrit characters in shining brass.

After descending a flight of steps, and passing under the gallery which connects the Hokke Dō and Jō-giō Dō, we come to the resting place of Ji-gen Dai-shi, otherwise called Ten-kai Dai-sō-jō, the abbot of Nikkō at the period when it was chosen as the home of Iye-yasu's ashes. The chapel contains some interesting paintings, and is finely decorated on the outside. Two white phœnixes above the entrance are particularly worthy of notice. The tomb is behind. It is constructed of stone, and consits of a cube, on which rests a globe, surmounted by a pyramidal top, with the corners turned up, standing altogether about 12 feet high.

Six stone effigies of Buddhist gods, life-size, stand in rows, three on either side. Before quitting this spot it is worth while ascending a few steps on the left, which lead to the tombs of the Priest-Princes (Go Mon-shu Go Biō) who were abbots of Nikkō in succession. These are 15 in number, arranged round 3 sides of a square, and their mean appearance contrasts curiously with

the splendour of the tombs of Iye-yasu and Iye-mitsu, who had none of the blood of the gods in their veins, whatever the compilers of the Toku-gawa pedigree might assert. There is no chapel where prayers are offered up to them, but merely a rough shed supported on four wooden posts.

A second morning may be profitably devoted to an excursion among the minor objects of note, beginning with the Hon-gū, or templ ed to the Shintō god Aji-hikone no mikoto, whc implies that he was mig the spade. This temple by Shō-dō Shō-nin in 80 the Buddhist monastery had founded. It is reach cending the stone steps v the end of the bridge, turning to the right. Th pagoda was built about the 17th century on the s Iye-yasu's mausoleum now to replace one that had been originally erected by Sanctomo, the third and last Shō-gun of the Minamoto dynasty, and having been afterwards removed to this spot, was destroyed by fire. The small chapel in unpainted wood is dedicated to the 'Horse-headed Kwan-non,' said to be the original Buddha of this Gongen.

Quitting this spot by a continually rising path, both sides of which were formerly occupied by Buddhist monasteries, we come to an open space on which stand 3 buildings. That on the l. is the San no miya, a small red chapel surrounded by a stone balustrade. It is believed that pregnant women may obtain a safe delivery by offering up here pieces of wood, such as are used in the Japanese game of chess, inscribed with the Chinese characters for "fragrant chariot;" it is the piece which corresponds to our rook. Close by is the Kai-san-dō, a red lacquered building 36 feet square, dedicated to Shō-dō Shō-nin, the "opener-up of the mountain," as the name implies. Peepin through the grating which forms e window on the E. side, we see an image of Ji-zō sama, a Buddhist dei y, occupying a lofty position, with e effigy of the Saint below, and th so of ten disciples ranged r. and l. Behind is his tomb, in the same fo m as that of Ji-gen Dai-shi, with the tombs of three disciples. Th ugged and precipitous rock behin is the limit of the hill on which tands the tomb of on approaching its me rough Buddhist ich it takes its name Further on we pass dedicated to Tem- name under which izane was deified as phy (see p. 304). It rough stones over- oss, and out of a argest grows a tree ws the little stone he image of the Sage. ose to the path on the r. just beyond this is the *Tekake ishi*, or "stone touched by the hand," said to have been sanctified by Kō-bō Dai-shi laying his hand upon it. Fragments of it are valued as a protection against noxious influence. Opposite stand a row of stone Emma, the image of the Regent of the hells, who is popularly supposed to keep a record of the evil deeds of men. Further on is the stone bearing a half-effaced inscription, erected over the spot where lies the horse whic carried Iye-yasu at the decisive battle of Seki-ga-hara, in the year 1600. After the death of the master whom he had borne to victory, the horse was set free in the mountains of Nikkō, and died in 1630. The stone appears from the inscription to have been set up by a private persons, who desired to record the fame of the animal, but was content to be forgotten himself. The next object to be noticed is an immense cryptomeria, 7 feet in diameter a little above the base, called the Ii-mori no sugi, from the

supposed resemblance to a heap of boiled rice, which the pendent branches present. The tree is said to have been planted by a deputation representing 800 Buddhist nuns of the province of Wakasa. Close to the path on the l. as we turn a corner is the Sō-men no taki, or Vermicelli Cascade, so called from a fancied likeness to a bowlful of that food when cooked. Another and prettier name given to it is Shira-ito, 'white thread.' We ascend the steps, and come to a gateway over which formerly hung an inscription from the hand of Kō-bō Dai-shi. The Ni-ō and gods of wind and thunder which formerly occupied the niches of this gate have been removed to a building on the r. outside. Behind the oratory is the chapel dedicated to the Gon-gen of Taki-nō, Tagori Hime, originally founded by Saga Tennō (810-824). Three medallions representing the Horse-headed Kwan-non, Amida and the Thousand Handed Kwan-non, have been removed to the same building as the Ni-ō. In the rear, surrounded by a stone fence, stood three sacred cryptomeria trees, dedicated to the three Gon-gen of Nikkō. It was on this spot that the Goddess is said to have appeared to Kō-bō Dai-shi in the year 820 after a week's daily fasting and nightly vigils, and inspired him with the idea of founding the temple. One of them, which had rotted from its base, is lying prostrate, with younger trees growing on its upper side, one of which is at least a foot in diameter. The iron pagoda in a black building at the side is the shrine of a bronze image of Fu-gen Bo-satsu. A few steps down from this temple bring us to the pool called *Sake no Idzumi*, Fountain of Rice-beer, so called from a tradition that pure *sake* used to well up from its depths, as water continues to do at the present day. Close by is a stone about 6 feet square called the *Ko-dane ishi*, 'Child-seed Stone,' said to have miraculous effects in cases of sterility.

Returning along the path we ascend a small ravine which lies between the Hotoke Iwa and the hill on which stands the mausoleum of Iye-mitsu, to the Giō-ja Dō. The life-like painted wooden figure in the centre representing an old man with a long beard and sturdy legs, is En no Shō-kaku (see p. 366, Yoshine). He is supported r. and l. by green and red devils, called Zen-ki and Go-ki. A quantity of iron sandals with strings of twisted wire and enormous straw sandals hang from all parts of the building, the offerings of persons who desire that their legs may develope the same muscular proportions as those of the Pilgrim. The descent from this point through the wood conducts us back to the gate of Iye-mitsu's mausoleum.

Walks and Excursions in the Neighbourhood

Kamman ga fuchi.—About 20 min. walk from the bridge along the course of the Daiya-gawa is a deep pool called Kamman ga fuchi. To reach it the bridge at the end of Nishi Machi must be crossed to Mukō-gawara, and the grounds of a temple called Ji-un-ji traversed for a short distance. A shed has been erected here close to the boiling eddies, opposite to a precipitous rock on which is engraved the Sanskrit word Hûmmam. It seems impossible that any one should have been able to get across to perform the work, and the guides say that it was done by Kō-bō Dai-shi, who threw his pen at the rock and marked it for ever; but there is printed authority for ascribing it to a disciple of Ji-gen Dai-shi, about 2 centuries back. It may here be observed that most of the traditions which connect various images and buildings with the name of Kō-bo Dai-shi are pure fictions, and there

is no historical ground for believing that he ever visited the East of Japan. On the r. bank of the river are several hundred images of Amida ranged in a long row, the exact number of which is unknown. It is believed that they always count up differently, however often the attempt is made, and even the expedient of pasting a slip of paper on each, so as to be sure that none has been omitted, is sa[illegible] to be useless. The largest of [illegible] some years ago washed [illegible] river by a flood, as far a[illegible] arriving there in perfect [illegible] now stands at the E. e[illegible] town, with its face toward [illegible]

Dai-nichi-dō, on the [illegible] road, just beyond the patl[illegible] is worth visiting for it [illegible] arranged garden. The wa[illegible] rises up from a sprin[illegible] artificial pond, is delicio[illegible] and is celebrated as [illegible] purest in the neighbou[illegible] of Nikkō. Accommodation, consisting of 2 8-mat rooms and a kitchen, can be hired here upon moderate terms.

Jakkō.—To the site of the temple of Jakkō and *Nana taki* (cascade), which lies far away in a recess behind Iye-mitsu's hill at the base of Ō-manago, is a pleasant afternoon's walk, 1 hr. from the bridge. The way lies through Iri Machi beyond the temples, and turns off at right angles by a good broad path, which cannot be mistaken, just before descending the hill. The temple which stood here was burnt in 1876, and the splendid avenue of pine and cryptomeria which formed the approach has been ruthlessly cut down. Behind the site of the temple is a cascade in three falls about 50 ft. in total height. It goes by various names, one being Nana-taki, and must not be confounded with the other waterfall of the same name at the base of Nio-hō-zan.

To Yama.—The nearest eminence from which a view of the plain can be obtained is To Yama, a hill rising up somewhat in the form of a huge animal couch[illegible] the stream [illegible] which flows d[illegible] temples. Fro[illegible] hr. to the top [illegible] ascent is very [illegible] a sufficient re[illegible] large mountai[illegible] Kei-chō-zan, [illegible] Right opposit[illegible] long ridge wit[illegible] at the end [illegible]

[illegible]at, on the l. bank of [illegible]lled the Inari kawa, [illegible]wn by the side of the [illegible] the bridge it takes [illegible] The last bit of the [illegible]eep, but the view is [illegible]rd for the toil. The [illegible] on the extreme l. is [illegible]r Taka-hara yama. [illegible] is Haguro yama, a [illegible] mound, as it seems, [illegible] kuba's double peak [illegible]e. Following the [illegible]venue from Nikkō [illegible]e it joins the Tochi-[illegible]k in the line of trees [illegible]here it turns to the [illegible] Utsu-no-miya, which [illegible] spur, is invisible. [illegible]e see the whole of [illegible] range, Nan-tai-zan, [illegible] manago, Nio-hō-zan [illegible]

[illegible] *taki* (cascade).—[illegible] ant walk is to Kiri-[illegible] hrs., taking a wide sweep round the base of To Yama, and over undulating country to the N. A stone on the hill above commands a picturesque view of the Kiri-furi (falling mist) cascade, and a steep path leads down to the bottom, where the fall is seen to much better advantage. The rare fern Aspidium tripteron grows abundantly by the path side.

Nana-taki (Seven Cascades).—This group of waterfalls is situated at the source of the Inari kawa, a small stream which falls into the Daiya-gawa a little below the two bridges. The path to be followed starts from close by the tomb of Ji-gen Dai-shi (see p. 415) and climbs a spur of the range of mountains behind. The falls are seen from the edge of a steep precipice opposite to and high above them. They consist of 7 cascades, which tumble over a line of low cliffs, and are not remarkable either for size or beauty. The excursion there and back occupies the greater part of a long summer's day.

Urami ga taki (cascade) will also

repay a visit. It lies away on the r. some distance from the Chiū-zen-ji road, and beyond the path to Jakkō. Turning to the r. by a fairly broad path shortly after crossing a tributary stream of the Daiya-gawa, the route rises on to a moor, and after 1½ hrs. walk we reach a tea-house by the side of a stream, whence the remainder of the way is a laborious climb of 5 *ch*. The view of the cascade, which is about 50 feet high, is at first somewhat disappointing, as the spectator sees it from a level not far below the point where it shoots out from the wooded rocks; but those venturesome enough to descend the steep path which leads down behind the fall and up the ravine on the other side, will be well repaid for their trouble and the slight inconvenience of a wetting from the spray. On reaching the other side of the fall there is a most romantic and picturesque view of the rocky basin, overhung with trees, of the cascade and the deep pool into which it tumbles, and of various streams gushing out from the rocks around. On the r. and l. of the principal fall are two smaller ones, and above is a chapel dedicated to Fu-dō. The name *urami*, "seeing from behind," is given on account of its being possible to pass behind the fall. This cascade may also be conveniently visited on the way back from Chiū-zen-ji, by turning up to the l. at either Midzusawa or Kiyo-taki.

Nan-tai-zan, Ō-manago and Nio-hō-zan viâ Urami ga taki.—The ascent of these mountains may be most conveniently made by this route, though the first is most usually ascended from Chiū-zen-ji (see p. 420). Just beyond the tea-house below Urami ga taki, the path descends to the l., crosses the stream and turns at once to the r., climbing up through a wood, on emerging from which Nan-tai-zan, Ō-manago, Nio-hō-zan and Akanagi are seen well in front. After ascending a grassy valley for about 20 min. a sign-post is reached, where a path to the r. diverges to Nio-hō-zan and Akanagi, while the l. branch ascends a grassy hill, and gradually winds to the r., apparently in the direction of Ō-manago. Entering a wood, it ascends the N. side of a deep gully filled with trees, and at last reaches a *torii*, in the middle of the wood which occupies the depression between Nan-tai-zan and Ō-manago. Here the path forks, the r. branch passing the spot from which Ō-manago is ascended, and continuing on towards Yumoto, while the l. climbs up to the Shidzu no Iwa-ya (5600 ft.), where the back ascent of Nan-tai-zan commences (see below, under Yumoto). The time for a fair pedestrian from Nikkō is 3 hrs. From here to Chiū-zen-ji round the base of Nan-tai-zan is a good three hours' walk. The route for some distance follows the path from the huts to Yumoto, and about 1 *ri* after crossing the bed of a torrent, diverges to the l., shortly afterwards issuing on to the open plain of Aka-numa ga hara, from which moment the path cannot be missed. It is advisable to take a guide from Nikkō.

Chiū-zen-ji and Yumoto, including Nan-tai-zan, Shirane, and Ō-manago.—One of the principal points to which the traveller will direct his steps is the lake of Chiū-zen-ji. The Ashiwo road is followed to Kiyo-taki, and we then turn off to the r. close to a temple of Kwan-non. There is no rice in this immediate neighbourhood, the climate being too severe. It is a curious sight in the spring to see fields where young barley is springing up covered with water like rice-land. The explanation is that this is done in order to loosen the soil, which otherwise would not afford sufficient nourishment to the corn after being covered with snow for so many months. Soon afterwards, beyond Midzusawa, a hill has to be ascended, followed by a descent to the stony bed of the Daiya-gawa, the stream which issues from the lake, and which,

though small and quiet enough at some seasons, can and does become a dangerous torrent at others. A considerable landslip on the r. bears testimony to its violence, part of the road and some houses having been carried away by it in July, 1870. From the hamlet of Mmagayeshi the scenery becomes intensely wild, the path ascending a savage ravine and occasionally crossing over the rushing waters of the Daiya-gawa on primitive bridges of faggots. Formerly the road climbed along the face of the precipitous cliff to the r. and was impassable for horses, whence the name of the hamlet, which means "turning back horse." The river is well stocked with trout (*Yamame*) which should afford good sport. The native fishermen successfully take them both with the worm and fly, their favourite spots being in some of the boiling eddies in the upper part of the stream. After ½ hr's. walk we cross to the l. bank and leave this rugged gorge. Ascending a steep hill to the l. we reach a narrow ridge where a small hut commands a pretty view of the cascades called Hannia no taki and Hōdō no taki, at the head of the ravine to the r. From this point succeeds an arduous ascent to the top of the pass; time from leaving the bed of the river, ¾ hr. The road now passes through a wood, where the snow lies deep as late as March. Many of the trees are covered with the long trailing moss called Saru-gase (Lycopodium Sieboldi), which only grows at great heights. Pine and oak, with a sprinkling of alder, are the commonest trees. A path to the l. leads to the platform which commands a fine view of the cascade Ke-gon no taki. According to Japanese statements the height of the fall is 750 feet, but it has been recently proved by actual measurement to be not more than 350. In the earlier part of the year it is probably dry, but after heavy rains it shoots out over the edge of the overhanging precipice in considerable volume. The best view is obtained by descending the side of the precipice to the look-out which has been made just opposite the fall. The bottom can be reached by crossing the stream above the fall and descending the cliff to the r. It is not such a dangerous undertaking as it appears to be, but it requires great care to avoid accidents from the falling of loose stones and pieces of rock. The latter part is very wet and slippery, and here *waraji* will be found an advantage, though thick boots are recommended for the upper part of the descent. Guides who have been down to the foot of the cascade cannot easily be obtained, but no one should attempt the descent alone. The road on to Chiū-zen-ji soon reaches the shores of the lake, and we now enter the singular deserted village only occupied by pilgrims in July and August of each year. The houses stand in long rows, containing for the most part two rooms, one above and one below. Very comfortable accommodation can be had at one or two of the houses on the l. near the centre of the vill. The Kome-ya, which has very pleasant rooms looking out on the lake, is recommended. Rough tables and chairs are provided and beer can generally be got.

The temple here is said to have been founded by Shō-dō Shō-nin, in 816, after his ascent of Nan-tai-zan and interview on the summit with the three Gon-gen, to whom it is dedicated. The space between the bronze *torii* and the temple itself is considered holy ground, and persons in *kago* had better go along the lower path if they object to being required to alight in order to pass through. Close to the temple is the gate of Nan-tai-zan, which is closed except during the pilgrim season. The ascent, which occupies about two hours, is extremely steep, but the view from the summit (8250 ft.) well repays the exertion. On the

S. E. lies the plain of the Kwan-tō, on the W. rises the lofty bare cone of the slumbering volcano Shirane-san, further S. is Kō-shin-zan, below lie the marshy basin of Sen-jō-ga-hara, with the stream meandering through it, the blue lake of Chiū-zen-ji, a little tarn among the wooded hills beyond, with a glimpse of Yumoto lake under Maye-jirane, and north of Shirane, the peaks of Tarō-san, Ō-manago, Ko-manago and Nio-hō-zan. Bleaberries and a species of cowberry abound about the end of September, and the mountain ash grows at the very summit. A little below the top on the W. side is a bronze shrine on a precipitous rock, where lie a number of rusty sword-blades, said to have been thrown here by men who had used them in perpetrating murder. The ascent can also be made from Yumoto (see below, p. 423).

Chiū-zen-ji lake lies at the foot of Nan-tai-zan, and is surrounded on the other sides by comparatively low hills, covered with trees to their very summit. Its greatest length from E. to W. is estimated at 3 *ri*, its breadth at 1 *ri*. No fish live in it. Height above the sea, 4375 ft. The path to Yumoto lies along the N. shore, at the edge of the forest which covers the base of Nan-tai-zan for about 1 *ri*, to a promontory called Sen-ju-ga-saki, where a chapel to the Thousand Handed Kwan-non formerly stood. Far away on the opposite side of the lake, just under the depression over which passes the path to Ashiwo, is a tiny island called Kōdzuke shima. Just beyond the promontory the path turns away to the r. from the lake, and soon crosses the Jigoku no kawa (Hell's river), a slender stream which hurries downwards round a corner over smooth black rocks. Rest and shelter many be had at the hut close by. A little further on, a path branches off r. through the grass to the cave called Jigoku no kama (Hell's cauldron) at the base of Nan-tai-zan. The main path ascends slightly after leaving the hut, and a few steps away to the l. bring us to the base of the Riū-dzu ga taki, the 'Dragon's Head Cascade.' This is the most curious of all the cascades with which the region abounds. It consists of a series of small falls which rush over steep black rocks, and form two streams. In order to obtain a full view, the first stream must be crossed. On the l. the second stream plunges down through deep, dark hollows in the rock, and loses itself in hidden windings. The maples at this spot, during the month of October, display the loveliest tints that can be imagined. Beyond this the path rises through a desolate forest of oak, larch and birch, which was ravaged by fire some years ago, until it emerges on to the Aka-numa ga hara, the moor of the red swamp, probably so named from the colour of the dying grass in autumn, also called Sen-jō-ga-hara, or moor of the battle-field, on account of fighting which occurred here in the year 1389 between adherents of the Ashikaga and partisans of the southern dynasty of Mikados. This wide solitude is bounded on all sides by forests of the larch and *nara* oak, above which rise the peaks of Nan-tai-zan, Ō-manago, Ko-manago and Tarō-ga-take. Far away on the l. is a wooded elevation, in the centre of which the cascade Yu no taki appears like a silver thread. Above this rises the volcano Shirane san, the only bare peak of the whole mountain assemblage. A legend tells that some white storks, left here by Yoritomo in the 12th century, lived on the Aka-numa ga hara until a very late period, when the world became degenerate, and the birds deserted it for some happier region. The path crosses the plain by a circuitous route to a point not far from the Yu no taki, where it begins to rise through an oak wood. The bottom of the ascent is 21 *ch.* from Yumoto. Half-way through the wood, a path diverges to the l. down to the bottom of the cascade, where

a shed has been put up for the accommodation of visitors. The cascade rushes down a smooth black rock between the trees at an angle of 60°, and forms a stream which flows away to the l., to feed the Riū-dzu ga taki, and finally falls into the lake of Chiū-zen-ji. Its perpendicular height must be about 200 feet. A narrow steep path by its side leads up to the top, about 60 yards from the shore of the lake, called Yu no umi, from [illegible] springs at its further end [illegible] much more beautiful, thou[illegible]er, than the Chiū-zen-ji [illegible] is surrounded by lofty hill[illegible] from base to summit [illegible] conifers, chiefly *momi* and [illegible] deciduous trees, such as o[illegible] maple and mountain-ash. [illegible] deep crimson foliage of [illegible] named tree that, mingling [illegible] evergreens, produces such [illegible] effects in October. A mu[illegible] winds through the wood [illegible] E. side of the lake to the small vil[illegible] at its upper end. Here the water is partially discoloured by the sulphur springs, and the smell at first is anything but agreeable. A new inn, called Yoshimi-ya, the first house on the r., enjoys the best view and has baths on the establishment, but visitors are warned against the extortionate charges made and the rudeness of its landlord. The inn beyond, a little off the road, will be found preferable. Immediately below is the bath called Yakushi-yu, the temperature of which is not too high for Europeans. Besides this spring, there are eight others, some under cover, others exposed to the open air, all open to the public and frequented by both sexes promiscuously. The Ara-yu, "Violent Hot-spring," in a swamp beyond the vill., is far too hot to bathe in: it supplies the Jizai-yu through a pipe. Amongst the mountains opposite is Maye-jirane; at the N. end of the lake is Onsen-ga-take.

Yumoto is a convenient centre for the moun[illegible]tineer. Shirane-san can be ascen[illegible]d by a path which turns to the [illegible]left at a *torii* about 10 minutes [illegible]after entering the wood at the b[illegible]ttom of the Kon-sei tōge. After [illegible]alking a short distance through [illegible] the wood we come out on to th[illegible] precipitous bed of a torrent, which [illegible] has to be crossed, and then clim[illegible] up an almost perpendicular hi[illegible]ide over the interlaced roots o[illegible] Abies Tsuga for at [illegible] till we reach the [illegible] Maye-jirane. Here [illegible] to the l., skirting [illegible] huge crater on the [illegible] which rises Shirane-[illegible] depression, and then [illegible]tony side into the [illegible] the bottom of the [illegible] which the cone is [illegible]y steep ascent. Far [illegible]he r. is a dark green [illegible] Hotoke no umi, [illegible], and further round [illegible]he Ma no umi (devil's [illegible] further particulars see p. 231.

The ascent of Ō-manago is made by returning to the Aka-numa ga hara, and turning to the l. by the cold spring, instead of taking the path across the moor. We skirt the moor, passing through a thick wood of oak, larch and Abies Tsuga. At 2½ hrs. from Yumoto we arrive at a shrine containing a stone image of the hag Shō-dzuka no Baba, with a strange medley of ex-votos hanging outside. Shortly afterwards we turn to the l. over a rustic bridge and in half an hour reach the *torii* of Ō-manago. The distance to the summit is 1 *ri* 8 *ch.*, the real ascent beginning at a bronze image of Fu-dō on a large stone pedestal, dating from 1863. Three-quarters of the way up we come to another bronze image erected in honour of the Shin-shiū On-take, and the last bit of the ascent is over precipitous rocks, where chains are fixed to assist the climber up. A wooden shrine stands on the top, with a bronze image behind it,

dated 1863, said to be Kuni-toko-tachi no mikoto, the Earth-god. Bleaberries are plentiful here. The view is less extensive than that from Nan-tai-zan.

At the *torii* below Ō-manago a path straight on leads to Nikkō, and another on the r. to a building called the Shidzu no Iwaya, whence Nan-tai-zan can be ascended from the back, with much greater ease than from Chiū-zen-ji. Here wood, shelter and water can always be had, and food also during the first week of the 7th moon. If the start be made from Yumoto, it is not necessary to come so far, but the mountain can be climbed from the hut called Ozawa no Shuku, 2 or 3 *ch.* nearer to Yumoto, and this ascent is easier than that from the Shidzu no Iwaya. The path lies through a wood, then climbs a patch of bare stones to a ridge where a bronze bell hangs, then descends to a stream below, and follows its bed right up to its source, which is near the top of the mountain. Chains at one point enable a small difficulty to be surmounted. In this way the ascent can easily be made in about 3½ hrs. from Yumoto. Japanese pilgrims make the round of these mountains from Nikkō by ascending first Nio-hō-zan, then Komanago, and descending to a place called Sabusawa, ascending Ō-manago from the back; they sleep at the Shidzu no Iwaya, climb Tarō-gatake in the forenoon, and Nan-tai-zan in the afternoon, descending to Chiū-zen-ji.

Excursion to Kō-shin-zan.—A pleasant three days' excursion for the pedestrian may be made over the Ashiwo tōge to Kō-shin-zan, returning by way of the copper-mines near Akakura, and thence either to Chiū-zen-ji, or across the hills by a short cut to Mikōchi and so over the Ashiwo Pass again. The first night should be passed at the *Bessho*, as the hut on Kō-shin-zan is called, the second at Chiū-zen-ji. The Chiū-zen-ji road is followed as far as the chapel of Kwan-non at Kiyotaki, where the Ashiwo path turns off to the l., and crossing the Daiya-gawa, passes through the hamlet of Hosō (1 *ri* 29 *ch.*), whence the ascent of the tōge commences (3 *ri* 8 *ch.*). Before the hut at the summit (1800 ft. above Nikkō) is reached, a path diverges r. over the hills to Chiū-zen-ji, 1½ *ri*, while just beyond it a path l. crosses the mountains to Kobu-ga-hara (2½ *ri*). The descent is very steep for about ½ hr. to the foot of the pass on the other side, and the path then proceeds gently down the valley through Mikōchi (1 *ri* 21 *ch.*), a scattered hamlet where there is only one inn of inferior class, and no place where food can be obtained during the day time, and following the r. bank of the Watarase-gawa reaches

Ashiwo (*Inns*, *Idzumi-ya, Tsuru-ya, Fukuda-ya). For direct route from Tochigi to Ashiwo, see p. 391.

Descending the valley about 8 *ch.* below Ashiwo, a path r. which turns off under a *torii* near a cluster of cottages must be followed. From this point to the *Bessho* will take a fair pedestrian about 3 hrs. The distance wrongly given as 108 *ch.* on the large stone which stands by the *torii*, is marked the whole way to the top by neatly cut stones, numbered from 1 to 114. The path at first winds up the steep face of a densely wooded hill for ½ hr., and descending gradually into the valley on the other sides reaches, at the 31st *chō*-stone, some sheds, where copper-smelting is carried on on a small scale, the ore being procured ½ *ri* up a gully to the r. Between the 38th and 39th stones it crosses to the r. bank of the stream, and enters a wild and picturesque gorge about 6 *ch.* in length, confined between precipitous rocky cliffs. At the 50th stone it recrosses to the r. bank, and crosses a grassy hollow to the 59th *ch.*, where a path diverges to the r. 2 *ri* to Akakura. Re-entering the wood, it almost immediately begins to ascend the very steep side of a hill, the surface

of which is formed of loose sharp stones. From the 69th *chō*-stone it is more or less on a level until reaching the 74th, where it begins to descend slightly, in some places crossing breaks in the rock by rudely constructed ladders. During this part of the ascent it is necessary to look carefully after the footing. After passing the 80th *chō*-stone and crossing a small side stream, the path suddenly loses its
able character and enters
beech, oak and maple, at fi
ing gently, but becomi
about the 99th *ch.*, wh
the last running water.
(hut, 4500 ft.) is not seen
111th stone is gained.
accommodation, as such
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food beyond boiled rice a
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it is necessary to e
services of the guide wh
the hut. The whole round will take about 2½ hrs., and is perfectly safe for all but those who are troubled with dizziness. At every point where there is the slightest difficulty iron chains or ladders have been fixed. One is placed in a very narrow crevice of the rock, which is scarcely wide enough to admit a person of corpulent habit. Leaving the hut by the path on the S. side we commence the round of the rocks, which consists in climbing up and down the steepest places imaginable, traversing deep ravines on rough foot-bridges, or crawling round the face of precipices by the aid of firmly attached chains and foot-steps cut in the solid rock. It must be confessed that the great diversity of dangers which are thus safely overcome is the chief source of the pleasure derived from this breakneck excursion, with the exception, perhaps, of the view obtained from a projecting rock called the Miharashi, which commands a magnificent prospect of the dense forest-covered mountains below, and Tsukuba san in the plain beyond.

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is called the *Go-shiki no Seki* or "Rock of Many Colours." The guide points out a rock, the *Men-Seki*, in which he discovers a very remote likeness to a human face. Above this is the *Go-jiū no Tō* or "Five-storied Pagoda," ascended in 1868 by a pilgrim from Yamato, who planted on its summit the bamboo which still stands there as an evidence of his exploit. Near this is a small natural arch called the *Ichi no Mon*, through which the path creeps, and reaches the *Bonji Seki*, on which a faint resemblance to a letter of the Sanskrit alphabet can be traced. Next we pass *Rai-kō-dani*, a deep gully which has some occult relation to the occurrence of thunder storms, the *Tō-rō Iwa* or "Stone lantern Rock," the *Shō Tai-nai* (or Smaller Pregnancy), the *Fuji-mi Seki*, from which the upper half of Mt. Fuji is seen, the *Ō Tai-nai* (Greater Pregnancy), the *Shishi Seki* (Lion Rock), the *Ōgi Iwa-ya* (Fan Cavern), *Zō Seki* (Elephant Rock), and come to where a huge natural bridge, called the *Ama-no-hashi*, used to span the ravine, until

its destruction by an earthquake 60 years ago. On the other side is a hole about 6 ft. in diameter, called *Ni no Mon*, the "Second Gate," where the Natural Bridge terminated. Ascending from this a very narrow crevice by the aid of chains and a notched tree, the path reaches the *Mi-harashi* already mentioned. Passing next behind a precipitous detached rock, called the *Biōbu Iwa* from its resemblance to a screen, we ascend a gorge, and finally reach the Oku-no-In (5450 ft.), where in three caverns are small shrines dedicated to Ō-na-muji, Saruda-hiko and Sukuna-bikona, three Shintō deities. It was the second of these whose worship was originally established on this mountain under the title of *Kō-shin* (see p. 89). On turning the corner just beyond, we see the tops of Nan-tai-zan and Ō-manago bearing about N., and descending the hill-side, reach the *Bessho* again in 25 min. from the Oku-no In.

The descent to the 59th *chō*-stone takes about 1½ hrs. Here taking the path l. to Akakura, which cannot be missed, we climb a slight hill, descend again through a small wood, passing a charcoal-burner's hut l., then cross an open space above a stream surrounded by wooded hills, and ascending for a short distance, turn a corner, where Nan-tai-zan and Ō-manago suddenly show themselves above the intervening range. Descending the gully, we shortly reach the huts below the copper mines of Ashiwo no Iri-sawa, 1 hr. from the 59th stone. The galleries whence the ore is extracted are situated at the head of a side gully above the furnaces and refining shed. Further down are sheds where the rough ore is broken up by hand, and the metallic parts separated by washing. Most of the miners and labourers are convicts, and wear the dull red dress which forms their distinctive badge. The chief profit of the mines is derived from the production of sulphate of copper, of which Mr. B. S. Lyman was informed 40,000 lbs. are manufactured annually, while the yield of the metal is about 110,000 lbs.; but he considers these figure to be exaggerated. 8 *ch.* further, in a picturesque glen, lies the vill. of Akakura. Shortly after crossing the bridge which spans the stream at a height of some 50 ft. above its bed, the path to Chiū-zen-ji and Mikōchi diverges to the l., while the main road descends the valley to Ashiwo, 1 *ri* 8 *ch.* After the Mikōchi path has been followed for about 10 min., at a point where on the opposite side is seen a bare precipitous rock, it forks, the l. branch leading to Chiū-zen-ji (see below), while the r. ascends for 10 min. more and reaches the top of the hill overlooking the Watarase-gawa valley. From a point just before the top, looking back, we see the huts by the mines and above them on the horizon the long top of Kō-shin-zan. The descent to Mikōchi takes ¼ hr.

The Chiū-zen-ji path diverging l. crosses to the r. bank of the stream, and the next time it divides, the long narrow path descending to the r. should be taken, and the stream re-crossed. After a short ascent the path turns to the r., passes to the l. of a small farm-house, leads up through tall weeds and overhanging trees covered with creepers, winds through a wood consisting chiefly of maples, and crosses a rustic bridge to the opposite side of the stream. Higher up, in a most romantic glen, the route again crosses the stream, now shrunk to a mere rivulet, which is here joined by a smaller brook from the l. From this point commences a long and fatiguing climb. The path in one place forks, and the turning to the r. should be taken, crossing the rocky course of the rivulet, which it follows nearly to its source, then up the scantily wooded side of the mountain to the summit of the Ase tōge, which commands a beautiful prospect. Looking round we see, tier after tier, the forest-clad ridges

that close in the valley of the Watarase-gawa. A bold, densely wooded hill stands in the foreground, and behind it rise the mountains of Jō-shiū, with the Ōyama range in the shadowy distance on the l., while the whole scene is dominated by the graceful slope of Fuji, its grand height undiminished by the many miles of country that lie between it and the spectator. On the other side of the pass a glimpse may be caught, through the wo of the dark waters of (lake, immediately behi stands up the sacred Nan-tai-zan. The path precipitously through the abuts on the lake. O good luck may bring a b traveller's way, and to is by far the pleasante of reaching the vill. of C Generally, however, it wil sary to follow the path and skirt the lake for 1½ *ri* on foot. This route to Chiū-zen-ji is recommended to the pedestrian, but unless able to ask his way in the language of the country, he is advised to take a guide. Luggage, if quite light, may be taken this way by coolies, but it will be much better to despatch by it pack-horse over the Ashiwo tōge to Hosō, and thence viâ the regular road through Mma-gayeshi.

Starting from *Ashiwo* to reach Chiū-zen-ji by this route, the following directions must be observed. About 5 *ch.* outside Ashiwo there are 2 bridges, one over each branch of the Watarase-gawa. The traveller crosses that which lies to his l. and spans the r. branch, whose tortuous course he is about to follow, and a little way on the main path to Nikkō branches off to the r. A few *ch.* further, at the first stray cottage belonging to the vill. of Akakura, a path diverges r., which is the one to be taken. The main path crosses the stream and follows a tributary rivulet to the copper mines (see above), while the path to Chiū-zen-ji ascends the valley at some height ove the l. bank of the stream, til it reaches the point where, already stated, the path to Mi ii ascends through the wood to t r.

JTE 46.

NIKKŌ TO NIIGATA BY THE KON-SEI, WASE AND HACHI-JIU-RI PASSES.

ITINERARY.

	Ri.	*Ch.*	*M.*
Yumoto to			
Top of Kon-sei tōge	1	18	3½
Ogawa no Yumoto	6	00	14½
Tokura	9	00	22
Oze-numa (lake)	13	00	31¾
Hinoyemata	17	18	42¾
Ōmono	20	35	51½
Kodate-iwa	21	19	52½
Uchi-kawa	22	19	55
Hamano	28	7	56½
Koshiwo	23	34	58½
Awoyagi	24	18	58¾
Ōhashi	25	10	61½
Idzumida	27	14	66¾
Ōkura	29	14	71¾
Kurodani	31	8	76½
Narato	32	8	78½
Tadami	33	8	81
Kanōtsu	33	34	82¾
Iri Kanōtsu	34	27	84½
Hachi-jiū-ri tōge			
Kinone (hut)	38	27	94½
Takatsu-midzu (hut)	40	9	98½
Yoshi ga hara	42	27	104½
Arasawa	46	35	114½
Saujō (by boat)	50	35	124½
Niigata (by steamer)	60	35	146½

For the road to Yumoto see excursions in the neighbourhood of Nikkō p. 419.

The next stage of the journey is the climbing of the Kon-sei tōge, leading over from Yumoto in Shimotsuke to Ogawa in Jō-shiū. The boundary of the two provinces is at the top of the pass. The entire distance is roughly 6 *ri*, of which the ascent occupies 1½ and the descent 4½ *ri*. Excepting the first 2 or 3 *ch*. immediately outside of Yumoto, the path on the Shimotsuke side is good, though narrow. 11 *ch*. from the vill. the turning which leads up to the summit of Shirane is passed to the l., and thenceforward it is a continued gentle ascent, terminating in a steep climb, through a forest of *tsuga* with an undergrowth of bamboo-grass. ½ *ri* below the summit is the shrine dedicated to *Kon-sei sama*, which is simply the lingam; tradition says that the original object of reverence was of gold, but that having been stolen it was afterwards replaced by a copy in stone. Ex-votos, chiefly being copies in wood and stone, are often presented to the shrine. Very little is known about this worship in Japan, and nothing of its origin, although it appears at one time to have been pretty nearly universal in the country districts, especially of Northern and Eastern Japan. From the top of the pass on looking round are seen the thickly wooded slopes which converge towards the dark waters of Yu no umi (the small lake at Yumoto), behind which stands up in bold relief the massive form of Nan-tai-zan, flanked on the l. by its companion mountain Nio-hō-zan. To the r. a glimpse is caught of a portion of the Lake of Chiū-zen-ji, and in the distant plain beyond rises Mt. Tsukuba in Hitachi, with its double peak. On the Jō-shiū side, the thick foliage of the trees unfortunately intercepts all view; and, save a passing glimpse of Shirane and the bright blue surface of Kitamata lake, there is an equal absence of any distant prospect during the whole of the long downward walk; nor is there any sign of human habitation during the entire journey, excepting one solitary hunter's hut, which is itself deserted during the summer season, at which time alone the tourist will think of coming this way, as the road is practically impassable from the end of October to well on in March. The foliage, on the other hand, is very fine, and many pedestrians will, in admiring the endless succession of oak, fir, and Cercidiphyllum (*katsura*), etc., which form the almost virgin forest, forget the drenching to their garments from the thick undergrowth of bamboo-grass, big ferns and other shrubs and grasses that grow in wild luxuriance around and across the path. In the higher part of the forest a peculiar effect is produced by the drapery of the moss, which hangs in gray filaments from the branches of the *tsuga*. On nearing Ogawa no Yumoto (see also p. 230), the first portion of the straggling vill. of Ogawa, the path follows the stream of the same name which descends from Shirane san and falls into the Katashina-gawa, an upper branch of the Tone-gawa. Here the midday halt should be made, while a hot mineral bath may also be enjoyed by such as do not object to a little publicity. The price of coolies thus far is 20 *sen* per *ri*. Horses are not taken across the pass.

Soon after entering Higashi O-gawa, the traveller, instead of going on by the main road through Koshimoto, may take a short cut to the r. leading over a cultivated upland, which affords a fine prospect of hills and mountains. The high notched peak directly opposite is Hotaka-san, to the l. in the far distance may be seen Akagi-san, and behind the traveller rise Shirane and many lesser heights. The path then descends to, and crosses, the Kata-

shina-gawa, which it follows up to Tokura, a small hamlet picturesquely situated among the hills on the r. bank of the river. Though there is no regular inn, it is advisable to halt here for the night in order to divide the distances more conveniently; and passable accommodation, with much civility, will be met with at the house of Hagiwara Gon-roku, a substantial farmer, who also und[illegible] provide horses for the asc[illegible] Wase pass to Hinoyema[illegible] following day.

This pass, leading ov[illegible] province of Iwashiro, i[illegible] length, the highest part b[illegible] midway. The path foll[illegible] bank of the Katashina-g[illegible] *ri* and then crosses the s[illegible] first it leads over grassy [illegible] soon enters a dense fo[illegible] resembles that of the Ko[illegible] excepting that the unde[illegible] many places consists chiefly of *kaya* grass. Bears, boar, and deer are said to abound, but pheasants are very scarce. The river is joined by several streams and rivulets which cross the path and through which, when swollen by rains, the traveller must either wade or be carried on the back of a coolie. The midday halt is made at a hut near the shores of the Oze-numa, a mere through which passes the boundary line separating the provinces of Jō-shiū and Iwashiro. In 1868 some fighting took place between the Imperialists and the partisans of the Shō-gun, on which occasion Tokura was burnt. The mere is said to contain fish called *iwana*, *funa* (carp) and *haya*. From the water's edge the path winds to the r. and crosses a marshy meadow; nor is the view enlivened by the aspect of the coniferous trees forming almost the sole vegetation of this little basin. The track then rises over a bare hill to the highest portion of the pass. The descent on the other side is most uninteresting and fatiguing. A great part of it consists of rough log steps, an[illegible] simply a rivu[illegible] water form th[illegible] entire track [illegible] and foot-gear [illegible] suffer in conse[illegible] from Hinoye[illegible] the Mi-kawa. [illegible] river from the [illegible] ing. This str[illegible] mata-gawa a[illegible] in many places it is [illegible]t. Indeed, mud and [illegible] chief feature of the [illegible]ver the Wase pass, [illegible] and nether garments [illegible]quence. About 18 *ch.* [illegible]ata the path crosses [illegible] The glimpse of the [illegible] bridge is very charm- [illegible]am receives the Func- [illegible] forms with it the [illegible]e hamlet of Hinoye- [illegible]rodzu-ya farm-house [illegible]mmodation. A path [illegible] to Kawata mura in [illegible]rom Hinoyemata the [illegible]he Ina-gawa down [illegible]momo, and crosses [illegible]ry streams which, [illegible]ridged, so that the [illegible]e of the difficulties [illegible]lay. At Ōzawa part [illegible] Koma-ga-take (7000 [illegible]st mountain in the province, comes in sight. The country people say, that if the snow on its summit disappears before the festival of Tanabata (7th day of the 7th moon, old cal.), the harvest is sure to be a successful one. Most of the road leads through a forest of chestnuts, *Katsura*, beech and other deciduous trees. On the opposite bank of the river at the foot of Takakura-yama is seen the hot spring of Koidzumi, whose waters are used by the peasants for boiling their rice. Just before reaching Ō-momo the river forms a small cascade called the Masu-daki or "salmon-trout fall," where may be seen a curious method of catching that fish when on its way up the current to spawn, from about June 20th to the end of July. To ropes which are stretched across the stream 3 baskets are suspended so as to hang just below the upper part of the fall. The fish in jumping up the rapid frequently land themselves in these traps, and it is said that the daily catch in each basket during the season averages four or five fish weighing from 6 to 8 pounds. The fishing is taken in

[illegible] At the former [illegible]

[illegible] to the mountain districts Iwashiro and Echigo. This point is

considered, but is not really, the summit of the pass, which lies nearly a *ri* further on. Between the two, Mounts Sumon, Sudare, Hakkai and Genzan are well seen; but the really pretty views do not commence till a few *ch.* further on, where at a narrow gully the sea of Japan first comes in sight, with the island of Sado shadowy in the distance, and in the fore-ground a succession of thickly wood above which rise the forn ga-take and Hakama-gosh extreme l. in close proxi the massive looking Dang The midday halt may bes a few *ch.* further on at t Takatsu-midzu, 2½ *ri* fro of the journey.

After a rough and wet desc a valley the path ascends to the summit of a ridg an extensive and beaut opens out. On the extreme l. is Awa-ga-take, then Mt. Kō-miō with its abruptly perpendicular sides, while to the r., far behind the nearer chain, appear the top and shoulders of Ide-san. A little farther on, the sea, the Island of Sado, the plain of Niigata, and even, it is said, on a clear day the sails of the junks in the offing can be described.

YOSHI-GA-HIRA is a small hamlet at the foot of the pass. Fair accommodation may be had at the mayor's house r. From Yoshi-ga-hira the path descends the valley of the Ikarashi-gawa, through increasingly pretty scenery. A gigantic overhanging mass of rock called Yagi-iwa is passed to the r. shortly before reaching the vill. of Arasawa. At this vill. boats may be engaged for 70 *sen* to descend the shallow stream to Sanjō (see p. 222), a distance of 4 *ri*, which at ordinary times may be accomplished in 3 hours.

From Sanjō a daily steamer takes passengers down the river to Niigata in four hours, fares—22 *sen* first class, 16 *sen* 2nd class. Luggage carried in the hand may be taken free, o rwise it is charged for at the r of 2 *sen* for 8 lbs. The hour fo tarting varies, but in summer i s generally 1 p.m. and in winter) a.m.

TE 47.

WAKAMATSU BY
NO-YU TŌGE, AND
EY OF THE KINU-
NIKKŌ.

ITINERARY.

Fukushima to	*Ri.*	*Ch.*	*M.*
Ōmori	1	7	3
Tsuchi no yu	4	19	11
Yokomuki	7	10	17¾
Takamori	7	34	20½
Ohara	8	34	21¾
Sukawano	10	06	24¼
Inawashiro	11	34	29¼
Okimazawa	14	22	35½
Wakamatsu	17	13	42¼
Nishidera	18	07	44½
Hongō	19	07	46¾
Hidama	20	17	50
Ouchi	23	18	57¼
Iyetomi	25	26	62¾
Tajima	29	03	71
Kawashima	30	24	74¾
Ito-zawa	31	28	77½
Yokogawa	34	23	84¼
Naka Miyori	37	09	91
Ikari	38	33	95
Takahara	40	23	99¼
Fujiwara	42	26	104¼
Takatoku	44	03	107½
Imaichi	47	19	116
Nikkō	49	19	120¾

The path, which is only practicable for *kuruma* up to Ōmori, leaves the Ō-shiū kai-dō at the big bridge spanning the Ara-kawa at the entrance of Fukushima (see Route 44). After leading through a cultivated plain and over a moor

whence, on looking back, a good view is obtained of the plain of Fukushima and the mountains which encircle it, the path enters the narrow valley through which the Ara-kawa here flows, and winds up through romantic scenery to the hot springs of

TSUCHI NO YU (good accommodation at the Tsū-un Kwaisha). At this village, boxes, etc., of varnished wood are brought for sale.

The 2 *ri* ascent to the summit of the Tsuchi no yu tōge (about 4000 ft.) offers no difficulties, though the road is bad and the climb steep enough to necessitate baggage being carried over on coolies' backs. From the poor hamlet of Yokomuki, known for its hot spring, 18 *ch.* down the mountain on the other side, baggage cattle may be obtained. The descent is continuous as far as Sukawano, where horses are to be had. Much of the road lies over a pleasant grassy sward, and verdant hills capped with trees stand around on every side.

INAWASHIRO (*Inns*, Yonekura-ya, Ise-ya) is a dull country town, but the walk to Wakamatsu is very picturesque, passing by the shores of Lake Inawashiro, a large sheet of water which measures about 4 *ri* in all directions, and is fed by two streams which flow from the east and north-eastern quarters. The lake is entirely surrounded by a succession of thickly wooded hills, above which, on the northern shore, stands out prominently the sharp summit of Ban-dai san. Salmon, *masu*, and a fish called the *aka hara* (red belly) are taken in the lake, and afford a small trade for the few villages scattered along its shores.

Beyond Okinazawa the road crosses the Nippashi-gawa, where it flows out of the lake and leads over a grassy stretch dotted with pine trees. The Takezawa tōge, a steep descent, from the top of which a striking bird's-eye view of the town and its surroundings is obtained, leads down to

WAKAMATSU (*Inn*, Shimidzu-ya), formerly the castle-town of the *dai-miō* of Aidzu. The town is situated nearly in the centre of a great oval plain of from 10 to 12 *ri* in its longest diameter, and constituting what is properly called the Aidzu country. It is of considerable size, but possessed formerly a far larger population than at present, and its importance has been much diminished since 1875, when it was incorporated with the prefecture of Fukushima. The castle of the Princes of Aidzu stood on a hill a short distance from the town, but it has been destroyed and razed to the ground, and with the exception of some fine old trees, dilapidated gateways and the ruins of moats are all that remain of the former glory of the place. The plain in which the town is situated is fertile, cultivated with rice, and watered by many streams which descend from the surrounding mountains, and which unite in the principal river which flows out of the lake.

[Higashi yama, a collection of tea-houses 1 *ri* to the N. of the town, situated in a deep ravine through which flows a stream of considerable volume, is much frequented on account of its hot springs. The waters which gush out of the rocks on the r. bank of the stream have neither taste nor smell. Their temperature varies from 50 to 55° C.]

[Ban-dai san forms the terminal peak of a small range of hills lying on the northern side of Lake Inawashiro. When seen from Wakamatsu or from any point on its S. or W. sides, it stands up a conspicuous peak. Nowhere, however, does its shape show any curvature or outline by which its volcanic origin could be inferred. This would seem to indicate that since the time when this mountain was in a state of activity a considerable period has elapsed, during which degrading forces have been actively at work. An old Japanese calendar states

that Ban-dai san was formed in 807. There are hot springs on the flanks of the mountain which apparently indicate the volcanic nature of the region. It can be ascended either from the hamlet of Hagita or the town of Inawashiro. At both places guides can be obtained. From the former, which is conveniently reached from Wakamatsu, the ascent is at first gentle, over a slope covered with grass and a few oak trees. Rough scoriaceous rocks occasionally strike up through the grass, evidently the outcrop of an old lava stream. After 1½ hrs. the steep part of the ascent commences, 1400 feet above Hagita. From this point on the climb is very difficult, the upper part of the slope having a gradient of 35°. The summit (5100 feet above sea-level) is a sharp peak terminating on one side in a sheer precipitous descent. The view from various points on the way up, and from the summit, is very extensive, including the range of mountains on the borders of Hida.]

On leaving Wakamatsu the road crosses the Ō-kawa by bridge and leads, by a very gradual ascent practicable for *kuruma*, to the vill. of Hidama, where the Kwai-sha affords fair accommodation, and the same remark applies to the Kwai-sha of all the places marked in the itinerary excepting Naka Miyori, Takahara, Fujiwara and Takatoku. At Fujiwara, however, the traveller may put up either at the Daikoku-ya or Igeta-ya. A charming inn is the Sannō-ya, 1½ *ri* beyond Ito-zawa, at the foot of the Sannō-tōge, where the road leads over from Iwashiro into Shimotsuke. The vill. of Hongō is noted for its manufacture of common blue and white crockery. Horses are the sole means of transport from Hidama onwards. The tōge, which takes its name from this vill., is an easy ascent of a little less than 2 *ri* through a pretty woodland, whence backward glimpses of Ban-dai san and the plain of Wakamatsu are caught. From the summit looking forward but little view is seen, the converging slopes of the wooded hills shutting out all distant prospect. On leaving Iyetomi a turn in the road suddenly discloses a striking view of the bold peaks of the range, here dividing the province of Iwashiro from that of Iwaki, and on the extreme left is Futamata san ("Two Forked Mountain"). On its right juts up Nagurasawa-take and to its right again, above the slope of Asai-ga-take, rises Kashi-yama, the highest of the range. Last follow the conspicuous peaks of Mikura-ga-take, its graceful slope stretching upward to a sharp point. From this summit the general character of the scenery begins to change. The continual succession of wooded heights of moderate and nearly uniform elevation which constantly meet the eye in the interior of the adjoining provinces to the north, make way for bolder mountains and more open valleys. For a short distance the road follows up the valley of the Tsuruma-gawa, and at the vill. of Tajima turns sharp to the left (r. road to Jō-shiū by Hinoyemata) along the course of the Arakai-gawa. The chief productions of the neighbourhood are hemp and *ginseng*. The Sannō-tōge is of inconsiderable height. The descent on the Shimotsuke side brings the traveller to the valley of the Kinu-gawa, along which, between the villages of Ikari and Fujiwara, lies the prettiest part of the route. As far as Takahara the scenery is perfectly charming. The road, which was constructed in 1877, descends a ravine, and in many places quite overhangs the river, resting on logs which project from the rocks and are supported by uprights. Formerly the path led over the mountains on the right bank and crossed to the left bank of the river at Takahara. The hot springs opposite this latter place, of which the villagers speak, are not worth visiting. The accommodation is very poor and dirty, and the baths are simply a couple of open

tanks cut out in the rocks by the side of the stream. From Fujiwara the scenery becomes less romantic, and at Takatoku the traveller leaves the mountains. A few *ch.* beyond this place the road crosses the Kinu-gawa, which here bends away to the l., and, leading over a high cultivated upland, passes the torrent of the Daiya-gawa before reaching Imaichi, whence the direct road to Nikkō is followed (see Rte. 45). If the traveller wish to return to Tōkiō instead of going to Nikkō, a pleasant way is to follow the path to the l., just after passing Takatoku, to Akutsu on the Ō-shiū kai-dō, where boats can be obtained for the journey down the river (see Rte. 44). The itinerary from Takatoku is as follows:—

Takatoku to	*Ri.*	*Ch.*	*M.*
Funiū	2	—	5
Omiya	5	—	12½
Ujiiye	8	—	19½
Akutsu	8	30	21½

This route is also recommended to those returning from Nikkō.

ROUTE 48.

TSURU-GA-OKA TO SENDAI.

Tsuru-ga-oka to	*Ri.*	*Ch.*	*M.*
Fujishima	2	8	5½
Karigawa	4	6	10½
Kiyokawa	5	20	13½
Furukuchi	9	1	22
Moto Aikai	11	11	27½
Funagata	13	35	34
Ashisawa	15	35	39
Obanasawa	17	19	42½
Yanagi Watado	19	19	47½
Kami-no-hata	21	5	51½
(Karui-zawa-tōge)			
Karui-zawa	22	23	55½
Urushi-zawa	25	13	62
Kado-zawa	26	35	65½
Hara-no Machi	28	29	70½
Onoda	29	25	72½
Naka Niida	31	28	77½
Yoshi-oka	35	4	85½
Sendai	41	6	100½

On leaving Tsuru-ga-oka the road crosses the Bon-jiū-gawa, here spread out into 3 branches, which, although usually containing very little water, are spanned by three substantial wooden bridges on account of the floods that periodically occur. Passing through the villages of Fujishima and Karigawa, at which latter place the telegraph line from Sakata to Yamagata joins in, a ride in *kuruma* of 3 hrs. through a pleasant cultivated country brings the traveller to Kiyokawa, a neat vill. on the Mogami-gawa at the point where commences the Shindō or "New Road," begun in 1873, and leading to Yamagata, the capital of the prefecture. This fine highway, which is practicable the whole way for *kuruma*, leaves Kiyokawa by a bridge over 200 yds. long, crossing the immense stony course of what is generally but a small-sized stream, and ascends the valley of the Mogami as far as

Moto Aikai (*Inn*, Tsū-un Kwai-sha), which point may also, if desired, be reached by boat, a slower process, however, than *kuruma* or even walking. For the first 2 *ri* the scenery is of a character not usual in Japan. The river, though flowing between high hills, partly grassy and partly covered with splendid yews and cryptomerias, is quite placid, and the primitive boats with their brown mats for sails studding the stream give to the scene a highly picturesque aspect. It should be said, however, that at times the Mogami has been known to work great havoc, carrying away roads, bridges and villages in one common destruction. Before reaching the

ferry at Moto Aikai, where the river is left for a time, the picturesqueness diminishes, and thence onwards the road leads over a cultivated upland to the vill. of Funagata (no good inn). At this point a variety of routes offers itself to the traveller to Matsushima or Sendai. He may either follow the main road to Yamagata and thence go over the Ō-tōge; or, crossing the Urushi-zawa tōge he may follow the route given below; or, again, the road to Mukai-Machi and thence either over the Fuka-zawa, or the Oni Kubi tōge.

On leaving Funagata a hill called the Sabane tōge is ascended, and an extremely fine mountain view greets the eye. The whole panorama of the range dividing Uzen from Rikuzen gradually comes in sight, with Gwassan and Ha-yama to the r., and to the extreme l. Moku-zan san. Below in the valley winds the Mogami, and the prettily situated little vill. of Dokuzawa appears from behind a striking grove of dark cryptomerias. At Obanazawa, a flourishing place famous for the depth of its snow drifts in the winter, the traveller leaves the main road, and crosses the hills to Gin-zan, a charming walk. The hamlet consists of some 20 or 30 houses situated on the banks of a torrent which flows into the Mogami, and at the foot of the hill called Gin-zan (silver mountain). The mine, which has however not been worked for the last 200 years, was opened in the time of the Tai-kō Hideyoshi, 16th century. The remains of the former superficial workings, now overgrown with grass and weeds, may still be seen, and even specimens of ore are shown in the vill. At present the hot sulphur springs are the only attraction, but the accommodation is poor. The traveller, however, who may wish to stay the night will find a civil welcome at the house of Koiki Kichi-ji-rō.

The Karui-zawa tōge and the Urushi-zawa tōge, leading over from Gin-zan to the plains of Sendai, do not deserve the name of a pass: they simply form a pretty walk over a hilly country, and for the most part along a broad road. At the highest part of the pass the traveller enters the province of Rikuzen. A peculiar shaped mountain, called Yakurai-zan, which rises behind a long straight ridge, is the most prominent feature seen during the descent to

URUSHI-ZAWA. Thence the road leads through the plain, which for some distance, with its fine grass dotted with pines, assumes a park-like appearance. Rice cultivation again takes the chief place, and the preparation of silk also commences before reaching Naka Niida (*Inns* Kumagai-ya and Suzuki-ya), where *kuruma* are to be had. Beyond this town the road crosses the Naruse-gawa and traverses a pretty undulating country dotted with villages, along a picturesque pine avenue, till it joins the Ō-shiū kai-dō at Yoshioka (see p. 397).

ROUTE 49.

TŌKIŌ TO TSUKUBA SAN, KASHIMA AND MITO.

ITINERARY.

Ni-hom-Bashi to	*Ri.*	*Ch.*	*M.*
Senji	2	2	5
Nii-juku	3	20	8½
Matsudo	5	4	12½
Kogane	6	32	16½
Fuse	10	4	24½
Togashira	11	4	27
Moriya	13	4	29½
Midzu kai-dō	14	4	34½
Yatabe	17	4	41½
Fuji-oka	—	—	—
Hō-jō	22	4	54
Tsukuba	23	4	56½
Back to Hō-jō	24	4	58½
Tsuchi-ura	28	17	69½
Nakanuki	29	23	72½
Inayoshi	31	33	77½
Ishi-oka	34	23	84½
Takehara	36	15	89
Katakura	37	25	92
Obata	38	30	94½
Naga-oka	40	23	99½
Mito	42	8	103

The traveller who does not wish to turn aside to Tsukuba san on his way to Mito pursues the following route:—

Tōkiō to	*Ri.*	*Ch.*	*M.*
Kogane	6	32	16½
Abiko	9	17	23
Toride	11	4	27
Fuji Shiro	12	34	31½
Waka-shiba	13	34	34
Ushiku	14	34	36½
Arakawa	16	28	41
Naka mura	17	19	42½
Tsuchi-ura	19	3	46½

and thence by the route given in the preceding itinerary.

For the first 9 *ri* the route is by the Mito kai-dō, which branches off to the r. from the Ō-shiū kai-dō about halfway down the long street of Senji after crossing the Senji-gawa. A shorter way of reaching the Mito kai-dō is by crossing the river by the Adzuma-bashi near Asakusa and following the dyke on the l. bank under the cherry-trees as far as the temple of Mmewaka, beyond which point it is scarcely practicable for carriages, though *kuruma* may easily be taken all the way to the vill. of Kosuge, where it joins the main-road to Nii-juku on the Naka-gawa (ferry, *Ina* Fuji-ya). The road beyond is flat and dull. To the r. appears the plateau on the edge of which lies Kō-no-dai. Near the ferry over the Yedo-gawa is a brick field. Matsudo on the opposite side is a prosperous vill. with a temple dedicated to the sacred mountain On-take of Shin-shiū, festival Oct. 18. Through the the vill. of Take-ga-hana, Minami Hana-shima, Kami Hongō and Shin-saku to Mma-bashi (1 *ri* 10 *ch.*). At the end of the vill. is the Buddhist temple of Mam-man-ji. The red 2-storied gateway is decorated with a good dragon over the portal, and Chinese scenes in low relief round the lower story. In the *hon-dō* are 5 large gilt images in a row at the back in the following order, beginning from the r.: 1, Ji-zō; 2, Amida; centre, Dai-nichi; 4, Kō-bō Dai-shi; 5, Kwan-non; and in front of them Bi-sha-mon and Fu-dō. There is a fine bronze bell dated 1717; the buildings are of about the same date. This foundation originally belonged to the Mitsu sect, and was established in the end of the 13th century; about 300 years later it was transferred to the Zen sect. A festival of the local god, whose chapel is within the precincts, is celebrated on the 19th Oct. At Hachi-ga-saki, just beyond, the road ascends a spur of the plateau, and descends again shortly to Kogane (*Ina*, Kiō-ya). This vill. contains the Jō-do monas-

tery of Tō-sen-ji, which has a large *hon-dō* with a fine interior, though the exterior, owing to the absence of colour and the thatched roof, looks shabby. The turning to the l. at the end of the vill. past the grove leads through the deserted monastery of Hon-do-ji (*kuruma* must make a slight detour to the l.), and after passing the villages of Maye-ga-saki, Ichi-no-ya and Shiba, this bye-road crosses a bit of moorland, through the new vill. of Toyo-shiki to the Shintō temple Suwa no Jin-ja, commonly called Suwa no Miō-ken. in the vill. of Komagi. The building itself is of insignificant proportions, but the small chapel at the rear is decorated with some of the best wooden carvings in high relief which exist in Japan. The r. side has mandarin ducks on the sill; above this, exquisite little groups of horses. The large panel forming the wall of the chapel has a group representing the story of the devoted son who goes every day to cut wood in the forest in order to supply his aged parent with liquor, and is at last rewarded by finding a cascade of the purest *sake;* the Japanese name of the story is *Yō-rō no taki*. At the back, on the sill, are carp (not very good), above them more groups of horses, and a group representing the Chinese myth of Tai-shin-nō Fu-jin (T'ai-Chên-wang Fu-jên), the youngest daughter of Hsi-wang-mu, who played so divinely on the harp that all the birds flew round her to listen; she rode on a white dragon, whom she appears to have tamed with her music. On the l. side are wild geese on the sill, groups of horses above, and above them again a group representing the old man and woman of Takasago. The temple may also be reached from the vill. of Kashiwa, about 2 *ri* on the main road beyond Kogane. From Komagi there is a short cut direct to Fuse through Shikoda, Takada, Matsu-ga-saki, in passing through which we have a glimpse down the lake Tega numa, and Shuku-ren-ji. The Mito kai-dō branches away to the r. about 2½ *ri* beyond Kogane.

Fuse (*Inn*, Hitachi-ya). In a fine grove on a hill close to the inn stands a temple of Ben-ten, a large red building with an enormous thatched roof. It is approached by a fine 2-storied gateway. The bronze incense-burner in the centre of the portal is good. On the r. is a circular bell-tower on an octagonal stone base, with groups of Chinese children playing (*kara-ko asobi*). The projecting beams under the roof have the 12 horary signs worked up with various subjects, as peony, chrysanthemum, peach, China-aster, grapes, pine, bamboo, water, clouds, peach, dandelion, etc. From the back of the priest's house there is a very fine view towards the mountains of Nikkō and Tsukuba-san, with the broad expanse of the Tone-gawa in the foreground. Beyond the temple again is a lower hill covered with cherry-trees, maples and azaleas, a favourite resort of pleasure-seekers. From Togashira on the opposite side of the river there is a choice of roads to Yatabe, one by way of Sannō, a flourishing village on the Kogai-gawa, Itabashi (temple of Fu-dō), Ataka (large temple of Kwan-non, and remains of the castle of Ogami, on a hill from which fossil shells, popularly called *ishi man-jiū*, are procured). This route is a little longer than the other given in the itinerary by way of Mori-ya and Midzu kai-dō. Yatabe is a large and dirty town, formerly the residence of a *hatamoto*. From here there is again a choice of roads to Hō-jō (5 *ri*), either through Karima and Wakamori, where the Sakura-gawa is crossed, or by the route given in the itinerary.

Hō-jō, 1500 inh., stands at the foot of a hill which was formerly crowned by a castle belonging to the family of that name. From this place it is a walk of 1 *ri* to Tsukuba through the villages of Kan-gōri and Usui. Usui lies in a valley which is said to have been once an

arm of the sea, on a spot which was then the port of Toyo-ura. At the foot of a hill to the r. of the road among some fir trees is a temple dedicated to Waka-musubi no mikoto, who is said to have come ashore here, under the name of Ko-gai Miō-jin, 'the illustrious deity of silkworm rearing.' The legend says that long before the historical age a god was borne hither by a tidal wave across the lagoon, and after spending several days on the mountain, disappeared, leaving a precious stone behind, which diffused a brilliant light around. Mulberry trees and silkworms developed spontaneously over the whole region affected by its rays. This is only one of the numerous legends of the introduction of sericulture into Japan.

The hill to the r. of Kan-gōri is called Kai-go san. At the Shintō temple here the priest exhibits one side of the coffin in which, according to another form of the legend, the goddess was conveyed to Toyo-ura. Here is also a block of stone, which has been scooped into holes by the worshippers at her shrine, who believe that the powder, scattered over their farms, will ensure plentiful crops. The village of Tsukuba lies about halfway up the mountain, and contains numerous inns. It is much frequented for purposes of amusement by the people of the province of Hitachi. Most of the inns command a fine view from their upper stories of the plain of Yedo, stretching away towards Fuji-san. The ascent of the mountain (2226 ft.) begins immediately after leaving the vill., and the path passes through the grounds of what used to be a Buddhist temple, now replaced by one belonging to the Shintō worship. From this point to the summit of the W. peak, called Nan-tai-zan, the distance is about 50 *ch.* This is the usual route for making the ascent, being less steep than the path up the eastern and lower peak, Nio-tai-zan. At the summit are numerous shrines, of which the chief is dedicated to Izanagi no mikoto. Similarly, the temple on Nio-tai-zan is dedicated to Izanami no mikoto. The view is very extensive, and commands the eight provinces of the "Kwan-tō." Tsukuba is said to be composed of two Chinese words meaning "built bank," and the legend is that Izanagi and Izanami constructed the mountain as a bulwark against the waves of the Pacific Ocean, which they had forced to retire to the other side of Kashima, formerly an island in the sea. This tradition is in accordance with the fact recently verified by geologists, that the eastern shores of Japan have been gradually rising during many centuries past. One legend says that Tsukuba is a fragment of the sacred mountain in China called Go-dai-san, which broke off and flew over to Japan. This is said to account for the peculiar species of plants found on it. But the fact is that no botanical species occur here which are not found on other mountains, although the inhabitants of the vicinity, noticing the difference between the floras of the mountain and the plain, might naturally be led to suppose that there was something special about the former. Pines and cryptomeria cover the mountain, and the rocks about the summits are difficult to scramble over. From the W. to the E. peak is an interval of about ½ mile. The descent from the latter is about 70 *ch.* It passes over and between huge rocks, to which fanciful names have been given from their supposed resemblance to parts of the human body. The easiest way back to Tōkiō from Tsukuba is to walk across to Seki-yado 10 *ri*, and starting thence at night by boat, to arrive at Tōkiō in the morning.

In order to reach the town of Mito the traveller must return to Hō-jō and thence take the road to Tsuchi-ura (4 *ri*), a town of about

8000 inh., situated on the W. shore of the Kasumi-ga-ura lake. It was formerly the castle-town of a *dai-miō* namely Tsuchi-ya, whose fief was assessed at 95,000 *koku*. His castle stood on the l. of the main street of the town, but the moats have been filled up and the ramparts demolished, very slight traces remaining. A large school-house is now built on the old castle site. The town itself is dirty and straggling, as is the case in most of the large river-harbours on the Tone-gawa and its inlets. There are not any really good inns in the place; Kinoshita-ya is the best. From Tsuchi-ura, Kashima can also be conveniently reached by crossing the Kasumi-ga-ura (see below).

The direct Mito road turns off to the r. between Kogane and Fuse (see above). Just before arriving at Abiko the road crosses one end of the Tega numa, a tolerably large inlet from the r. bank of the Tone-gawa. At Abiko the inns are tolerably good. Just before Toride the Tone-gawa has to be crossed by ferry. The river is here wide and swift, flowing between low banks. Toride, a clean-looking place, with its main street lying along the river. Fuji Shiro, on the boundary of Shimōsa and Hitachi. The best plan is to take a boat from here to a spot close to Ushiku. The Ushiku numa, a long, narrow, but not very deep lagoon, is thus passed, instead of going by land to Ushiku through Waka-shiba. The Ushiku lake affords exceedingly fine eels, and the tea-houses at the side of the ferry next to Ushiku are, though small, very convenient places for luncheon.

Ushiku, a dirty place of no great size, formerly the seat of a *dai-miō* surnamed Yamaguchi, whose fief was assessed at 10,017 *koku*.

Ishi-oka, formerly called Fu-chiū, is a small town, once the seat of the *dai-miō* Matsudaira Harima no kami, a kinsman of the lord of Mito, whose fief was rated at 20,000 *koku*. His residence has entirely disappeared. The town is tolerably clean. No great trade. Here branches off to the l. the road to Kasama.

Mito (*Inns*, *Suzuki-ya, l. side of Idzumi-chō, in the upper town *Ise-ya, r. of the same street), pop. 19,000, the principal town in the province of Hitachi, lies some 3 *ri* inland from the shore of the Pacific, and is situated on a rising ground in the midst of a wide plain. The town is in three divisions, the Lower Town, the Upper Town (called Uwa-ichi), and the castle enclosure, which lies between the other two. The Lower Town is on the S.E., and to reach the Upper Town the traveller has to skirt the S. of the castle, and turn off at right angles to the N. The Upper Town is considerably higher than the Lower. The Lower Town is on the plain already mentioned. The road from one to the other now passes through the castle.

Idzumi chō is a fine long street, very broad and clean. Here are situated most of the shops, etc., the Lower Town being much poorer in appearance. On either hand, just beyond the houses of the townspeople, are numbers of small *yashiki*, formerly occupied by the retainers of the *dai-miō*, but now filled by the officials of the Ibaraki prefecture. The *Ken-chō* is a large building opposite the Ō-te or chief gate of the central enclosure of the castle. It is built partly in the style of a temple, partly of a *yashiki*. The police bureau is also situated in it.

The Castle, where formerly lived the lords of Mito, is a most picturesque spot. Situated on the very crest of the lofty rising ground that stands up from the plain, it is on an exact level with the Upper Town, and the defences are on this side formed of very deep trenches. Towards the S. the defences are enormously lofty banks—the edge of the hill, in fact—with a small moat below. It is in 3 divisions, the central one being circular, and the other

(to E. and W.) crescent shaped, deep cuttings or natural dips in the hill almost wholly detaching the 3 enclosures. The trees are magnificent, and the huge grassy banks (seen from below), with white plaster walls and towers that yet remain, form a charming bit of scenery. Three large gates still exist; these are much on the style of those of Yedo castle, only that they contain a far greater quantity of timber,—this, fastened by huge iron clamps and plates, taking the place of the stone seen in Yedo. The Ō-te Gate, opposite the *Ken-chō*, is perfectly riddled with bullet holes from the fighting here in 1873. A wide roadway runs nearly all round the castle. Below the hill yet stand a number of *yashiki* for retainers. They look very quaint, the roofs being thatched and the timbers painted dark red,—not black as in Yedo. The badge of the owner is generally in relief, carved, and painted black, above the red lintel.

The Public Garden, on the E. of the Upper Town, is an exceedingly pretty place. It was laid out some 40 years ago, by the old lord of Mito, as a retreat for himself after he had resigned the government of his clan into the hands of his successor. The gardens lie on the summit of a rising ground overlooking a large pool of water, and surround a small and picturesque summer residence. Dwarf shrubs and groves of plum-trees are planted on all sides; neat stepping-stones and artificial mounds, with springy turf and rustic fences of bamboo, add to the beauty of the scene. On one slope stands a tiny arbour, where the old *dai-miō* used to sit in the evening, and by it are fixed in the ground two small stone tables, each about 15 inches square and 10 in height,—one marked with lines so as to form a chess-board, the other marked in like manner for the game of *go*. In a grove below is a well, the upper portion being hollowed out from a single block of white stone very like marble: it is fed by a spring beneath, which keeps it brim full, the water running over the edges of the marble. Beneath the whole lies the broad mere; on a hill a quarter of a mile distant stands a clump of cherry trees, and on an eminence to the due E. several trees have been cut down so as to afford a view of the peaks of Mount Tsukuba. The house itself stands on the highest spot of the garden, and is in the simplest style of Japanese summer residence. The ground-floor is almost entirely taken up by a large room, where in olden times famous scholars, poets and men of note used to assemble to write verses and practise penmanship. The sliding wooden doors of this apartment are all divided into small spaces of about one inch square, within each of which is inscribed a Chinese character; the penmanship is wonderfully delicate and fine. The view from the upper story of the house is exceedingly picturesque. The place is now a public garden, to which all comers are freely admitted on certain fixed days.

The Shintō temple next this garden is well worth a visit. Several *torii* are erected in the pathway leading up to it, the one immediately in front of the shrine being of white wood, very solid, and of a good height. Here are kept various relics, the most interesting of which is an old bronze cannon. Large pictures and votive tablets, many of them drawn with no mean skill, are hung up all round. This shrine has lately been beautified and repaired by public subscription, various government officials of high rank having come forward to assist. The official quarter, and the richer mercantile portion of the town wear an appearance of prosperity, and are roomy and well kept. The outskirts, however, both in the Lower Town and at the outer en-

trance of the Upper Town, are poor and squalid. Cloth and household utensils are staple articles of manufacture.

Mito to Kasama, and thence to Ishi-oka on the Mito kai-dō.

ITINERARY.

Mito to	Ri.	Ch.	M.
Ōtara	1	—	2½
Kasama	4	18	11

(Passing through two small post towns on the way.)

The road to Kasama is not particularly good, but yet passable by *kurumas* nearly all the way. It is not very interesting, although there are numbers of small rising grounds,—many of them well wooded,—all around the roadway. No rivers or lakes are visible, and only ordinary upland scenery is met with.

Kasama (*Inn*, Ebisu-ya) stands at the base of a lofty hill, on the summit of which formerly stood the castle. The main street is very broad, but the town is not of wide dimensions. *The castle* was formerly the seat of the *dai-miō* Maki-no Etchiū no kami, whose fief was assessed at 80,000 *koku*. The latter's palace stood on the very summit of the hill overlooking the town,—said to be 480 feet high. A narrow avenue from the main street, close by Ebisu-ya, leads to a small gate, beyond which the roadway is lined by the remains of the retainers' *yashiki*. The ascent commences here, and is very arduous,—a narrow path, in many places almost precipitous, winding up the hill. At intervals are still visible traces of the old stone-faced embankments, of small but deep dry ditches, and of narrow bridges and heavy gateways. At the summit are exceedingly steep flights of stone steps, and above all is the very limited space originally occupied by the palace, round which runs a high earthen embankment. The place is very interesting, and affords a good insight into the style of the Japanese fortifications where nature rather than art had raised the defences. The stronghold must, under any circumstances, have been well-nigh impregnable. On the hills around and beneath it, wild boar and monkeys used to be found in large numbers. Many of the old retainers of the clan still occupy their former *yashiki*, and gain a livelihood by farming. They were in olden times especially famed for their skill in fencing, and were great rivals of the Mito clansmen in that respect.

Temple of Inari.—This stands on the l. of the main street, the approach being a narrow alley. Though of no great size, it formerly possessed a high reputation. The entrance is through an almost continuous archway of *torii*, planted in the ground within a few inches one of the other. The wood carvings on the chapel are particularly beautiful, the human figures being exceptionally well turned. Among the large and gaudily-coloured votive tablets is one representing the miraculous escape of some Kasama worthy from the hands of the savages of Formosa during the Japanese expedition to that island in 1874. Kasama is an uninteresting agricultural town.

Kasama to Ishi-oka.

ITINERARY.

Kasama to	Ri.	Ch.	M.
Shishido	—	28	2
Iwama	2	10	5½
Ishi-oka	5	10	12½

The road resembles that from Mito to Kasama. Upland scenery; roadway bad; villages very poor; no good inns.

Shishido was formerly the seat of the *dai-miō* Matsudaira Ōye no kami, a kinsman of the lord of Mito, whose fief was assessed at 10,000 *koku*. It is a poverty-stricken place. The jinya stood on a small

knoll to l. of the the road just before entering the town. The works are entirely destroyed. There is a new road direct from Mito to Shishido, not passing through Kasama.

To reach Kashima from Tsuchi-ura a boat must be engaged to cross the lake to Ushibori at its S. end (10 *ri*), about a day's voyage, then down a canal called Nasaka ura, connecting the Kasumi-ga-ura with the Kita ura (also called Nishi ura), past the large vill. of Itako, the centre of the carrying trade about here, pop. 3500. Kasumi-ga-ura is 36 *ri* in circuit, 7 *ri* 10 *ch.* wide from E. to W. and 6 *ri* 33 *ch.* long from N. to S. Its shores are well wooded and very flat. There are 16 islands in it, the principal of which is Uki-shima, on the S.E. side, assessed at 1558 *koku*, and with a population of over 1600 persons. Pearls are fished for in the vicinity. The Kita ura is 1 *ri* in width and 6 in length from N. to S. At its upper end it communicates with the Kasumi-ga-ura, and at the lower end, joining the Nasaka ura, discharges into the Tone gawa. The landing place for Kashima is at Ō-funatsu.

By land the route from Tsukuba-san to Kashima is to Jiū-san-dzuka (1 *ri*), Obata (2 *ri*), Ishi-oka (5 *ri*), Ogawa (7 *ri*), Tama-tsukuri (9 *ri*), Asō (13 *ri*), Ushibori (14 *ri*), Itako (14½ *ri*), Susaki (15 *ri*), cross to Ō-funatsu. These distances are only roughly estimated.

The descent from Tsukuba-san to Jiū-san-dzuka is rather steep, and the vill. itself consists of only a few peasants' huts. Obata, plenty of inns. Through Katano to Ishi-oka on the Mito Kai-dō, see above. Ogawa, numerous inns. Asō was formerly the residence of a petty *dai-miō* named Shinjō, whose fief was assessed at 10,000 *koku*, just enough to entitle him to be called a *dai-miō;* inns numerous. Road good to Ushibori, where boat should be taken to Ō-funatsu (*Inn*, *Dai-koku-ya).

From Ō-funatsu, it is ½ *ri* to the vill. of Kashima, a poor place, consisting of inns and restaurants for the accommodation of pilgrims. Kashima means 'deer island,' but the district is an island no longer. It consists of a sandy spit, 13 *ri* by 1 *ri*, separating the sea from the Kita ura, and ending at the mouth of the Tone-gawa opposite the town of Chōshi. In former times the deer used to wander freely through the groves round the temple, but they have by degrees died out or been killed off, and are now very rare. A broad avenue leads to the temple, which is situated in a grove of remarkably fine cryptomerias. It consists of an oratory and chapel connected by a short corridor, in the usual mediæval style, with thick shingled roof, and daubed with red colour on the exterior. Round the courtyard are numerous small chapels to other gods. The principal deity worshipped here is Take-mika-dzuchi no mikoto, one of three gods who originated from the blood of Kagu-tsuchi, the god of Summer-heat, as it dropped from the hilt of his father Izanagi's sword on to the stones in the "River of Heaven," *i.e.*, the Milky Way. According to the ancient myth, Taka-mi-musubi no kami (one of the creators) assembled the gods in council, to choose a leader who should be sent to subdue Japan, when the choice fell upon a certain Futsu-nushi, but Take-mika-dzuchi advanced and said: "Futsu-nushi is not the only brave man: am I not one also?" The assembly was so impressed by his noble language and air, that he was joined with Futsu-nushi in the expedition. The two gods descended into the province of Idzumo, where they received the submission of Ō-na-muji and his son Kotoshiro-nushi, the rulers of the country. The way was thus prepared for the advent of the Sun-goddess' grandson, from whom the Mikado is fabled to be descended. Probably Take-mika-dzuchi, which

seems to mean 'stout-big-hammer,' was the name of the sword carried by a chieftain to whom the epithet of Futsu-nushi (Owner of Sharpness) was given. The temple is usually said to have been founded in the 'Age of the gods,' and certainly dates from the prehistoric epoch; it is with most probability to be ascribed to the reign of the Mikado Su-jin Tennō. Besides the principal god, there are three other *ai-dono* gods worshipped jointly with him, namely, Futsu-nushi, Ama-no-koya-ne no mikoto and his wife. These last two are the remote ancestors of the family which was appointed to be hereditary high priests of the temple. From the most ancient times it was the practice to rebuild not only the main temple but also all the inferior ones every twenty years, but about the beginning of the 9th century, for reasons of economy, the rule became confined to the principal building. The temple faces N., but the box containing the sword which is the embodiment of the god faces E., *i.e.*, towards the Pacific Ocean. We may suppose that this temple was founded to symbolize the extension of the Mikado's rule to this part of the country, and that facing to the sea typified his claim to dominion at least as far as the shore. Behind the temple a narrow path conducts to a small enclosure containing the celebrated *kaname ishi* or 'pivot stone,' which is supposed to be a stone pillar whose foundation is at the centre of the earth. According to one tradition, the local god sanctified it by taking his seat on it directly after his descent from heaven, which does not agree with the main myth. Another account is, that here is buried the gigantic fish called *namadzu*, whose contortions are the cause of earthquakes, and the stone acts as some restraint on the creature's movements. Mitsu-kuni, the 2nd prince of Mito, is said to have dug for six days round it as deep as he could go without finding the lower end. About a mile from the temple is a bit of moor-land called Takama no hara, where the god is said to engage in frequent contests with foreign demons. Stone arrow-heads are often found here. In the middle of the moor is the *oni-dzuka*, a mound which marks the grave of a demon slaughtered by the god. The neighbourhood is the subject of many other curious legends.

[From Kashima an interesting return route to Tōkiō is by boat in 2 hours to Tsu-no-miya, on the r. bank of the Tone-gawa, and after visiting Kadori temple, to strike across the country to Narita. For Kadori and Narita see Rte. 54.]

From Kashima to Mito.

ITINERARY.

Kashima to	*Ri.*	*Ch.*	*M.*
Momi yama	6	—	14¼
Konashi	8	—	19¼
Onuki	11	—	26¾
Mito	14	—	34¼

These distances are only approximate. It is perhaps pleasanter to return to Ō-funatsu and thence by boat to Hokoda on the Kita ura, from which place it is 1 *ri* to Momi yama. The scenery is very pretty, as numerous small islands dot the surface of this inland lagoon. Small hills run along the great part of the shore on either side, especially towards Hokoda. Boats have to wind in and out through a channel traversing the large reed-grown marsh in front of the town, and then by a wide canal penetrate into its very centre.

Hokoda is a dirty, tumble-down fishing town, with narrow streets. No good inns. From this place two roads go to Momi yama, the 'New Road' being the shorter of the two (1 *ri*). On leaving the town there is an ascent of considerable height, with woods on either side, and nothing but upland scenery of a rather wild appearance. Small moors, and copses of trees be-

[illegible]

... and the traveller first observes, on the right, a hill on which stands the castle of Mito, and on approaching nearer, the white-plastered towers and breast-works of the castle can be distinguished through the surrounding trees. The road terminates at the [illegible] ... "Lower Town" of Mito ... "Upper Town" of Mito.

The traveller who selects this route [illegible] to Mito must make up his mind to "rough it." The scenery is very fine, but the travelling is hard work.

ROUTE 30.

MATSUSHIMA, ISHI NO MAKI AND NOŜIRU.

ITINERARY.

[illegible]

The archipelago of pine-clad islets [illegible] bearing the name of Matsushima, has been famous for its beauty ever since the dawn of Japanese civilization, and is one of the "San-kei" or "Three Views" of Japan which hold the highest rank in the appreciation of native lovers of the picturesque.[1] Instead

[1] The other two being Miyajima and Chikuzen-shima.

of Matsushima, the appellation of Shiwogama no Matsushima, *i.e.*, "the Pine Islands of Shiwogama," is often made use of, Shiwogama being the town on the coast where the peculiar landscape begins. The best way of visiting the locality is to take *kuruma* from Sendai to Shiwogama, and thence row or sail across to the hamlet which has borrowed the name of Matsushima, stopping a night at each place, and returning the same way, unless it be desired also to visit the new canal near Ishi no Maki and the port of Nobiru described below. There are numerous inns at both places; but by far the best are the Shō-jin-rō at Shiwogama and the Kan-ran-tei at Matsushima, both of them former pleasure-houses of the *dai-miō* of Sendai. At both these houses the view, the accommodation and the reception met with are all that can be desired. At Shiwogama should be visited the temple formerly belonging to the Shin-gon sect of Buddhists and known under the name of Hō-ren-ji, where were worshipped the Eleven-faced Kwannon and Yaku-shi Nio-rai. In 1869 it was "purified," *i.e.*, converted into a Shintō place of worship, and re-dedicated to Shiwogama Dai-miō-jin, a son of the divinity Izanagi no Mikoto and the reputed inventor of the fabrication of salt from sea-water. (The word Shiwogama means "Salt Boiler.") In the temple court will be noticed a sun-dial inscribed with Roman figures. It bears date 1783, and was presented by Hayashi Shihei (a writer on the necessity of the defence of the country against the inroads of foreigners, which he prophetically foresaw). There is likewise a weather-beaten iron lantern presented by the warrior Idzumi Sabu-rō Tada-hira in 1187. But in its present state, the magnificent cryptomerias and other forest trees, in the midst of whose deep shade it stands, are undoubtedly the temple's chief attraction. From Shiwogama may likewise be reached by an easy walk the Suye no Matsu yama, celebrated in Japanese poetry, but otherwise unremarkable. The chief local production is ink-stones.

The traveller should also visit a stone called the "Tsubo no ishi," which is to be seen at Taga between Matsushima and Sendai. It bears an inscription, the translation of which is given by Mr. Aston as follows:—

"WEST.

"Castle of Taga:—				*Ri.*
"Distant from the capital			.....	1,500
do.	do.	frontier of Yezo	...	120
do.	do.	do. Hitachi	.....	412
do.	do.	do. Shimotsuke		274
do.	do.	do. Makkatsu	...	3,000

"This castle was built in the first year of Jin-ki, Kinoye-Ne (A.D. 724), by Ō no Ason Adzumado, Azeshi (Commissioner of Police) and general for the maintenance of order, upper grade of the junior division of the fourth rank and fourth rank of the Order of Merit. It was repaired by Emi no Ason, Fujiwara no Asakari, Sangi (Councillor), Setsudoshi (General) of the Tōsandō, upper grade of the junior division of the fourth rank, Minister for Home Affairs, Azeshi (Commissioner of Police), and General for the maintenance of order, in the 6th year of Tempei Hōji, Midzunoye-Tora, A.D. 762.

"1st day of 2nd month of the 6th year of Tempei Hōji (762)."

Mr. Aston also states that the *ri* mentioned above are evidently not the ordinary Japanese *ri*, but the ancient *ri* of six *chō*. (See Trans. Asiatic Society, vol. viii, p. 88.)

From Shiwogama to the hamlet of Matsushima is a delightful sail amidst the promontories, bays and islets, which indeed stretch along the coast for 18 *ri*, as far as Kin-kwa-zan, the most celebrated of the group, whose sharp summit (a climb of 1½ *ri*), crowned by the temple of Dai-kin-ji, is seen long before the island on which it stands is approached. There are said to be 99

[redacted]

[illegible]

[illegible] was fresh the effect [illegible] the [illegible] gateway said [illegible] at the [illegible] in Korea [illegible] for [illegible] of Matsushima [illegible] pine wood, and [illegible]

[illegible] the top of the [illegible] spot the eye [illegible] and [illegible] an inextricable [illegible] Opposite the [illegible] in the [illegible] of Sinsa- [illegible] from Dewa [illegible] to the [illegible] above [illegible] a place of call [illegible] to whose [illegible] a port to [illegible] Mitsui Bishi Mail Co. [illegible] pacaets. These [illegible] of enjoying the view for any length of time should endeavour to obtain such accommodation as this temple affords. The traveller to Ishino Maki should take the

[illegible] to have been founded by Ta[illegible] Mar[illegible] a celebrated general who was sent against the Ainos, still in[illegible] the part of the country [illegible] the reign of the Emperor Kwam[illegible]

ascent of Tomi yama on his way thither, as it is but 20 *ch.* off the main road. The road to Ishi no Maki crosses a ferry over the Naruse-gawa before entering the village of Ō-no (*Inn*, Ōgi-ya), and, after traversing an extensive rice-plain, crosses the New Canal and descends to

Ishi no Maki (*Inn*, Chiba-ya in the main street, good; Tama-ya and Tashiro-ya tea-houses on Hiōri yama very pleasantly situated). Hiōri yama (r. on entering the town), commands an extensive sea view, which likewise includes the archipelago of Matsushima, the windings of the Kitakami, a high range of mountains inland, and a bird's-eye view of the town. Ishi no Maki, noted for its salmon fisheries, stands at the mouth of the river Kitakami, the natural outlet for the trade from Nambu and the north. But on account of its exposure to the full sweep of the Pacific Ocean and to the violent south-westerly gales which blow through the Matsushima group, and of the formation of a bar at the river's mouth, all attempts to remove which have proved unsuccessful, works are now in progress with a view of making a harbour at the small fishing village of Nobiru, 4 *ri* further up the bay, where the Naruse-gawa falls into the sea. To connect the intended port with the river Kitakami has likewise been the object in making the new canal, which was commenced under foreign superintendence in 1878, and which is ten miles long and a hundred feet wide. Boats will enter it from the Kitakami-gawa by means of a lock which is nearly completed. At present this canal can hardly be said to be navigable, having only an average depth of from 2 to 3 feet; but it is intended to deepen it sufficiently to admit of cargo-boats of the largest size being towed through. Instead of returning to Matsushima, it is possible to go by *kuruma* to Hamaichi and cross by ferry to

Nobiru (poor accommodation). The port of this place is as yet little more than a creek with 5 or 6 ft. draught of water and has, like Ishi no Maki, a bar across its mouth; but it is proposed to alter the course of the river by making a cutting to a point about two miles inland, where there is a wide bend, and it is supposed that the flow of the river in its new bed will suffice to keep the channel clear. The old bed of the Naruse-gawa will be kept available to take off any superfluous amount of water in times of flood, the bar at the mouth being kept down by dredging; and on the island, which will be formed between the two arms of the river, it is intended to erect godowns on an extensive scale for the purpose of storing the produce which will be brought for shipment to other ports. The rest of the ground in the island will be leased to Japanese for house-building purposes, for it is expected that a numerous population will be attracted to the spot by the increased facilities for trade which the completion of the harbour will afford.

A breakwater, built substantially of fascines made of bamboo withies filled with stones, will be thrown out at right angles from the shore at Nobiru. This will serve as a pier, and vessels will thus be enabled to load and discharge cargo with facility. In rough weather it is intended that they shall move to the anchorage in the small harbour of Katsugi-ura, which is situated in the island of Minato-shima and is within easy reach of Tōna on the main land. Here a second breakwater will be constructed. The harbour itself is small, but it is hoped that by the addition of a breakwater a sufficiently commodious and safe anchorage for ships in stormy weather will be secured.

Another work, on the south side of Nobiru, has the attention of the government with a view to connect

the river Abukuma with Nobiru, viz., a canal from a point on this river to the town of Shiwogama. The produce thus conveyed to this place will there be shipped in ordinary boat to Nobiru. This work has, however, not yet been commenced, nor is it likely to be begun before the harbour works at Nobiru and the canal on the north side are finished and in working order.

A convenient way of returning from Nobiru is to go by *kuruma* or on foot along a sandy road to Tōna hama, where comfortable boats can be got for the passage to Shiwogama, fare 56 *sen* with 2 men.

ROUTE 51.

AIDZU TO NIIGATA.[1]

ITINERARY.

Wakamatsu to	Ri.	Ch.	M.
Takaku	1	25	4¼
Ban-ge	3	9	8
Katakado	4	33	12
Nozawa	8	9	20½
Shimo Nojiri	10	11	25½
Hōkawa	11	24	28½
Fukutori	12	24	31
Yakeyama	13	12	32½
Tsugawa	15	30	38½
Niigata (by boat)	33	30	82½

Leaving Wakamatsu the road proceeds in a N. W. direction over the rice-field plains, crossing the Tsuru-numa-gawa at Takaku (several inns), which is a good-sized town, with a trade in raw silk, rope and ginseng. Beyond Ban-ge (several inns), pop. 3000, a town of considerable importance, the road quits the swampy plain, and crossing a hill descends to Funato on the l. bank of the Tadami-gawa which it passes by a bridge of boats to Katakado. It then plunges into the mountains. The view from every ridge which it surmounts is finer than from the last, for the prospect includes Bandai san, the abrupt precipices of Iide san and Miō-jin ga take on the S.W. The highest point of the ascent is known as the Tabane-matsu tōge, and commands a fine view. Here are two tea-houses. The descent to Nozawa is by a steep but picturesque path. From Nozawa (several inns) the road passes along the side of a ridge above the rapid Agano-gawa, with fine grey cliffs on its further side. Nojiri (several inns) is picturesquely situated on the edge of a rice-field valley, but the traveller will find it more agreeable to climb the hill beyond (the Kuruma tōge, ¾ hr. ascent), where there is an inn which commands a fine view of the mountains. The lacquer tree is grown to a great extent in this neighbourhood. "From this point the scenery, though on a smaller scale, is of the same character as hitherto, hills wooded to their tops, cleft by ravines which open out occasionally to divulge more distant ranges." Hōgawa and Yakeyama are poor villages. At Tsugawa (one good inn) the Agano-gawa becomes navigable, and when the stream is fairly strong, Niigata, distant 18 to 20 *ri*, can be reached in a day, but if it is slack water, a halt must be made somewhere for the night. "The boats are about 45 feet long by 6 broad, propelled by one man sculling at the stern, another pulling a short-bladed oar, worked in a loop of wistaria at the bow. For about 12 miles the river, hemmed in by lofty cliffs, studded with visible and sunken rocks, making several abrupt turns

[1] The materials for this route are taken, with very few alterations, from Miss Bird's "Unbeaten Tracks."

and shallowing in many places, hurries a boat swiftly downwards; and it is said that it requires long practice, skill and coolness on the part of the boatmen to prevent frequent and grave accidents. The rapids are on a small scale, and look anything but formidable." After issuing from the mountains the river, which is now broad and full, winds through a wooded and tolerably level country, partly surrounded by mountains. On nearing Niigata the boat turns to the l. down the Shin-kawa, and crosses over to the Shinano-gawa.

ROUTE 52.

YONEZAWA TO YAMAGATA AND AKITA.[1]

ITINERARY.

Yonezawa to	Ri.	Ch.	M.
Nukanome	2	3	5
Akayu	4	—	9¾
Kawatoi	5	5	12¾
Ko-iwazawa	5	21	13½
Nakayama	6	22	16¼
Kawaguchi	7	10	17¾
Kami no yama	8	23	21
Yamagata	12	5	29½
Ten-dō	15	14	37¼
Rokuda	17	32	43¾
Tate-oka	19	—	46¾
Tojōda	20	34	51
Obanazawa	22	19	55
Ashizawa	24	4	59
Funagata	25	34	63¾
Shinjō	28	12	69¾
Kanayama	31	26	77¼
Nozoki	34	33	85¼
In-nai	36	7	93¾
Yuzawa	42	9	103
Yokote	47	4	115
Kanezawa	49	1	119½
Itoku-gō	50	18	123¾
Omagari	52	24	128¾
Hanatate	53	9	130
Jin-gū-ji	54	15	133
Kita Nara-oka	55	5	134½
Kariwano	56	30	138¾
Kami Yodogawa	59	5	144½
Sakai	59	15	145
Wada	62	18	152½
Toshima	63	8	154½
Akita	66	17	162¾

[1] The materials for this route are taken, with very few alterations, from Miss Bird's "Unbeaten Tracks" and a paper by Mr. C. H. Dallas on the Okitama Ken.

YONEZAWA (several inns), pop. 25,000, formerly the castle town of the Uyesugi family, whose fief was assessed at 187,248 *koku*, was also the seat of the Okitama prefecture, which is now amalgamated with that of Yamagata. It is situated near the south-eastern extremity of a rich and fertile plain, which is surrounded by lofty mountains and watered by the Matsu-kawa and several tributary streams which form the upper waters of the Mogami-gawa. The town itself, though large, has not a striking appearance; the houses are thatched, and the streets are narrow, rough and much neglected. The castle has been razed to the ground, but the temple dedicated to Uyesugi Ken-shin, an ancestor of the family and a mighty warrior of the 16th century, which stood together with the mansion within the inner moat, still remains, and an annual festival is held at it on the 13th of the 3rd month, old calendar. The main road to Yamagata is wide, well kept and practicable for *kuruma* or carriages. Beyond the vill. of Nukanome it crosses the Matsu-kawa and proceeds to Akayu, noted for its hot sulphur springs. The bathing sheds are in the most crowded part of the town, where four streets meet. The inns are generally noisy and filled with patients, and the traveller will find it better to go on to Kami no yama, 12 m. further. The road ascends an interesting valley at

rice-fields and low hills, which opens out upon a small plain surrounded by elevated gravelly hills, on the slope of one of which Kami no yama is pleasantly situated. The town is clean, contains several very good inns, many of which are built high up the slope of the hill, and possesses hot mineral baths, which, on account of their efficacy in rheumatism, attract visitors from great distances. It is also noted as being one of the driest places in Japan, and can be recommended as a wholesome health resort. There are plenty of walks in the neighbourhood and picturesque excursions can be made in many directions.

Soon after leaving Kami no yama the road enters the highly cultivated plain of Yamagata and crosses the Su-gawa, one of the tributaries of the Mogami-gawa, on a handsome stone bridge 192 ft. long by 30 broad, built in 1878-79.

YAMAGATA (several inns), pop. 18,000, the capital of the Yamagata prefecture and formerly the castle-town of Midzuno Idzumi no kami, whose fief was assessed at 50,000 *koku*, is well situated on a slight eminence, and possesses broad and clean streets with good shops. The principal foreign buildings are the Prefecture, Court House, Hospital, Schools and Police Stations. The former occupies a dominant position at the head of the main street. The hospital is a large two-storied building with a cupola and has accommodation for 150 patients. It is very well arranged and ventilated. The town also possesses a filature which is worked by steam. North of Yamagata the plain widens, and fine snow-capped ranges come in sight. The road, which still continues to be very good, passes through a succession of small towns and farming villages, and affords charming views of both grand and pleasing scenery. The most striking objects in the nearer landscape are the summits of Gwassan and Yudono

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avenue of grand cryptomerias. At Innai are the most productive silver mines in Japan.

YOKOTE (*Inns* poor), pop. 10,000, is a dirty town with a large trade in cottons. The road on crosses one of the main affluents of the Omono-gawa and passes through a very pretty country with mountain views and occasional glimpses of the snowy top of Chō-kai-zan.

ROKU-GŌ (several inns), pop. 5000, possesses some fine temples. Here *kuruma* can be got for the rest of the journey to Akita, but it will be found a pleasant and more expeditious way to go down the Omono-gawa by boat from Jin-gū-ji (poor inns). The current is swift, there are no rapids, and the journey of 42 miles is comfortably accomplished in 9 hrs. (For details of Akita see Rte. 53.)

ROUTE 53.

NIIGATA TO AWOMORI.

ITINERARY.

Niigata to	Ri.	Ch.	M.
Nuttari	—	21	1¼
Uchi Shimami	4	6	10¼
Shibata	7	19	18¼
Mikka Ichi	8	24	21¼
Nakajō	11	26	28¼
Kurokawa	12	32	31¼
Hirabayashi	15	11	37¼
Murakami	18	6	44¼
Sarusawa	20	20	50¼
Shiwo no Machi	22	3	54
Budō	24	1	58¼
Nakamura	26	15	64¼
Katsugi	29	8	71¼
Fuya	30	15	74¼
Nezumi-ga-seki	32	1	78¼
Atsumi	34	24	84¼
Sanze	38	8	93¼
Ōyama	41	32	102¼
Hamanaka	44	9	108
Miya-no-ura	46	28	114¼
Sakata	48	7	117¼
Fukura	53	13	130¼
Mega	54	17	133
Kosagawa	55	27	136
Shiwokoshi	58	27	143¼
Ko-no-ura	60	9	147
Serita	61	6	149¼
Hirazawa	61	24	150¼
Honjō	64	31	158¼
Matsu-ga-saki	68	13	167
Michigawa	70	5	171¼
Nagahama	72	12	176¼
Araiya	74	3	180¼
Akita	75	19	184¼
Tsuchisaki	77	13	188¼
Ōkubo	80	31	197¼
Shimo Abukawa	81	12	198¼
Ōkawa	83	5	202¼
Hitoichi	83	10	203¼
Kado	86	7	210¼
Mori-oka	88	3	215
Toyo-oka	88	20	216
Hi-no-ki-yama	90	26	221¼
Tsurugata	92	5	224¼
Ni-agoba	95	31	234
Kotsunagi	96	16	235¼
Tsudzureko	99	26	243¼
Ōdate	104	14	254¼
Shirazawa	106	35	261
Ikari-ga-seki	111	27	272¼
Ishikawa	115	10	281¼
Hirozaki	117	24	287
Fujizaki	119	16	291¼
Nami-oka	122	14	298¼
Shin-jō	126	28	309¼
Awomori	128	17	313¼

The route to Nakajō, as given in the itinerary, although the main road, is not the way usually taken by travellers to the north. It necessitates a journey by boat of about ½ *ri* down a canal and across the Shinano-gawa, and again by ferry across the Agano-gawa. The other portions of the way are practicable for *kuruma*. Beyond Uchi Shimami the road turns to the r. and proceeds in the direction of the mountains as far as

SHIBATA (several inns), pop. 18,000, formerly the castle town of a *dai-miō* named Mizoguchi, whose fief was assessed at 100,000 *koku*. Here, turning to the l., it almost skirts the lower spurs of the mountains and for the greater part of the way to Kurokawa is lined with fine pine trees.

[illegible] Nagata [illegible] Kurosawa [illegible] 10 A.M. per day.

Instead of following the main road, which is far [illegible] from Nagata to Kurosawa, [illegible] the road passing through the [illegible] of Mamiyama [illegible] where, at the latter place, [illegible] the course of taking the [illegible] to Nagata or [illegible] through the city of Matsuyama to Maruyama. The itinerary and time of the former are as follows:—

Nagata to	Ri	Ch	M.
Kawa-bata	4	[illegible]	[illegible]
Hiro-yu	5	[illegible]	[illegible]
Matsuyama	[illegible]		
Ira-saka	[illegible]	[illegible]	[illegible]
Ta	[illegible]		
Bamiyo	[illegible]	[illegible]	[illegible]

Express boats may be [illegible] the town of [illegible] Nagata, the charge for two [illegible] hour's pay. The distance [illegible] occupies two hours [illegible] traveller from the [illegible] into the Agano-gawa [illegible] Shin-kawa by a branch [illegible] Shin-kawa. The town of Matsuyama is passed on the l. about [illegible] before reaching

Kawa-bata, a scattered hamlet with a good tea house facing the [illegible] place. Here Kurosawa [illegible] is the guide at very moderate [illegible] for procuring the journey. Hence to Yonehara the road [illegible] through a sandy tract, [illegible] of pine trees and [illegible] of potatoes, [illegible], peas, etc. [illegible] showing where many of the cottages by the way-side. To the [illegible] hence to Inomata on the [illegible] road and [illegible] canal [illegible] crossed by a large [illegible] to enter Matsuyama [illegible] only called Matsu-kawa, [illegible] At Inomata, [illegible] a [illegible] place, [illegible] to Nagata, [illegible] the plain, [illegible] about the middle of [illegible]

[illegible] rough, is [illegible] for carts. After [illegible] the small Tama-gawa, [illegible] Kurosawa [illegible] Tama-gawa is [illegible]

A short way beyond Kurosawa, at the [illegible] of Hagawa, a path [illegible] the valley of the Ara-kawa [illegible] over the mountains [illegible] Kurosawa. The itinerary is as follows:—

Kurosawa to	Ri	Ch	M.
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	4	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
Yonezawa	[illegible]	[illegible]	[illegible]

This route is not really practicable for [illegible] although the men offer [illegible] that it may be as far as [illegible] Here it is only rough, and [illegible] occupying a bridge [illegible] of the river. [illegible] of Nagata [illegible] commence the Ori-tsue [illegible] over to Tama-gawa in the [illegible] prefecture. Crossing the [illegible] stream, the road ascends the Hiro-saki [illegible], on the [illegible] side of which lies the [illegible] station of Okami, on the [illegible] of the Ara-kawa. It then [illegible] the valley of that river to [illegible] accommodation may be had at a farm-house, and cross the Kuro-gawa [illegible] to Ichi-[illegible] inn, accommodation at a farm-house. In this region baggage is carried on [illegible], or by men and women, but horses can only be

[illegible] "From Mountain to Coast" [illegible]

obtained with difficulty. Sericulture is the principal occupation of the villagers, and during the breeding season all the available house-room is taken up by the silkworms. At that time of the year the traveller must not expect to find comfortable accommodation. From Kurosawa the Sakura tōge is passed to Shirako Sawa, where horses can be got, and then the lofty Utsu tōge is crossed to Tenoko, on the upper waters of the Mogami-gawa. On the other bank, some way further down, lies Matsuhara, beyond which rises the Suwa tōge, the last to be surmounted before reaching Kami Komatsu (several tolerable inns), pop. 3000, a flourishing town in the vale of Yonezawa. The summit of the pass commands a splendid prospect of the noble plain, well-wooded and watered, and surrounded by magnificent ranges of mountains.]

The road now diverges from the hills and passes through a charming, cultivated country, varied by fine groves of pine trees. Much damage is, however, caused by the destructive floods of the Ara-kawa, which, overflowing its banks, often inundates the country for miles around, and carries away the bridge over which the high road passes to Hirabayashi. From this poor vill. to within 1 *ri* of Murakami the road lies through a splendid stretch of rice-fields, and a good view of the mountain ranges ahead begins to disclose itself. The most conspicuous summits are in front, Budō yama (so called from the wild grape to be found growing on its sides), and to the r. in the distance the highest of the three peaks of Washi-ga-su (The Eagle's Nest). The road enters the lower hills on nearing the castle town of

MURAKAMI (*Inn*, *Maruya). This clean and good-sized place was, till the late revolution, the seat of a small *dai-miō*, Naitō Kii no kami, whose lands were rated at 50,000 *koku* of rice. Of his castle, built on a bluff eminence in the middle of the town, no traces now remain. On a smaller hill opposite to it stands the Dewa no Jin-ja, a Shintō temple, amidst some very handsome cryptomerias. After crossing the ferry over the Miyamoto-gawa, the most delightful scenery on this route is reached. Two new summits to the r., Eboshi-yama and the "Echigo Fuji," a double-crested mountain, one of whose peaks assumes in miniature the exact form of the great volcano, and others most various in size and contour, come in sight. Clusters of pines and cryptomerias and the never-ending green of a rich cultivation along the lower level and of the grass and foliage-covered heights, add their quota to the beauty of the landscape. Beyond the poor hamlet of Sarusawa the road, which has been very unpleasant to the feet, improves, but *kuruma* cannot be taken beyond

SHIWO NO MACHI (*Inn* by Oda Jinza-ye-mon). A few *ch.* on to the l. are the potteries of Ōsudo-mura, where varieties of clay figures, cups, jars, etc., are manufactured. Thence, climbing over the Nagasawa tōge, the traveller enters the hamlet of Budō (*Inn*, the Tsū-un Kwai-sha), whence the road is hilly as far as

NAKAMURA (*Inn*, Sado-ya).

[25 *ch.* beyond Nakamura the path to Tsuru-ga-oka over the mountains diverges to the r. from the main road. The itinerary is as follows:—

Nakamura to	*Bt.*	*Ch.*	*M.*
Arukawa	—	18	1½
Nakatsugi	1	12	3½
Omata	2	22	6½
Onabe	3	22	8½
Ogumi	5	4	12½
Kinomata	6	22	16½
Sugenodai	8	22	21
Saka-no-shita	9	16	23
Machi Tagawa	10	16	25½
Yu Tagawa	10	34	26½
Tsuru-ga-oka	12	16	30½

The principal sight along this route, which continues to be a perpetual succession of steep ascents and descents the whole way to Yu Tagawa, is Urushiyama no Iwaya, a striking mass of grey rock which towers romantically above a gulling

[illegible] of the Gods of War [illegible] Hence [illegible] the name [illegible] given [illegible] to the story of [illegible] Arrow [illegible] worshipped as [illegible] Tagawa, where [illegible] to Tsuru-ga-oka branches off to the [illegible] a fine view of Chō-kai-zan, and [illegible] can be had from the top of the Ohi-tage.

Yu-Tagawa, a [illegible] from its hot springs, is situated at the base of the Dai-mi-[illegible]. It contains a number of [illegible] houses with good [illegible] modation. Here [illegible] may be taken across the plain [illegible].

Tsuru-ga-oka [illegible], Wa-[illegible]. This town, pop. 25,000, was [illegible] the castle town of [illegible] whose fief was assessed at 170,000 koku. The retainers of the [illegible] are remembered for the stanch resistance which they offered in 1868 to the Mikado's troops, and for their rough, uncultivated manners.

Haguro-san, Yudono-san and Gwas-san, collectively known as San-san, or "the Three Mountains," may be conveniently visited from Tsuru-ga-oka. Gwas-san, the highest of the three, is only [illegible] feet above the level of the sea, and it is therefore not so much on account of their height as of their reputation as holy places that they are known throughout the length and breadth of the land, and yearly attract great crowds of pilgrims. It is necessary, in order to avoid the discomfort of spending two nights on the mountains, to start at a very early hour. Haguro is visited first [illegible]. Thence to the summit of Gwas-san is 9 [illegible], but accommodation for the night can be [illegible] at any of the 3 [illegible] on the slope. It will be [illegible] to choose the highest of the three and next day, after visiting [illegible] to return to Tsuru-ga-oka [illegible] Tagawa and Cam[illegible] the [illegible] of which latter will [illegible] a [illegible] method of [illegible] impassable [illegible] upwards of a [illegible] feet [illegible] a [illegible] of [illegible] stems is made [illegible] along the [illegible] the assistance of hands [illegible] pass [illegible]. Women [illegible] are conveyed [illegible] a straw cradle suspended [illegible] from the rope, and [illegible] over by means of [illegible] to the rings,—one [illegible] Instead [illegible] Tsuru-ga-oka it is [illegible] Yamagata by [illegible] from the top of Gwas-san [illegible]. The descent to the [illegible] of the Karasu-gawa, a [illegible] stream running towards the [illegible], the path then ascends for [illegible] to the top of a ridge, which is followed for an hour, gradually [illegible] and finally leading down to a small stream, which is crossed before reaching Iwanezawa, whence it is [illegible] a mountain path to Kai-zawa, on the road between Tsuru-ga-oka and Yamagata by the Roku-[illegible], the itinerary of which is given below. Yamagata may likewise be reached from the top of Yudono by descending to Shidzu on the same road. The shrines on these mountains, as on Chō-kai-zan, have undergone a process of conversion, and nothing now remains to attest their former Buddhist allegiance.

Tsuru-ga-oka to Yamagata by the Roku-jiu-ri-goye.

ITINERARY.

Tsuru-ga-oka to	Ri.	Ch.	M.
Matsune	2	33	7
Oami	5	16	13¼
Shidzu	12	3	29½
Sunaço-seki	13	28	33¼
Hon-dō-ji	14	32	36¼
Midzusawa	16	16	40
Kaishiwo	17	33	43¾
Shira-iwa	19	32	48½
Sagaye	21	21	52¼
Nagasaki	22	34	56
Funamachi	23	29	58
Yamagata	26	4	63¾

From Tsuru-ga-oka the main road may be rejoined at Sakata, by the following route, practicable for *kuruma*:—

ITINERARY.

Tsuru-ga-oka to	Ri.	Ch.	M.
Yokoyama	1	23	4
Kadota	4	19	11
Niibori	4	34	12
Sakata	6	31	16¾

Leaving Nakamura, the main-road descends the valley of a small stream to Katsugi, on the coast, which it follows at the base of the hills, emerging near Ōyama on to the plain of Shō-nai. Crossing the Mogami-gawa near its mouth, it enters the town of

Sakata (*Inns* by Koshiba Jiū-tarō, Itō Tō-bei, Saitō Naka-kichi), pop. 18,000, an important port of call for junks. The principal street presents a peculiar appearance, with its houses standing in separate enclosures, which give it the look of a large vill. rather than of a town.

Fukura (*Inns* by Sasaki Yasu-nosuke, Murakami Kan-za-ye-mon, Matsuda Sono-bei).

[From Fukura the ascent of Chō-kai-zan is usually made. The common course is to return to Fukura, making the whole expedition in one day, but the better plan for those coming from the N. is to vary the route by descending to Masuda on the other side, and thence to Ichi-jō, where *kuruma* may be taken to Sakata. The distance to the summit from Fukura, which is considered to be 9 *ri*, is divided into three equal stages. The first 3 *ri* may be gone over on horse-back. The way leads through a wood and then gradually rises up on to the first of a series of terraces which fringe the lower slope of the mountain, and which look very much like old lava streams overgrown with vegetation. Occasionally large blocks of stones, having the appearance of old ejectamenta, are seen. The second stage is a somewhat steep ascent, and leads over the Hiō no take to the straw shed of Kawara-ishi (4800 ft.), where water, rice and other native food may be obtained, and where the snow, which lies in patches over all the higher portions of the mountain, first makes its appearance. From this point the path ascends a green slope, and reaches the rim of a crater some 80 or 100 yards in diameter. Following along the edge we see to the r. the tarn known as Tori-no-umi, which gives its name to the mountain, and l. the hump of Inagura take, said to be inaccessible except from this side. A descent called the Hatchō tōge leads to the base of the actual peak of Chō-kai-zan. The path now rapidly rises for a few yards, and turning to the l., descends into a rugged and desolate gorge, whence it ascends over old snow and the débris of volcanic scoriæ, to the bottom of the upper crater, and finally climbs a steep slope of boulders to the temple, where formerly was worshipped the Buddhist God of Medicine, Yaku-shi Nio-rai, but which is now sacred to Ōmono-imi no Mikoto, a Shintō Goddess of Food. The temple is scarcely more than a hut capable of holding a dozen people. The small officials who are delegated to conduct the services for [illegible]

[illegible] however, [illegible] The [illegible] the summit the eye [illegible] the snow range [illegible] [illegible] and [illegible] Hakkoda [illegible] and [illegible] which [illegible] Gwassan [illegible] at the [illegible] preserve [illegible] Manzawa [illegible] old calendar [illegible] where [illegible] of the [illegible] guide to [illegible] first for a [illegible] and then [illegible] [illegible] after which [illegible] follows a [illegible] of 3 ri of a very [illegible] including an occasional [illegible] the snow [illegible] in the deeper [illegible] of the mountain. From this abode, where the traveller should be warned that there is no accommodation whatever, there is a choice of paths. The [illegible] of the two is at first a steep descent through the forest and down mountain [illegible]. So steep is it that [illegible] over the [illegible] the descent. [illegible] where the road [illegible] country [illegible] to [illegible]

[illegible] by Nakasama. [illegible] is the cascade [illegible] over [illegible] roads. [illegible] at [illegible] obtained. Distance [illegible]

[illegible] along the coast [illegible] and [illegible] as far as Shiwo- [illegible] of high cliffs [illegible] The view of Chō- [illegible] constantly. From [illegible] Hamazawa the coast [illegible] by small bays, [illegible] are guarded by [illegible] small fishing [illegible] shore. The inns [illegible] at

[illegible] Nishi-Kinenae.
[illegible] by Okamoto Yo-hei,
[illegible]
[illegible] by [illegible]sawa Ichi-rō-bei,
[illegible]
[illegible] by Watanabe Tsuna-ta-rō,
[illegible]
[illegible] by [illegible]ya Ichi-ro-ye-[illegible]
[illegible] yado za-ye-mon,
[illegible]

[illegible], formerly the residence of a [illegible] named [illegible] whose [illegible] was assessed at [illegible], stands on the banks of the [illegible]gawa, at the mouth of which is the small junk port of Furuyuki. From this point [illegible], as far as Akita, the coast [illegible] one long unbroken dreary line of sandy shore. The manufacture of salt from sea water by a rough method is carried on here to a considerable extent, and in the month of May large quantities of [illegible], a fish resembling the sardine, are caught with the seine. An inferior kind of lampad is ca-

tracted from these fish, and the refuse is used as manure. The inns are: at

Matsu-ga-saki, by Sasaki Gen-ta-rō, Endō Hiko-shi-rō, Sasaki Tomo-zō.

Michigawa, by Horii Eisuke, Horii Ichi-jiū-rō.

Araiya, by Semba Go-rō-hei, Ō-shima Toku-za-ye-mon. At Arai-ya the Omono-gawa is crossed to

Akita (*Inns*, Noto-ya, Kawasaki-ya, Komatsu-ya). This town, also called Kubota, pop. 38,000, the seat of the Akita prefecture, was formerly the property of a *dai-miō* named Satake, whose fief was assessed at 205,800 *koku*. The outskirts are inhabited by the *shi-zoku*, and completely surrounding the commercial quarter, entirely hide the town from view. A considerable commerce is carried on here, and rice is exported in large quantities to the northern parts of the main island and to Hakodate. The manufactures are striped *tsumugi*, or spun-silk cloth, and white *chijimi*.

Descending the r. bank of the river to Minato, the road, which is too sandy to be practicable for *kuruma*, again follows the coast, and at Ōkubo crosses to the shore of a large lagoon, the Hachi-rō-gata, the greatest length of which from N. to S. is 17 miles, its breadth being about 7½. The entrance on the S. W., by which it communicates with the sea, is only about 150 yds. wide. On the W. of the bay, which is formed by the headland on the opposite side of the lagoon, lies the port of Funakawa. After leaving the lagoon at Kado, the road strikes across a rich prairie, dotted with patches of wood, which extends from the mountains right down to the sea shore on the l., and northwards to Tsurugata on the Noshiro-gawa. The inns between Akita and Tsurugata are as follows: at

Tsuchizaki, by Sakuradani Ta-rō-bei, Maru-yama Matsu-ji.

Ōkubo, by Kamada Zembei, Senda Chō-za-ye-mon, Watanabe Jim-bei.

Shimo Abukawa, by Abumi Chō-za-ye-mon, Tamugawai Haru-kichi, Abumi Tomi-ji.

Ōkawa, by Asano Kei-suke, Itō Ta-rō-ji.

Hitoichi, by Hatakeyama Gen-no-jō, Kobayashi Ku-za-ye-mon, Ono Tō-ji.

Mori-oka, by Ikeda Gi-ichi-rō, Wakasa Bun-no-suke, Ishidzuka Zen-kichi.

Toyo-oka, by Tate-oka Hiko-go-rō.

Hi-no-ki-yama, by Noro Hiko-sabu-rō, Takahashi Iyomatsu, Watanabe Ri-ye-mon.

Tsurugata, by Kobayashi Jin-ta-rō, Wakamatsu Jin-no-jō, Kobayashi Shiro-bei.

"Hi-no-ki-yama, a vill. of *samurai* on a beautiful slope, with fine detached houses, pretty gardens, deep-roofed gateways, grass and stone-faced terraces, has a look of refined, quiet comfort." At Ōdate quantities of coarse lacquered ware are manufactured. From Tsurugata to Ōdate the road ascends the valley of the Noshiro-gawa, keeping always on the r. bank. The inns at Tsudzureko are by Takahashi Hachi-rō-bei, Sa-tō Sō-ye-mon, Fujishima Ri-ichi-rō, and at Ōdate by Kaga Ka-hei, Sakaiya Zem-bei and Sai-tō Ichi-za-ye-mon. Travellers coming from the opposite direction can descend by boat from Ōdate to Tsurugata. "The boats are flat bottomed, long and narrow, the length of the one in which we embarked being about 25 feet, while the breadth was only 2½ feet. They lie low in the water, there being hardly a foot of freeboard, The draught of the smaller boats I should take to be about 6 inches. The prow is very long and high, and does not project sharply outwards, as is the case with ordinary Japanese boats, but is continued in a line with the body of the boat in a gradual long curve. The breadth of these canoes is the same all over, except at the bows, where they become slightly narrower. They are worked by two boatmen. One of these stands in the stern of the

[illegible]

[illegible] between this [illegible] are at [illegible]

[illegible] Hiro-saki [illegible] Mi[illegible] [illegible] 600 was [illegible] a de[illegible] the district [illegible] The castle was [illegible] some years [illegible] W[illegible] Iwaki [illegible] on [illegible] to the [illegible] beauty [illegible] views [illegible] the tra[illegible] from the S[illegible] makes its [illegible] N.W. direction [illegible] plain, [illegible] equals [illegible] that of the [illegible] been [illegible] made from [illegible] Hiro-saki [illegible] in the valley of the Tsugaru [illegible] at the S. foot of the mountain. Here stands a temple, occupied by the priests, who live upon the reputation of Iwaki san as a sacred mountain. The season at which ordinary pilgrims are allowed [illegible] ascent is strictly limited, but [illegible] will find no difficulty [illegible] the necessary permission at any time, by making a [illegible] of money. Guides are [illegible] at the temple. At first the path traverses a wood at the [illegible] for [illegible] m., and [illegible] of gently rising [illegible] the bottom of the steeper [illegible] ascent. After about [illegible] the path turns to [illegible] extremely steep slope [illegible] and reaches a [illegible] with large [illegible] over these is [illegible] work. At the upper end of [illegible] of snow have been [illegible] the very [illegible] part of the [illegible] appear to be [illegible] andesite. [illegible] yards in width, [illegible] which is a rough stony [illegible] scoriaceous, the [illegible] covered with grass. [illegible] a small pond. To [illegible] the highest peak of all, about [illegible] ft., two steep ascents have to [illegible] over boulders and loose gravel. Scattered over the summit [illegible] andesite boulders. At a lower part of the mountain [illegible] met with, but if [illegible] on the top, it must have been washed away. Looking at the [illegible] from the S.E., its [illegible] has a general slope of 27°, whilst [illegible] 17°. The top, however, is extremely steep, which appears to be due in a large measure to the washing away of ejectamenta, leaving only the solid rock. Notwithstanding the great amount of degradation that has taken place upon the upper part of this mountain, its general form and the existence of beds of pumice indicate that it has been in a state of eruption during periods which, from a geological point of view, are quite recent.

The ascent and descent can be easily accomplished in 6½ hrs.

From Hirozaki the road lies across a rice-field plain, through Fujizaki and Nami-oka (*Inns* by Hirano Kibachi-rō, Yama-no-uchi Nawo-ichi, Kamada Man-zō), beyond which it ascends the range of hills known as Tsugaru-zaka. The top of this range commands a magnificent view of the surrounding country. To the N. and N. E. lies the bay of Awomori, looking like a huge lake, on the E. rise the mountains of the central chain which forms the backbone of the Main Island, to the N. W. the peninsula of Mimmaya and the valley of the Iwaki-gawa, on the S. W. Iwaki san and the town of Hirozaki, and on the S. the mountains which divide Tsugaru from Akita. Descending a narrow valley to Shinjō (*Inn* by Yasuda Toyosaku), the road shortly issues on to the coast, and reaches Awomori (see p. 401).

ROUTE 54.

EXCURSIONS IN SHIMŌSA, KADZUSA AND BŌ-SHIU.

1. Tōkiō to Kō no Dai, Narita, Shibayama, Kasamori, Ōdaki and Ko-minato.
2. Narita to Kadori, Chōshi, down the Pacific Coast to Ichi-no-miya, and across Kadzusa by way of Ōdaki and Kururi to Kisaradzu.
3. Tōkiō to Kisaradzu round the head of Yedo Bay.
4. Kisaradzu or Ane-ga-saki to Ko-minato by Kururi and Kiyosumi-zan.
5. Ko-minato round the coast of Bō-shiu and Kadzusa to Kisaradzu.
6. Ko-minato direct to Motona or Kachiyama on the West Coast of Bō-shiu.
7. Kanō-zan.

These three provinces anciently formed one, under the name of Fusa no kuni, said to have been so called from the excellent quality of the hemp grown there. The district was subsequently divided into Upper and Lower, or Kami tsu Fusa and Shimo tsu Fusa, contracted into Kadzusa and Shimōsa, and part of the former was subsequently constituted into the province of Awa, better known by its other name of Bō-shiū. 'Upper' and 'Lower' seem to have been applied to denote the relative proximity of these two provinces to the ancient capital. Since the Restoration of 1868, Bō-shiū, Kadzusa and the greater part of Shimōsa have been formed into the prefecture of Chiba, called after the town of that name situated in Shimōsa on the E. side of Yedo Bay. The northern half of the prefecture is flat and sandy, while the S. part consists in the main of ranges of hills, nowhere exceeding 1,200 ft. in height, and formed to a great extent of tuff, with sandy strata on the higher ridges. An extensive trade in fish-oil and fish manure is carried on along the E. coast from Chōshi southwards, and Bō-shiū furnishes large quantities of dried *awabi* and *awabi* shells for export. Extensive infertile sandy tracts, called *hara*, occur in both Shimōsa and Kadzusa, and it is only quite recently that endeavours have been made by the government to bring some part of this waste land under cultivation, notably in the neighbourhood of Narita and Ko-gane. Owing to the want of water

[redacted]

there are 3 roads. We follow the L

one straight through the wood to the Buddhist monastery of Sō-nei-ji, a huge building now going to decay, which stands on the site of Satomi's castle. One of the monks acts as guide for a small fee. From this to Kō-hō-ji of the Nichi-ren sect, where are some enormous maples, well worth a visit, and down the steps on the hillside to a Shintō temple dedicated to a beautiful maiden called Mama no Tekona, who, for what reason tradition does not say, drowned herself in the swamp close by, called Mama no Iriye. It was already an old story in the 8th century. She is much prayed to by women for safe delivery and for the protection of their children against small-pox. In front is the well where she came daily to draw water, and involuntarily attracted the notice of passers-by. Several poems have been preserved in the Man-yō-shiū which refer to her, but say nothing of the motives which drove her to commit suicide.

Yawata (*Inns*, Nakamura-ya, Tomida-ya) takes its name from a temple to the gods of Hachi-man, which stands on the l. side of the vill. street, about halfway down. The temple buildings are not worth visiting, but by the side of the chapel stands a very remarkable *Ichō*, the trunk of which, about 10 ft. in diameter, has the appearance of being formed of some 40 or 50 trees of different sizes, growing together like a huge faggot. A little further r. is a small grove of *keya-ki* and bamboos, known as the Yawata no Yawata shirazu. Popular tradition relates that the famous second prince of Mito, Kō-mon Sama, having been bold enough to venture within it, was thrown to the ground by some supernatural agency as a punishment for his temerity, and gave a warning to all posterity to abstain from provoking the offended spirit of the grove by trespassing on his little territory. Hence the villagers were particularly careful not to venture inside, and as they consequently remained ignorant of its mysteries, it came to be called the "Yawata Knows-not" (*Yawata shirazu*). In 1868 some soldiers belonging to the Mikado's forces are said to have violated its sanctity without incurring any of the penalties supposed to be attached to its profanation, but still the people of Yawata are reluctant to set foot within its boundary.

Funabashi (*Inns*, Matsumoto Hei-shichi, r. hand side halfway down; accommodation good, but limited; Tsuta-ya), pop. 9500, a large town a little way inland from Yedo Bay. Large numbers of boats put out from here with fish for the Tōkiō market, and passenger boats also ply to the capital. A little further on is the Dai-jin-gū temple, dedicated to the Goddesses of Ise. Under the Tokugawa family the *hatamoto*, not being allowed to take so long a journey as to Ise, used to come to Funabashi to worship. The temple is small, and in a dilapidated condition. It stands on a small rising ground, and is partly surrounded by a loop-holed wall, after the style of the inner defences of many great *yashiki* in Yedo. This vill. is also celebrated as having been the place of rendezvous for the vill. chiefs who, in 1644, headed by the well-known Sō-go-rō of Sakura, proceeded to Yedo to protest against the tyranny of the lord of Sakura (see Mitford's "Tales of Old Japan").

To Ōwada the road traverses an upland country, where some of the best rice in Japan is grown. At this place the Sakura road branches off l. from the high road to Chiba, capital of the prefecture, and shortly crosses a narrow canal which brings the Imba lake into communication with Yedo bay. It then traverses the wide plain of Narashi-no, an uncultivated gently undulating moorland. It is here that occasional reviews are held of the troops forming the garrison of Tōkiō. On the l. of a road leading

the [illegible] are [illegible] [illegible] [illegible] in [illegible] [illegible] part as [illegible]

[illegible]

[illegible]

[illegible] At [illegible] [illegible] gr[illegible] where the farmer So[illegible], with [illegible] wife and [illegible], suffer[illegible] death in 16[illegible]. [illegible] The r[illegible] into the town [illegible] and [illegible] Ajet[illegible] are [illegible] also [illegible] for the sale of [illegible] was formerly the residence of the chief of the [illegible] family, with a fief of [illegible] which [illegible] many [illegible] the [illegible] Castle [illegible] of the Tokugawa Shoguns. Its site is now occupied by the barracks of the garrison, which usually consists of two regiments of foot.

Sakura Inn, Kom[illegible]ya. Just before reaching Narita, turn to the l. and visit the chapel raised to Sogoro's memory. It is a poor building, but the number of worshippers is very great, and charms bearing the name of the sainted farmer obtain a good sale.

Narita (Inns, numerous. The [illegible] [illegible] are in front of the temple [illegible] Wakamatsu-ya, [illegible] One [illegible] to [illegible] reaching [illegible] from [illegible] [illegible] paved street to the square at the bottom. On the l. [illegible] or residence of the priests [illegible] temple [illegible] [illegible] grove of [illegible] [illegible] [illegible] and cryptomeria [illegible]. At the [illegible] of the platform, [illegible] the Great Gate, is a well where [illegible] perform [illegible] with cold water [illegible] [illegible] fast entirely [illegible] a week [illegible] refreshment per[illegible] [illegible] the [illegible] the period was three weeks. Tradition says that this [illegible] was instituted about the [illegible] of the 16th century by the [illegible], who passed a [illegible] days in religious exercises. At last his prayers were answered [illegible] the god, who offered him the choice of a sharp or a blunt sword to swallow. The saint chose the sharp one, which the god thrust down his throat, causing the blood to flow freely. On awakening he found his intellectual powers immensely increased, but felt no traces of the wound. Nevertheless, priests' robes dyed with the blood shed on this occasion are preserved among the treasures of the temple.

The [illegible] is a massive structure of [illegible]. The projecting dragon's head which terminates the front architrave on the [illegible] is ascribed to the [illegible] carver [illegible] Kame-no-suke; the rest are by his pupils. In the centre of each side project the head and fore-quarters of the fabulous animal called Kirin, with the hoof of a horse. Under the architrave are eight groups representing Chinese children at play (*karako-asobi*), and sages, probably intended for the "Seven Sages of the Bamboo Grove," whose attributes are chess, music, drawing and calligraphy. At the

r. end are the groups of young cockfighters, and the child delivered from the tall water jar by his sharp-witted companion Shi-ba On Kō, who breaks a hole in it with a stone. In front r. is a sage writing an inscription, l. a sage playing on the harp. Left side are children playing at *Kō-rai-jishi*, and a group, the central figure of which dances to the music of fiageolet and drum. At the back, groups of *go*-players and of sages inspecting a picture. The images in the side niches in front are the Ni-ō, and at the back Bi-sha-mon Ten triumphing over Ama-no-jaku, and Kō-moku Ten, both quite new. The whole structure is little more than 52 years old. On the r. and l. of the steps leading up from this gate to the *hon-dō* is a prettily arranged rockwork, with various ex-votos. The *hon-dō*, like the gate-way, is entirely roofed with copper plates. At the foot of the pillars which support the portico roof are some excellent bronze castings of lions in various attitudes. On ascending the steps, the first thing that strikes the eye is the huge receptacle for money-offerings *(saisen-bako)*, presented, as the inscription states, by the inhabitants of Ko-ami Chō in Tōkiō. Above it is a large panel with carvings of phœnixes, gorgeously coloured, and on the r. and l. of this are coloured panels of peacocks, also in relief. This is the only colouring about the building, the rest of the outside being of unpainted *keya-ki*. The two sides and back are decorated with eight splendid panels, each 9 ft. by 4, representing groups of the 500 Disciples (Go hiaku Rakan) in low relief by a wood-carver named Matsumoto Rō-zan, containing an immense variety of incident and portraiture. On the huge doors which close the sliding windows of this part of the building are carvings representing the Chinese Twenty-four Paragons of Filial Piety, each panel 2¼ ft. by 2 ft., containing two subjects, by Shimamura Shumpiō, inferior in execution to the larger panels. It seems a pity that while great care is taken to protect the carvings by means of wire netting, the dust should be allowed to accumulate on them so thickly. At the back of the main-altar are some large pictures on paper, which are loosely pasted on to the wall. The central group represents Dai-nichi in the centre, with Fu-gen riding an elephant on his r. and Mon-ju seated on a lion to the l. Behind them rise the martial figures of the Four Dêva Kings, and below on either side the Sixteen Disciples, life-size. These bold sketches are by Kano Kazunobu, a painter of the present century.

The interior of the *Nai-jin* or Holy of Holies is 36 ft. long by 30 ft. in depth, and is but dimly lighted. Yet the black image of Fu-dō, as he frowns on his worshippers and seems to warn them with his trenchant blade (the emblem of Intelligence), is easily visible behind the lamps and candlesticks which cover the altar. At his feet are the two children, Seitaka dō-ji standing and Kon-gara dō-ji sitting. Fu-dō is the same as Dai-nichi (Vâirôkana), the God of Wisdom, which quality is symbolized by the flames which surround him: it is a common error to suppose that he is the god of fire. According to the popular view, the sharp sword which he grasps in the r. hand is to frighten evil-doers, and in his l. hand he holds a rope to bind them with. Seitaka and Kon-gara are Kwan-non and Ji-zō under other forms.

On the rockwork behind are small bronze figures of the 36 Dō-ji, in the centre at the top Fu-dō sama in a cave, and higher up on the r. the pilgrim En no Giō-ja. The grotesque figures popularly called "Daira-botchi" in the gables, which bear the ends of the ridge pole, are excellent expressions of effort to support their heavy burden. Under the architrave all round the building

[illegible]

[illegible] the moorland is [illegible] and the road [illegible] 22 min. [illegible] and reaches Shibayama [illegible] this is the name [illegible] of inns round [illegible] of Kwan-non, [illegible] better known, [illegible] by the Nio which form [illegible] attract to pilgrims [illegible] the [illegible] of the Nio [illegible] old panels, carved [illegible] and coloured, which [illegible] from the Kwan-[illegible] Kwan-[illegible] It [illegible] the Eleven-faced [illegible] never [illegible] that [illegible] so dazzling as to [illegible] A three-storied [illegible] unpainted and [illegible] contains no images [illegible]

[illegible] to the priests, [illegible] before the [illegible] and three images [illegible] being a [illegible] of the [illegible] Eleven-faced [illegible] with [illegible] and Fu-[illegible] Below is the [illegible] Nio-[illegible] of mas-[illegible] forming two [illegible] back of which [illegible] in shrines [illegible] by curtains. The images [illegible] to have been carved [illegible] or Visvakarman, [illegible] and to have [illegible] from India to Japan, [illegible] The large [illegible] under the archi-[illegible] gateway are good, the [illegible] important. Below again is [illegible] or residence of the [illegible] with nothing [illegible] except a good flying [illegible] the flat gable of the porch.

To Kasamori the route returns to [illegible] and then traverses the [illegible] for a couple of hours through Nakadai, Kaburaki and Tagoye. Here it descends, crosses a flat valley to Hayabune, and

[illegible] 35 min. more to Kanahori at the opposite side of the horse-farm.

continues along at the base of the plateau, past a wide expanse of rice-fields as far as Terazaki, whence it crosses a wide flat valley to Naruto. Perched on a prominent rocky hill at the entrance of the town is a small chapel to Fu-dō, which commands an extensive view of the rice-fields, bounded towards the sea by pine-woods. From here it follows the base of the plateau through Hime-jima, Dō-niwa and Tama to Tōgane (*Inns*, Naka-dzuta and Tama-gawa), and crosses a wide stretch of rice-field through Dai-kata, Fuku-dawara and Sena to Ō-ami (*Inn*, Kadomatsu). A good sandy road all the way, and plenty of *kuruma*. To Hon-nō (1½ *ri*) the road is more varied, and passes homesteads hedged in with well-trimmed *maki*. In the distance E. the roar of the sea makes itself heard. At the entrance of this town stands a Shintō temple, Tachibana no jinja, dedicated to Tachibana hime, concubine of Yamato-dake no mikoto, who threw herself into the sea, according to the legend, in order to appease the sea god's wrath at the contemptuous manner in which her lover had spoken of the strait between Sagami and Kadzusa. The *Shin-tai*, or symbol under which she is worshipped, is said to be a piece of a large junk-mast, but this is not accessible to the public. *Inn*, Sakai-ya. The main road to Kasamori passes through Mobara and Kami Mobara, to Minowa, where a path across the fields from the vill. of Koshi-ya through Kobayashi and Yamazaki comes in. (Minowa to Mobara, 23 *ch.*; to Nagara-yama, 2 *ri*.) From Ō-ami to this point is 3 hrs. walk. The route then continues by Iwakawa, Tanage and Takayama to Kasamori. It is hardly practicable for *kuruma* between Iwakawa and Takayama. At the post which marks the boundary of the villages of Taka-yama and Fuka-zawa we cross the stream to the r., and in five minutes more are at the vill. of

Kasamori, from which a path leads up through a passage cut in the sandstone rock to the tea-houses round the temple of Kwan-non. This is built on a platform which rests on the point of an irregular conical rock some 50 feet in height, the edges being supported by a stout wooden scaffolding, and is reached by 3 flights of 80 stairs altogether. There is no view from the gallery which runs round the building, except of the patriarchal pines and cryptomerias which surround the spot. The chief deity is the Eleven-faced Kwan-non, a small effigy of which stands in front of the closed shrine. On the l. of the box for offerings stands a lacquered Dai-koku, and on the opposite side the usual Bindzuru. At one end of the nave are a large gilt image of Ji-zō, one of Shō-dzuka no Baba, and one of Emma Dai-ō, the King of Hell. The nave is full of interesting ex-votos. Opposite to the altar stands a fine bronze incense-burner, dated 1830, with the 12 horary signs round the rim, and supported by three crouching figures.

The usual road to Ōdaki returns into the Takayama valley, and ascends to its end, passing over a low ridge down to Chō-nan, a good sized village on the main road from Chō-shi to Ko-minato. At the entrance, a large Buddhist temple among the trees on our l. attracts the attention. It is the dilapidated *hon-dō* of a monastery formerly used as a place of retirement in their old age by monks of the monastery of Kwan-yei-ji (Uyeno) at Tōkiō. The only thing left which is worth looking at is a colossal bronze sitting image of Amida, dated 1723. From Chō-nan the way lies south, through Miō-ga-zawa, Satsubo, Ichinono and Odoro to Ōdaki, traversing a much prettier country than hitherto, past densely-wooded hills and up narrow valleys. Two considerable hills have to be crossed, Bō-zaka and Odoro-zaka, the first between Miō-ga-zawa and Satsubo, the second

[illegible] the sea at the bay of Uchiura, and [illegible] rapidly the steep path [illegible] called Ichi-go-zaka, [illegible]

K[illegible] hall. Crossing the bridge and proceeding [illegible] along [illegible] we reach the temple of Ian[illegible] in memory of [illegible] the founder of the [illegible] Horse sect of Bud[illegible]. On the left after entering the [illegible] stands a [illegible] which [illegible] supplied the water with which the [illegible] was washed after his death. [illegible] the [illegible] was overwhelmed by a [illegible] wave in 1[illegible]. We next pass through a [illegible] N[illegible], and see [illegible] the Main Temple, a large [illegible] 72 feet [illegible] years [illegible] had been [illegible]. The porch, supported by [illegible] massive pillars which stand at the base of the steps, is [illegible] from the veranda a little on one side of the doorway. It has some excellent carving of tortoises and [illegible] heads, and the [illegible] brackets of the transverse beams are [illegible]. The interior is very simple, the only decoration being four [illegible] carved with [illegible] and the architrave of the [illegible] and a collection [illegible] with the [illegible] crest painted in each [illegible]. On the altar stands the [illegible] black and gold shrine, containing a life-like sitting image of the saint, who appears to be reading from a richly gilt scroll, containing a portion of the Hokkeki. The doors of the shrine are closed except during service, when they are thrown open in order that the worshippers may gaze upon his countenance. It is interesting to note the earnestness with which they repeat their devotions while the curtain is being drawn up. The bronze incense-burner at the entrance, dated 1828, resembling that at Kasamori, but without the horary signs, is worth noting. On

the S. side is a smaller building dedicated to Shaka. Some say that the original site of the temple, founded by Nichi-ren himself on the very spot which gave him birth, is now under the sea S. of the promontory beyond, called Tai no ura, which is said to be the resort of numbers of the *tai* fish, held sacred by the fishermen. Another tradition is that from the day of the saint's birth until he was seven days old, two of these fish five feet long used daily to appear in the pond in his father's garden, whence the spot, since covered by the waves, took the name '*Tai* Bay.' There is just sufficient space between the sea and the steep hills behind for the row of houses which forms the double village of Ko-minato and Uchi-ura. Watanabe Kinai, the representative of an ancient family, and hereditary agent of Tan-jō-ji, can give a great deal of information about places of interest in the province of Awa (Bō-shiū).

2. Narita to Kadori, Chōshi, down the Pacific Coast to Ichi-no-miya, and across Kadzusa by way of Ōdaki and Kururi to Kisaradzu.

ITINERARY.

Narita to	Ri.	Ch.	M.
Noge-daira	1	—	2½
Toyomitsu	1	28	4½
Kichi-oka	2	28	6½
Inō	3	15	8½
Sakurada	4	7	10½
Sawara	6	5	15
Kadori	6	33	16½
Tsu-no-miya	7	15	18½
Ōkura	8	14	20½
Omigawa	9	27	23½
Sugayama	11	8	27½
Ishide	12	19	30½
Higashi Sasamoto	13	20	33
Nojiri	15	1	36½
Takata	15	11	37½
Matsugishi	16	21	40½
Chōshi	17	30	43½
Ii-oka	20	28	50½
Jin-gū-ji Mura	24	17	59½
Node Mura	25	24	62½
Boundary of Kadzusa	28	10	69
Yakata Mura	28	30	70½
Motosuga Mura	31	12	76½
Makasato	34	31	85
Ichi-no-miya	36	19	89
Chōja Machi	39	8	95½
Kariya	42	2	102½
Ōdaki	43	29	107
Tabuchi	46	20	113½
Kururi	48	30	119½
Mari	51	14	125½
Vokoda	52	22	128½
Kisaradzu	55	15	135½

The direct route from Tōkiō to Kadori, without passing through Narita, is as follows:—

ITINERARY.

Ni-hom-Bashi to	Ri.	Ch.	M.
Ichikawa	3	25	9
Yawata	4	18	11
Kamagaya	6	34	17
Shiroi	8	34	21½
Ōmori	11	10	28
Ki-oroshi	12	6	29½
Ajiki	14	14	35
Nameçawa	17	14	42½
Takaoka	18	4	44½
Kōzaki	19	16	47½
Otogawa	20	34	51
Sawara	22	16	54½
Kadori	22	34	56

From Narita the nearest route lies direct across the country by way of Kichi-oka, Inō and Sawara, just practicable for *kuruma*, distance nearly 7 *ri*. It leaves Narita by the Shibayama road, but after crossing the stream beyond the vill. of Teradai, turns to the l., and shortly afterwards ascends on to the moorland, which reaches almost to Kichi-oka, passing on the way two or three small clusters of huts dignified by the name of villages. The moor is burnt every season, which prevents the young trees, among which chestnuts are most abundant, from growing to any considerable height. Kichi-oka has one or two inferior inns. There is a decent road hence to Kōzaki on the Tone-gawa. At Inō the best inn is kept by one Miyamoto, who is also a *sake* brewer, close to the Shintō temple marked by a tall grove, at the end of the street. The road turns to the r. about halfway up the street, and traversing some rice-field bottoms, passes by Sakurada (no inns), on to a long stretch of moorland, partly cultivated and partly planted with pine trees, and then descends the hill into

SAWARA (*Inns*, Yedo-ya Kiū-za-yemon, Ozaki-ya), a good-sized town near the bank of the Tone-gawa. Distance to Kadori, 2 miles.

KADORI. Inns and restaurants crowd the entrance to the splendid old grove in which the temple stands. A two-storied gateway, with the images of the Sa-dai-jin and Ya-dai-jin in the niches r. and l. gives access to the court. A large *yudzu-ri-ha* (Daphniphyllum) and next a pair of ancient trees of great size, one a cryptomeria, the other a *maki* (Podocarpus macrophylla), are contained in a fence. The temple consists of a large oratory and chapel behind united by a corridor. The date of its foundation is unknown, and may be placed at any rate a good deal earlier than the 5th century A. D. It is in the mediæval style of Shintō architecture, with a heavy roof of thick shingling, and is painted red. The present building was erected at the beginning of the 17th century and restored in 1700. R. and l. of the oratory steps, a mirror and a sword, emblematic of the offerings of the two sexes, are suspended in a brocade bag, on branches of the sacred tree *masakaki* (Cleyera japonica). Black lacquered doors close the entrance of the chapel, and before them is a large circular metallic mirror. The god of the temple is called Futsu-nushi (or Iwai-nushi in the ancient prayers), and is a deified warrior of the mythical period. In the topography of Hitachi a tradition is cited to the effect that "after subduing the violent gods of the mountains and rivers, he felt a longing to return to heaven, and so, leaving behind him his magic staff, armour, spear, shield, sword and precious stones, he mounted on a white cloud and ascended to the skies." His *shin-tai* or symbol is a sword. From the back of the grove there is a fine view of the plain N. intersected by the Tone-gawa and the lagoons. Tsu-kuba is visible to the l. on a clear day. Kashima lies out of sight behind a wooded hill on the r. It is said that the waters of the Tone-gawa came right up to the base of the hill on which the temple stands as late as the beginning of the 17th century, and that all the corn and rice fields between it and Tsu-no-miya have been reclaimed since that period. On the way down to Tsu-no-miya a small stream is crossed by a narrow plank bridge, called *Zōri-nugi-bashi*, sandal-doffing bridge, concerning which popular tradition tells that in some remote age a local chief, having been attacked on the N. side of the river by an overwhelming force of savages, swam his horse across it and was making for the temple, hoping to find refuge among its groves, when he came to the bridge, and remembering the respect due to the god, dismounted, took off his sandals, and ascended towards the temple barefoot. Immediately a huge mere appeared between him and his pursuers, who were thus baulked of their prey. The direct route from Tōkiō to Kadori is by Yawata, Kamagaya, Ki-oroshi and Name-gawa. (See the 2nd Itinerary prefixed to this section.)

Another way from Narita to Kadori is 1 *ri* to Oshi-batake, 2 *ri* to Arai-umi, 3 *ri* to Name-gawa (Genda), and then down the river by boat to Tsu-no-miya, or else along the bank through Kōzaki and Sawara. From Oshi-batake the road runs along the bank of an inlet from the Tone-gawa, called Naga-numa, just practicable for *kuruma*. At Genda, close to Name-gawa, boats can be engaged from the very door of the small and dirty inn, Sawara-ya. At Kōzaki, a poor village, on the top of a wooded knoll, is shown a large tree colloquially called *Nanja Monja*, or "What-is-it," regarded with great veneration. All the way down the river the scenery is rather hilly on the r. bank, with numerous ridges crowned by clumps of trees, and higher hills in the back-ground.

The l. bank is much flatter. Beyond Sawara the river becomes wider. Tsu-no-miya is a small village (*Inn*, Murata-ya, on the bank). A crazy wooden *torii* in honour of Kadori temple stands astride of a small creek. Boats to Chōshi or Ō-funatsu are obtained with ease. The river now makes a turn to the l. past the deep bays called Yota ura and Ichiwada ura, then combines with the Namisaka ura and widens considerably. Omigawa, pop. 2600, a short distance back from the r. bank, was formerly the seat of a *dai-miō* surnamed Tonomo, who is said to have been so poverty-stricken as to rival the well-known *Bimbō An-dō* of Iwakidaira in Ō-shiū. It was only by counting in the tolls paid to him by boats on the Tone-gawa that he was able to make out that he had a fief of 10,000 *koku*, the necessary qualification for the rank of *dai-miō*. On the l. the large village of Ikisu is passed, from which point the bank is formed by a series of low, undulating sand hills, dotted here and there with trees. On the r. high ridges occur, precipitous towards the river, alternating with wide cultivated flats, studded with clumps of trees. Shortly before reaching Chōshi the river attains a breadth of over a mile, but contracts considerably at its mouth, where it rolls between sharp rocks that rise abruptly from the sea. When there is any swell from the E. this bar becomes very dangerous, at least for European boats. Over the sandy spit which terminates the N. bank, the crests of the waves may be distinguished, and the roar of the breakers on the sandy coast can be plainly heard.

Chōshi, which is formed of several villages extending for over 2 miles along the S. bank, has nearly 18,000 inhabitants, chiefly occupied in the fishing trade. It has no good inns; the best is kept by Takayasu Zembei. Immense quantities of *iwashi*, a fish resembling the pilchard, but smaller, are caught here and along the coast. They are boiled in huge cauldrons to obtain the oil, which is used for lamps, and the residue, dried in the sun, is sent inland for manure. The stench from this process is overpowering, and renders Chōshi and the coast villages unbearable. Kashima can be easily reached from the opposite shore, but the road is too sandy to be agreeable for the pedestrian, and the best way is to land at Ikisu, from which the distance is a little less than 3 *ri*.

The coast road S. from Chōshi soon becomes flat and uninteresting. Shortly after passing Ii-oka, it enters upon a part of the coast called *Kujiū-ku Ri*, "99 leagues," the exact boundaries of which are the vill. of Ashikawa N. and Dai-tō-zaki (cape) in Kadzusa, S., the distance being in reality not more then 18 *ri* or 45 miles. The climate here is warmer than in the same latitude on the Bay of Yedo, probably owing to the dry sandy nature of the soil and to the proximity of the warm Japan stream. There is an uninterrupted stretch of sandy shore from Chōshi to Ichi-no-miya. Close to Dai-tō-zaki, 2 *ri* S. of the Ichi-no-miya-gawa, abruptly rising from the beach is Nari-yama, a hill from whose interior issues a sound of running water. On the high ground above, a little stream, the Suye-nashi (Endless), disappears in the sand, and is supposed to find its way into the heart of the hill. At Ichi-no-miya, as its name implies, stands the principal Shintō temple of the province, dedicated to Ikumusubi no Mikoto, The Vivifying Producer, probably an epithet of the sun. Ōdaki (see p. 465) may be reached either by ascending the Ichi-no-miya-gawa valley, or by crossing the hills to the S. and following the course of the Ōdaki-gawa through Kari-ya. To Kururi the road lies across two successive ranges of hills, descending midway to the valley of the Yō-rō-gawa, an unimportant stream. From Kururi the ascent of Kanō-san (see p. 478) can easily be made, the distance being 2 *ri* 31 *ch.* to Ichi-juku and

31 ch further to the little town at the summit. Thence there is no [illegible] the broad road, practicable for carriages, which should be followed thither. Nari-no-ura and Yokoda (see above) to Kisaradzu, where the tourist can embark almost noon in the steamer, or the latter town may be reached by a short cut over the hills on the S. of the Ōbu-gawa, through Yana. The itinerary is:—

Kisaradzu to	Ri	Ch	M.
Yana	4	25	9¾
Kisaradzu	5	6	12½

3. Tōkiō to Kisaradzu round the head of Yedo bay.

ITINERARY.

Nihon-bashi to	Ri	Ch	M.
Ichikawa	[illegible]	[illegible]	[illegible]
Yawata	6	10	11
[illegible]	5	10	14½
Mizu-nari	7	31	20½
Ko-gawa	8	3	22½
[illegible]	10	16	27½
[illegible]	11	19	30
[illegible]	12	4	32½
Yawata	13	29	36½
[illegible]	14	24	39½
Ano-gasaki	15	16	42½
Narawa	17	27	48½
Kisaradzu	20	1	60½

As far as Ichikawa the route is the same as described in No. 1. A variation may be made by going to [illegible] 3 ch., and thence due E. to Funabashi 12 ri 6 ch., which adds about 10 ch. to the distance. At Funabashi the road turns away to the r. at the further end of the street, at the foot of a small eminence crowned by a Shintō temple, and follows the sea-shore at the base of low sandy cliffs. It may here be mentioned that the road is practicable for carriages as far as Chiba, and for jin-rikishas the whole way to Kisaradzu, with the exception of the section between Ano-gasaki and Narawa. As it gradually rounds the head of the bay, the views of Fuji and the other mountains on the western shore become very fine. Makuwari (*Jiun*, Kado-ed, Hikuchi-jin) is a small vill. At Kemigawa, the road turns sharp to the r. On an eminence to the l. stands a Buddhist temple dedicated to the Sanja Gongen, *i.e.*, the Gods of Izu, Hachiman and Kasuga. It consists of three chapels, which are worth visiting on account of their excellent wood-carvings. That to the r. has on one side Chō Rō offering the bent and on the opposite side Kōshi-hō on horseback. The centre has the old man and woman of Takasago (or Ashi), while the third has two unrecognizable figures.

About ½ mile beyond Kemi-gawa, near the top of a low cliff, where the road turns away from the shore, at the vill. of Inage, may be seen a deposit of recent marine shells, about 3 ft. thick, some 35 or 40 ft. above the sea level, underlying the alluvial soil, and affording evidence of the elevation of this part of the country in comparatively modern times. The road then enters a small pine scrub, and ascends to a wide cultivated upland, on which may be observed several sepulchral mounds, and 2 ri further descends to

Chiba (*Jiun*, Yoshida-ya, Ō-ura-ya), pop. 3000, the seat of the Chiba prefecture. The preparation of lime from marine shells forms the chief industry of the villages along the road up to this point. Large mounds of shells are heaped up at convenient spots, to be taken to the kilns as required. The soil for many miles is very sandy, and from the almost total absence of trees and hedges, the young crops are greatly exposed to the wind. A partial protection is afforded by barley or millet stalks, planted in rows round the tiny plots into which the fields are sub-divided. At the further end of the town lies the small junk-port of Samu-gawa, where the steamer from Tōkiō discharges its passengers. At Ismai and succeeding villages a considerable manufacture of starch from the sweet potato (*Satsuma imo*) is

carried on. It will be noted that the water used for domestic purposes is in most places along this road obtained from Artesian wells. After crossing the stream at the boundary between the provinces of Shimōsa and Kadzusa, we reach the vill. of Yawata (*Inn*, Ō-hashi-ya), where a road branches off l. to Kasamori. Between Yawata and Goi (*Inn*, *Sushi-ya) the preparation of salt from sea-water is carried on largely, and all round may be seen the low, thatched sheds in which the process of evaporation is effected. At Goi a cross-country path diverges to the l. to Kururi by way of Imadomi, Kawarai and Mari, but it is not practicable for *kuruma*, and unless the services of a guide be procured who is acquainted with the locality, the traveller may easily lose his way amongst the numerous paths over the hills. The safest plan is to go on to Ane-ga-saki and take the high-road, which in former times was used by the *dai-miō* of Kururi when travelling between his castle and the capital. This road is practicable for *kuruma*, but it is advisable to have 2 men to each, as there are some steep ascents and descents on the way.

From Ane-ga-saki (*Inn*, Chō-ji-ya) the road crosses the low hills to Narawa, and is not passable by *kuruma*. At low tide it is quicker and pleasanter to walk along the sands. At Narawa *kuruma* may be engaged to

KISARADZU (*Inns*, *Fushimi-ya, Tori-kai), pop. 4300, the principal town in Kadzusa.

4. KISARADZU OR ANE-GA-SAKI TO KOMINATO BY KURURI AND KIYOSUMI.

ITINERARY.

Kisaradzu to	Ri.	Ch.	M.
Yokoda	2	29	6¾
Mari	4	1	9¾
Kururi	6	21	16
Hiro-oka	8	17	20½
Kuradama	10	24	28
Yomogi	13	1	31¾
Kiyosumi	14	1	34¼
Amatsu	15	16	37½
Ko-minato (Uchi-ura)	16	17	40¼

By crossing the hills direct from Kururi to Kuradama, a saving of 11 *ch.* can be effected.

The road from Ane-ga-saki to Mari (no *inns*) is about 1 *ri* shorter than from Kisaradzu, and does not pass through Yokoda. This route will be taken by travellers coming by the coast road from Tōkiō through the town of Chiba.

A short cut across the fields may be made from Goi (the station before Ane-ga-saki) to Mari by way of Imadomi and Watarai, but it is not practicable for *kuruma*, and a guide is necessary.

From Ane-ga-saki or Kisaradzu there is a good, broad road all the way to Kururi, practicable for *kuruma*, but it is advisable to take two men to each.

8 *ch.* on the near side of Kururi is the little town of Ichi-ba, "Market-place" (*Inns*, Kome-ya, Yamashita-ya), being in fact the commercial quarter of Kururi, entirely distinct, however, from the town which clustered round the *dai-miō's* castle and was occupied by the *samurai* families. This place belonged to Kuroda Chikugo no kami, a cadet of the great Kuroda known as Prince of Chikuzen. His fief was assessed at 30,000 *koku*. The castle, which was picturesquely situated, has been completely dismantled. Quitting this, and crossing a slight hill named Urata tōge, the road descends, and immediately divides, the r. branch winding up the valley of the Obitsu-gawa through Hiro-oka to Kuradama, the other crossing the hills by a direct route to the last-named place, by which 11 *ch.* can be saved. Taking the latter, which affords a good opportunity of inspecting the peculiar formation of the hills, as it winds round, up and down their bare ridges, we reach a hut, called the Yoko no Ban-sho, 2

[illegible] to escape the [illegible] A [illegible] by [illegible] and [illegible] way. [illegible] the [illegible] [illegible] be [illegible] with [illegible] away [illegible] to [illegible] approach [illegible] of [illegible] on [illegible] centre [illegible] and [illegible] a [illegible] forming [illegible] of [illegible] the shrine [illegible] the shrine of [illegible] before which stands a [illegible] with the metal [illegible] of the Sun-god and in front [illegible] in the ramus at the back, [illegible] and [illegible] of the shrine are good gilt [illegible] and painted open-work carvings of

during the summer months by

the *botan* and *kara-shishi*. At the r. of the shrine stands a black figure of Bi-sha-mon, and on the l. a figure of Fu-dō, surrounded by the usual red flames. In front is a low altar for the performance of the *goma* rite. At one end of the *ge-jin* stands a new, freshly gilt image of Amida, supported by Kwan-non and Sei-shi, and opposite to them is a carved shrine containing an image of Ji-zō.

The path beyond the temple leads to some cottages perched on an outlying spur of the mountain, ending in a *cul-de-sac*.

The descent to Amatsu will take about an hour. The path comes out on the sandy beach, then traverses the vill., where a boat may be engaged to Ko-minato. The pedestrian, however, follows the shore for some distance, ascends the Shin-zaka, a steep path, across the neck of the promontory, and then along the shore again to Uchi-ura. (See above, end of No. 1.)

5. From Ko-minato round the coast of Bō-shiu and Kadzusa to Kisaradzu.

ITINERARY.

Ko-minato to	Ri.	Ch.	M.
Amatsu	1	3	2½
Mayebara	2	29	6½
Emi	5	24	13½
Wada	6	31	16½
Matsuda	8	13	20½
Shirako	9	18	23½
Asaina	10	15	25½
Shirahama	13	6	32
Mera	15	4	36½
Su-no-saki	17	31	43½
Hasama	18	25	45½
Oga	20	10	49½
Tateyama	21	1	51½
Hōjō	21	14	52½
Nago	22	18	55
Ichibu	24	35	61
Kachiyama	25	28	63
Motona	26	28	65½
Kanaya	27	35	68½
Take-ga-oka	29	29	72½
Ten-jin-yama	30	26	75
Sanuki	32	29	80
Sadamoto	34	35	85½
Kisaradzu	36	36	90½

Leaving the W. end of Uchi-ura, the route descends on to the sands, fords a stream, and after following the rocky shore for 100 yds. or so, climbs over the promontory by a path called the 'Shin-zaka.' On issuing from the other end of this little pass we soon come in sight of Amatsu, lying away under the opposite horn of the curve in a picturesque position. Another stream has to be forded, and a stretch of loose sandy beach succeeds. Amatsu (*Inns*, Naka-ya, Wakamatsu-ya) contains about 1000 households. At its W. end the Futama-gawa falls into the bay, and looking up the valley we see the wooded top of Kiyosumi-zan. Passing through the vill. of Hama Ogi, the path issues on to the sandy shore, and follows it for about ½ m., finally entering a pine-wood, at the further end of which stands Mayebara (*Inns*, Yoshida-ya, Sagami-ya), at the mouth of a small river, the Kamo-gawa. On the opposite bank begins the prosperous vill. of Iso, extending for a considerable distance along the sea shore. Climbing round the back of a hill, the path descends to Nabuto, and passing through Amatsura, Taiyu-zaki and Yoshi-ura, some times along the beach, at others near the base of the steep hills which line the shore, reaches Emi (*Inns*, Hashimoto, Okina-ya, Koike-ya), a place of some size, standing in what, for this part of the country, appears a wide valley, some square mile or so in extent. From this place and to a distance of ½ *ri* beyond Wada, the track lies along the loose sandy beach, pleasant enough at low tide, but at other times extremely fatiguing. Two small streams are now crossed in succession, and we reach the entrance of Matsuda (*Inn*, Abura-ya), where *kuruma* stand for hire.

[A road r., practicable for *kuruma*, though rough in places, here diverges across the country to Tateyama on the Yedo Bay, the itinerary of which is:—

[redacted]

pity that the inhabitants are not enterprising enough to erect a hotel in a commanding situation. At Hasama is a decent inn by Sano Han-ye-mon. Beyond this place the pedestrian may either follow the sandy beach, or take the high road through the villages, and when the tide is low he will find the former preferable, as the sands are then hard, and the view of the bay can be enjoyed without any drawbacks. From Shiwomi onwards, as far as Nago, the road is practicable for *kuruma*. At Kō mura, about 10 *ch.* inland from the shore, some 70 feet above the level of the sea, are interesting beds of coral, overlaid by alluvial soil. Nonaka Ichi-za-ye-mon is the proprietor of a field where large masses of coral can be found on digging 2 or 3 feet below the surface.

Tateyama (*Inns*, Tsuru-ya, Iru Fune), pop. 2,500, is almost continuous with Hōjō, pop. 2,300, although in the itinerary they are put down as separated by a distance of 11 *ch.* The view from Tateyama Bay across the sea to Fuji is extremely grand. Nowhere else does the mountain seem to rise to so great a height, completely dominating the Ōyama and Amagi ranges, which extend r. and l., while on either hand the shores of the bay stretch round to form a fitting frame for this magnificent picture. Steamer from Tateyama to Tōkiō 7½ hrs. including stoppages, daily at 11 a.m., touching at Nago, Kachiyama and Uraga.

[From Tateyama the direct road to Shirahama crosses the peninsula by the following route:—

Tateyama to	*Ri.*	*Ch.*	*M.*
Kanamaru	2	—	5
Takiguchi	3	—	7½
Shirahama	3	21	8¾

Though the road is said to be practicable for *kuruma*, it will be found better to go on foot. The ascent of the Kaza-haya tōge, which occupies the first part of the journey, is too steep and rough for wheeled vehicles, consisting, as it does in many places, of a series of steps cut in the rock. The view from the summit, seawards, is very fine, including Ōshima, Nii-jima, Kōdzu shima, Miyake and other islands of the chain, while the promontory of Idzu, the Hakone range and Fuji bound the prospect on the r. The descent is through loose sand and small pine scrub. Sand, indeed, so completely describes the nature of the soil for miles around, that the name of Suna-yama (sand hills) has been given to the entire ridge on this side. A short way down the road divides, the r. branch leading through the hamlets of Sano (10 *ch.*) and Inu Ishi (20 *ch.*) to the Dai-jin-gū, the Ichi no Miya or chief Shintō Temple of Bō-shiū. Those who wish can, without passing Inu Ishi, descend direct to the sandy beach. The direct road to Shirahama passes through the hamlet of Kanamaru, and reaches the seashore at Takiguchi.]

Avoiding Hōjō, the coast road proceeds N., passing on its way a temple to the gods of Hachi-man, which stands in a grove 200 yds. to the r. of the way. It consists of a chapel and oratory united by an ante-chamber. The porch has some good modern carvings, and a coffered ceiling containing 72 compartments, with a dragon carved in relief, the design of each of the 72 being different. Within is another coffered ceiling decorated with paintings on the wood of birds and flowers.

Nago (*Inn*, *Yamada-ya). On a slight eminence at the end of the street stands a large temple to the Thousand-Handed Kwan-non, the platform of which commands a good view of the bay. Issuing from the vill., the road divides, the l. branch going to the fishing vill. of Funakata, while the r. crosses the neck of the headland (Tabu no saki) to Tatara. The latter is the route to be taken. From Tatara to Ichibu the path winds over the hills close

[illegible] and then [illegible] proceed through the thicket, past the weather-beaten images, of no artistic merit and no pretence to [illegible] treatment, and climb up to the point called [illegible] of the 'Prospect,' about [illegible] above the [illegible] view here is magnificent. Westward rises the perfect form of [illegible] above the low coast of [illegible] to the [illegible] bays and promontories [illegible] the W. coast of [illegible]. First comes the [illegible] of Yoshiwara, [illegible] the [illegible] beyond it the cape [illegible] the little pro[illegible] of Kashiyama. To [illegible] of Nokogiri-yama, [illegible] the mass of [illegible] between [illegible] valley of the Ten[illegible] [illegible] a prominent landmark [illegible] N.W. by N. The easiest [illegible] by the same path, but [illegible] danger on the N. side, [illegible] through the stone-[illegible] is extremely interesting. [illegible] of small [illegible] are [illegible] for immediate [illegible] and [illegible] on small [illegible] 3 or 4, one behind the other, [illegible] down runs out in the [illegible] man who precedes them, [illegible] their progress by the aid of a stout pole. The path is [illegible] at the side of these [illegible] at the comparatively [illegible] ground in the valley [illegible] the blocks are transferred to small hand-carts, on which they are [illegible] to the beach at Kanaya to be shipped to Tōkiō.

Instead of crossing Nokogiri-yama, the path round the headland may be taken.

At Kanaya (Inn, Kame-ya) is an interesting relic of antiquity known by the name of Tesson Daigongen, which is kept carefully in a small chamber in the rock immediately behind a little Shintō chapel. This is a disc of iron, between 4 and 5 feet in diameter and some 3 inches thick, split into two unequal parts.

Local tradition says that it was discovered in the little bay about 6 centuries ago by the fishermen of the vill., then consisting of only 18 families, but its weight was so great that their united efforts to bring it ashore were unavailing. They therefore prayed it to divide itself in two, promising that they would then land it, and worship it as their patron deity. After passing all night in anxious expectation, they found that their petition had been heard, and fishing up the two pieces, they placed them in the rock-chamber as the local god thenceforth. Some antiquarians are of opinion that it is the original mirror carried at the prow of his ship by Yamato-dake no mikoto when crossing the strait to subdue the barbarous tribes of what is now the provinces of Kadzusa and Shimōsa, and perhaps lost overboard in a storm.

From Kanaya the passage by boat to Yokohama may take from 4 to 10 hrs., according to the condition of wind and tide (hire of boat not to exceed 3 *yen*).

From Kanaya the road follows the coast, winding round projecting headlands and along the sandy shores of the numerous small bays, through the hamlet of Hagiū, and then along the shore again to within 3 or 4 *ch.* of Take-ga-oka (*Inns*, Matsu-ya, Minato-ya), when it turns up a small valley, and passing through a lofty tunnel hewn in the solid rock, descends again to a small stream on which the vill. is situated. Halfway up the street is a good colossal bronze image of Ji-zō. Turning to the S. at the bridge, the road comes back to the shore, which it follows along the cliffs and under the hills to the ferry over the Minato-gawa.

Ten-jin-yama or Minato (*Inn*, *Fukumoto) is a prettily situated vill. of some 200 houses. It contains a few *sake* breweries and soy manufactories, the produce of which is shipped by junk to Tōkiō, but the population consists chiefly of fisher-folk. A smooth sandy beach with a western aspect stretches for half a mile along the shore to the N., affording excellent bathing. About a mile away rises Miō-ken yama, which commands a fine view from the little chapel at the summit surrounded by grand old trees. Ten-jin-yama, which is a convenient place from which to ascend Kano-zan, is about 2 hrs. by boat from Uraga. To Yokohama, a large boat manned by 6 sailors can be hired for 2½ *yen* and *sakate* (pourboire), and during the summer months, when a S. W. breeze may be relied upon, the time occupied in crossing should not much exceed 3 hrs.

Unless the traveller wishes to stop at Ten-jin-yama, he need not enter the town, but may follow the above mentioned beach to the tiny stream at its further end, and then take the path which winds among the hills within hearing distance of the shore, through the vill. of Sasage, down again to a pine wood overhanging the beach, and so to the vill. of Yawata. When the tide is low a little time may be saved by following the beach the whole way. At Yawata is an ancient temple of Hachi-man, with a few rough, weather-worn carvings, representing the legend of Kō-seki-kō and Chō Riō, which is so common a motive of the wood-carver's art. Leaving the coast, the road now crosses a wide, cultivated valley to

Sanuki (*Inns*, Sushi-ya, Hashimoto, Enshiū-ya, Koita-ya), a prosperous little town, which formerly belonged to a *dai-miō* surnamed Abe, whose fief was assessed at 12,000 *koku*. *Kuruma* can be procured here, but 2 men to each will be found necessary as far as Sadamoto. At the end of the street, the r. hand turning is the road to Kano-zan, that to the l. being the main route. Quitting Sanuki it crosses a bridge, and winds for a short distance up the valley, keeping constantly to the l. At the highest point of the

road after passing Kame-zawa [illegible] ... [illegible] ... [illegible] ... beyond ... [illegible] one or two [illegible] ... [illegible] ... [illegible] the ... [illegible] ... [illegible] ... road to [illegible] ... [illegible] the Koike-gawa. After crossing a low range of hills, it [illegible] at Hatazawa to the [illegible], which it follows as far as Sanuki, and then through the rice-fields again to Kisaradzu (see p. 470).

6. From Ko-minato direct to Kachiyama and Motona on the W. Coast of Bōshiū.

ITINERARY.

Ko-minato to	Ri	Ch	M
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	—	[illegible]
[illegible]	6	[illegible]	[illegible]
K[illegible] or Motona			
[illegible]	10	—	24½

This is a convenient short cut [illegible] of Yedo [illegible] not [illegible] the whole [illegible] to Kachiyama. He [illegible] that place in one [illegible] or by pack-horse, could [illegible] the following morning [illegible] the steamer to Tokiō [illegible].

The route is through Amatsu and [illegible] as in No. 5, but at the [illegible] side of the stretch of sand [illegible] immediately succeeds the latter place, instead of turning to the l. and entering the pine-wood, it goes straight on at the base of the range which separates [illegible] from K[illegible], past Tōg[illegible] and [illegible], where it begins to ascend gradually, passing through Hanabusa, Yagiro, Bandō and other villages, until it crosses the Kamo-gawa into Ka-zawa or Kitaho Machi (*Inn*, *Kawa-*[illegible]*-ya*). The best [illegible] of the [illegible] however, 2 m. further at [illegible], which lies N. of the [illegible] whence it is raised [illegible] straight ahead. The scenery throughout is very pretty and varied. At [illegible] the inn is the [illegible]. The valley has risen to the [illegible] of 1[illegible] feet above the sea, and has contracted so considerably that there are nowhere two rice-fields on the same level. From this [illegible] the path rises rather rapidly, and in [illegible] we reach the highest point, [illegible] above the sea, whence we descend for a short distance into the [illegible] which discharges its waters into the province of Kadzusa on the N. In fact, from [illegible] railway down into the said valley to a ridge [illegible] but one [illegible], we are passing through a portion of Kadzusa, which is as it were wedged into the body of its southern neighbour. From the last [illegible] the road passes through the [illegible] of Y[illegible] and round the flank of a hill [illegible] O-kuitsure, named from a huge landslip that occurred some years back. On the r. of the path is seen N[illegible]-yama, and in the S. the high top of Tomi-san beyond a mass of picturesque valleys. The road now passes for ¾ of an hour along a ridge 400 ft. above the sea, until a branch goes away [illegible] to Kachiyama (Katsu-yama), and it then makes a sudden descent to Ichi-moto, 400 ft. lower. From this point the scenery again becomes tame, and 1½ hrs.' walk through K[illegible]-tata and O-kata-bira brings us to Hōda or Motona on the sea shore (*Inn*, *Masu-ya*).

7. Kano-zan.

This mountain, which rises to a height of about 1200 feet, is a conspicuous object in the view across the Bay of Yedo, and itself commands

a magnificent prospect. It is sufficiently elevated above the plain to escape the damp air which renders Tōkiō so unhealthy during the summer months, and though not high enough to have a temperature markedly below that of the surrounding lowlands, is visited by fresh sea-breezes which render it an agreeable resort in the hot months of July and August. From Tōkiō it is most conveniently reached by steamer to Kisaradzu, where pack-horses may be engaged to the top. The whole distance of 4 *ri* 20 *ch.* may be accomplished in four hours. Leaving Kisaradzu by the main road S., the route turns off at Sakurai, gradually rising up a valley, and crossing a low range of hills to Hokisaku. A short way on, the Ko-ito-gawa is crossed at the Mutsude ferry, and the road, winding through the fields by Bisha to Sō-giū, reaches the foot of Kano-zan, the ascent of which takes about ¾ hr.

Kano-zan, also pronounced Kanō-zan (*Inns*, Fuji-ya and Fukui-ya at the W. end, commanding the best view, and Yoshida-ya at the other end, no view), a vill. of about 100 houses, stands on the top of the mountain. It consists of an upper and lower 'town' (*machi*), each consisting of a single street, the street forming the upper 'town' running E. and W. and that forming the lower 'town,' N. and S. at a considerably lower level. The two are connected by a flight of broad wooden steps. Between them, surrounded by a magnificent grove of cryptomeria and other conifers, stands a large temple dedicated to Yaku-shi, consisting of a two-storied building of massive timbers, coloured red and decorated with painted floral carvings, now much faded. It was erected in 1708. In front of the elaborate shrine stand figures of Yaku-shi and Gun-dari Mió-ō. On the E. side is a chapel dedicated to Kwan-non, and in the front of the latter stands a hexagonal building sacred to Sei-men Kon-gō, the green-faced Vajra-pâni, under which name the day Kō-shin is worshipped (see p. 89).

The houses on the N. side of the upper 'town' afford a fine view over the Bay of Yedo, and more extensive views may be enjoyed from several elevated points in the neighbourhood. Leaving the upper 'town' and going towards the W., a path r. leads down to Kisaradzu, while that to the l., after making a short descent, passes over about ½ m. of nearly level ground to Torii-zaka, which commands a fine view of Fuji-san and the Bay. Just below Torii-zaka the path forks, the r. branch going to the seaport of Ten-jin-yama, and the l. branch to the small vill. of Tagura at the southern base of the mountain. The road to Tagura is at first steep and uninteresting, but as the descent continues it becomes very picturesque. Near Tagura and about 1 *ri* from Kano-zan there is a remarkable old camphor tree (*kusunoki*), with a short irregular trunk of enormous girth: this is one of the chief objects of interest in the district. It may also be reached by another and somewhat shorter route. At a corner of the street which forms the village of Kano-zan, just opposite the temple, a path leading in a southerly direction gradually descends along the l. of a thickly wooded valley, and finally reaches the tree. Both in itself and in the views which open from it at every turn this road is of much beauty. About 1 m. from the vill., a path r. makes a rapid descent to the bottom of a waterfall some 35 ft. high. The volume of water is very small, being only what is collected in the upper part of the valley itself, but the place is worth a visit on account of the picturesque character of the gorge into which the water falls. The foot path leading to the waterfall is not the first one reached (over which there is a small Torii), but is about half a mile farther on.

Passing through the lower vill. towards the north, we reach l. a flight of 218 stone steps, at the top of which there is a small Shinto temple. This is the highest point of the mountain, but owing to its being overgrown with tall trees the summit commands no view. Opposite the steps on the r. a short path leads to the brow of the hill, whence there is a fine prospect toward the E. and N. The side of the mountain here slopes away very abruptly, and below, as far as the eye can reach, lie low but sharp ridges, covered with brushwood, intersecting and meeting so as to form a multitude of tiny valleys, in most of which rice cultivation is carried on. From the large number of valleys seen from this point, the view has received the name Ku-jiu-ku-tani (The Ninety nine valleys). Beyond Ku-jiu-ku-tani the road goes gradually downward to the vill. of Ichi-juku.

At the end of the lower village a path branches off to the l. towards Kisaradzu, and soon joins the road to that place mentioned above. On the road to Torii-zaka after leaving the village and descending a little, we come to a hut from which a road branches off r. to Sanuki. From the small hill above the hut the view is perhaps more comprehensive than from any other part of the mountain. This hill is used as one of the principal stations in the trigonometrical survey of Japan. From it may be seen the volcanic island of Oshima, the mountains of Idzu, Fujisan, Tanzawa-yama, Oyama, and Tsukuba-san, as well as the whole of the Bay of Yedo.

The descent to Ten-jin-yama is by way of Mawo, Mutsuno and Minekami, 3 ri, and the great camphor tree of Tagura may be conveniently visited on the way, without its being necessary to make more than a slight detour. From Ten-jin-yama to Uraga and Yokohama, see above, p. 476.

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TO

PLACES OF NOTE, HISTORICAL AND MYTHOLOGICAL PERSONS, ETC.

[*Note.*—Words in italics are chiefly Japanese terms, explanations of which will be found on the pages referred to. PLACES OF NOTE in TŌKIŌ, KIŌTO, ŌZAKA, in and near NARA, and at NIKKŌ and its vicinity, will be found in alphabetical order under the names of those places.]

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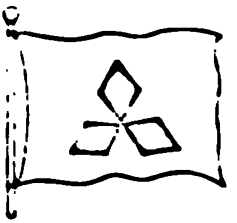

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